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R.E.H. Duke

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A
RECOLLECTION
of such Treatises as
haue bene heretofore
seuerally published, and
are nowe revised, correc-
ted, augmented.

By
Jos: Hall D' of Divinity.
With addition of some
others not hitherto
extant.

Mary Donors Soc
Book





TO THE HIGH AND
MIGHTY MONARCH,
our Deare and Drad Soueraigne Lord; James;
by the good prouidence of God, King of Great
Britaine, France and Ireland; the most wor-
thy, and most able Defender of the Faith,
and most gratiouse Patrone of the
Church; All Peace and
happinesse.

Most gratiouse Soueraigne:



Cannot so ouer-louie
this issue of my owne
brayne, as to holde it
worthy of your Ma-
iesties iudicious eyes;
much lesse of the hiest
Patronage vnder hea-
uen: Yet now, my
very duty hath bid-

den me looke so high; and tells me it would be
no less then iniurious, if I should not lay downe
my worke, where I owe my seruice; and that I

A 2 should

The Epistle Dedicatory.

should offend, if I presumed not. Besides; whither should the riuers runne, but into the Sea? It is to your Maiestie (vnder the Hyest) that we owe both these sweet opportunities of good; and all the good fruits of these happie opportunities: If we should not therefore freely offer to your Maiestie some præmetiall handfulls of that crop, wherof you may challenge the whole haruest, how could wee be but shamelesly vntankefull? I cannot praise my present otherwise, then by the truth of that heart from which it proceedeth: Onely this I may say; that seldome any man hath offered to your royll hands a greater bundle of his owne thoughts (Some whereof, as it must needs fall out amongst so many, haue beene confessed profitable) nor perhaps more varietie of discourse: for heere shall your Maiestie finde Moralitie, like a good hand-maid, waiting on Diuinitie; and Diuinitie, like some great Ladie, euery day in seuerall dresses; Speculation interchanged with experience; Positique Theologie with Polemicall; Textuall with discursorie; Popular with Scholasticall.

I cannot dissemble my ioy to haue done this little good; And if it bee the comfort, and honour of your vnworthy seruant, that the God of Heauen hath vouch-saued to vse his band in

the

The Epistle Dedicatory.

the least seruice of his Church; How can it be but your Crowne and reioycing, that the same God hath set apart your Maiestie, as a glorious instrument of such an vniversall good to the whole Christian world? It was a mad conceit of that old Heresiarch, which might iustly take his name from madnes; That an huge Giant beares vp the earth with his shoulder; which hee changes euery thirtith yeare, for ease; and with the remoueal causes an Earthquake: It by this devise he had meant onely an Embleme of Kings (as our ancient Mythologists vnder their Saint George, and Christopher, haue described the Christian Soldier, and good Pastor) hee had not done amisse, for surely, the burden of the whole world lies on the shoulders of soueraigne authority; and it is no maruell if the Earth quake in the change. As Kings are to the VVorld, so are good Kings to the Church: None can bee so blind, or enuious, as not to graunt, that the whole Church of God vpon earth, rests her-selte principally (next to her stay aboue) vpon your Maiesties royll sup- portation; You may trulie say with David, *Ego sustineo columnas eius.* VVhat wonder is it then, if our tongues, and pennes blesse you; if wee be ambitious of all occasions, that may testifie our cheerefull gratulations of this hap-

Manes.
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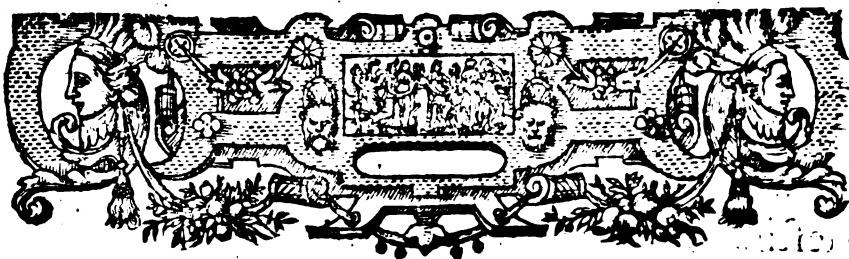
The Epistle Dedicatory.

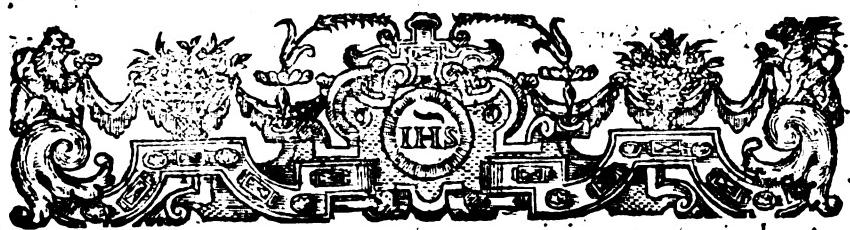
pineffe to your Highnēſſe, and ours in you: Which, our humble prayers, vnto him by whom Kings raigne, shall labour to continue; till both the eaſth, and heauens be truly changed.

The unworthiest of your

Maiesties ſervants,

O S. HALL.





THE SEVERALL TREA tises contained in this booke.

	Page.						
Ediations and Vowes. 3. Centuries.	1						
Hēauen vpon earth. One Booke.	107						
Art of Divine Meditation. One Booke.	149						
Holy Observations. One Booke.	191						
Characters of Vertues, and Vices. Two Bookes.	227						
Salomons divine Arts.							
Ethicks in fourte books	293						
Politicks. One booke.	325						
Oeconomicks. One booke.	337						
The Song of Songs paraphrased.	349						
Epistles in six Decades. Three Volumes.	<table><tr><td style="width: 40px;">1.</td><td style="width: 40px;">383</td></tr><tr><td>2.</td><td>451</td></tr><tr><td>3.</td><td>523</td></tr></table>	1.	383	2.	451	3.	523
1.	383						
2.	451						
3.	523						
Sermons.							
1. Pharisaisme and Christianity.	601						
2. The							

The severall Treatises, &c.

	Psgc.
2. The Passion Sermon.	625
3. 4. The Imprese of God: <i>In two Sermons.</i>	$\begin{cases} 653 \\ 665 \end{cases}$
5. A Farewell Sermon to the Family of Prince Henry.	677
6. An holy Panegyrick.	693
A Common Apologie against the Brownists. <i>One booke.</i>	719
A serious Diffuasue from Popery.	811
No Peace with Rome. <i>One booke.</i>	837
Contemplations vpon the principall passages of the holy Story.	
Eight bookes. <i>In two Volumes.</i>	$\begin{cases} 1. & 397 \\ 2. & 1005 \end{cases}$
A short Chatechisme.	1113



M E D I T A T I O N S
A N D
V O W E S,
D I V I N E and *M O R A L L*;
S E R V I N G
F O R D I R E C T I O N I N
Christian and ciuill practice.

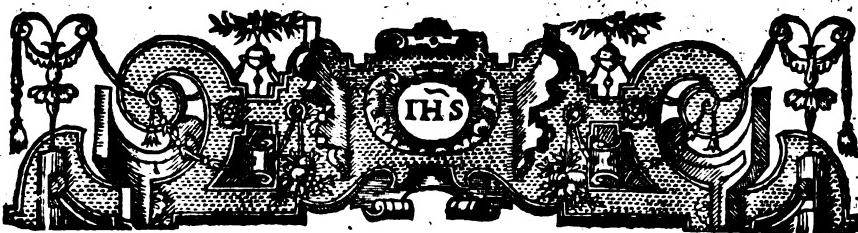
3. *Centuries.*

By I o s. H a l l. D^r. of Diuinity.



A T L O N D O N
Printed by Humfrey Lownes, for Arthur Johnson,
Samuell Macham, and Lawrence
Lise. 1614.





TO THE RIGHT
WORSHIPFULL SIR
ROBERT DRVRY, Knight;

All Increase of true Honour

and Vertue.



Ir, that haue I made these
my homely Aphorismes pub-
licke, needes no other rea-
son, but that though the
world is furnished with o-
ther writings euен to satiety
and surfeit; yet of those
which reduce Christianity to
practice, there is (at least) scarcity enough: where-
in (yet) I must needs confesse, I had some eye to my
selfe. For, hauing after a sort vowed this austere
course of iudgement and practice to my selfe, I
thought it best to acquaint the world with it; that it
may either witnesse my answerable proceeding, or
check me in my straying ther-from. By which means,
so many men as I liue amongst, so many monitours I
shall haue, which shall point mee to my owne rules,
and

The Epistle Dedicatory.

and vpbraide me with my aberrations. Why I haue dedicated them to your name, cannot be strange to any, that knowes you my Patron, and mee your Pastor. The regard of which bond, easily drew me on to consider, that whereas my body, which was euer weak, began of late to languish more; it would not be inexpedient (at the worst) to leauue behinde me this little monument of that great respect, which I deseruedly beare you. And if it shall please God to reprieue me, vntill a longer day; yet it shall not repent me, to haue sent this vnworthy scrawle, to wait upon you in your necessary absence; neither shall it be, I hope, bootles for you, to adioyne these my meane speculations unto those grounds of vertue, you haue so happily laid: to which if they shall adde but one scruple, it shall bee to me sufficient ioy, contentment, recompense. From your Hal-sted. Decemb. 4.

Your VVorships,

humbly deuoted,

Jos. HALL



The first Century of Meditations and Vowes, Divine and Morall.

N Meditation, thosc, which begin heauenly thoughts, and prosecute them not, are like thosc which kindle a fire vnder greene wood, and leaue it, so soone as it but begins to flame; lesing the hope of a good beginning, for want of secondeing it with a futable proceeding: when I set my selfe to meditate, I wil not give ouer, till I come to an issue. It hath beeene said by som, that the beginning is as much as the midst; yea, more then all: but I say, the ending is more then the beginning.

2

There is nothing (but Man) that respecteth greatness: Not God; nor Death; nor Judgement. Not God: he is no accepter of persons. Not Nature: we see the sons of Princes borne as naked, as the poorest: & the poor child as faire, wel-fauored, strong, witty, as the heire of Nobles. Not disease, death, judgement: they sicken a-like, die a-like, fare a-like after death. There is nothing (besides naturall men) of whom goodness is not respected. I will honour greatness in others: but for my selfe, I will esteeme a dram of goodness, worth a whole world of greatness.

3

As there is a foolish wisedom: so there is a wise Ignorance; in not prying into Gods Arke; not inquiring into things not revealed. I would faine know all that I need, and all that I may: I leaue Gods secrets, to himselfe. It is happy for me, that God makes me of his Court, though not of his Counsell.

B

As

✓ As there is no vacuity in nature, no more is there spiritually. Every vessell is full; if not of liquor, yet of ayre: so is the hart of man; though (by nature) it is empty of grace, yet it is full of hypocrisie, and iniquitic. Now, as it is filled with grace, so it is empty of his euill qualitie; as in a vessell, so much water as goes in, so much aire goes out: but mans heart is a narrow-montherd vessell, and receiuers grace but by drops; and therefore takes a long time to emptie and fill. Now, as there be differences in degrees, and one heart is neerer to fulnes then another: so the best vessell is not quite full, while it is in the body; because there are still remainders of corruption. I will neither be content vwith that measure of grace I haue, nor impatient of Gods delay; but every day I will endeour to haue one drop added to the rest: so my last day shall fill vp my vessell to the brim.

✓ Satan would seeme to be mannerly and reasonable; making, as if hee would be content with one halfe of the heart, whereas God challengeth all or none: as (indeed) he hath most reason to claime all, that made all. But this is nothing, but a crafty fetch of Satan; for he knowes, that if hee haue any part, God will haue none: so, the whole falleth to his share alone. My heart (when it is both whole, and at the bes) is but a strait and vnworthy lodging for God: if it were bigger and better, I would reserue it all for him. Satan may looke in at my doores, by a temptation: but he shall not haue so much as one chamber-room set apart, for him to sojourne in.

✓ I see, that in naturall motions, the neerer any thing comes to his end, the swifter it moueth. I haue seen great riuers, which at their first rising out of some hill's side, might be couered with a bushell; which, after many miles, fill a very broad channell, and drawing necre to the Sea, doo even make a little Sea in their owne bankes: So the winde at the first rising, as a little vapour from the cranes of the earth, and passing forward about the earth, the further it goes, the more blustering and violent it waxeth. A Christians motion (after hee is regenerate) is made naturall to God-ward: and therefore, the neerer hee comes to Heauen,

Hauen, the more zealous he is. A good man must not be like *Ezechias Sunne*, that went backward, nor like *Iosuahs Sunne*, that stood still, but *Davids Sunne*, that (like a Bride-groom) comes out of his chamber; and as a Champion rejoyceth to runne his race: onely, heerin is the difference, that when he comes to his high-noon, he declineth not. How-euer therefore, the Minde (in her naturall faculties) followes the temperature of the bodie, yet in these supernaturall things shee quite crosses it. For with the coldest complexion of age, is ioyned in those that are truely religious, the ferventest zeale and affection to good things: which is therefore the more reuerenced, and better acknowledged, because it cannot bee ascribed to the hotte spirits of youth. The diuell himselfe deuised that old slander of early holines; *A young Saint, an old Diuell.* Sometimes young Diuellis haue proued old Saints; neuer the contrary: but true Saints in youth, doe alwaies proue Angels in their age. I will striue to be euer good, but if I shold not finde my selfe best at last, I shold feare I was never good at all.

Consent harteneth sinne: which a little dislike would haue daunted at first. As we say, There wold be no theues, if no receiuers: so wold there not be so many open mouthes to detract and slander, if there were not so many open ears, to entertaine them. If I cannot stop another mans mouth from speaking ill; I will either open my mouth to reproue it: or else I will stop mine ears from hearing it; and let him see in my face, that hee hath no roome in my heart.

I haue oft wondred how fishes can retaine their fresh taste, and yet live in salt waters; since I see that every other thing participates of the nature of the place, wherein it abides. So, the water passing through the chanelles of the earth, varie their favour with the veynes of soile, through which they slide. So, brute creatures transported from one region to another, alter their former qualite, and degenerate by little and little. The like danger haue I seene in the manners of men, conuersing with evill companions in corrupt places: For, besides that it blemisheth our reputation, and makes vs thought ill, though we be good; it breeds in vs an infensible declination to ill; and workes in vs, if not an approbation, yet a lesse dislike of those sinnes, to which, our ears and eyes are so continually inured. I may haue a bad acquaintance: I will neuer haue a wicked companion.

Expectation, in a weake minde, makes an euill, greater ; and a good, lesse : but in a resolued minde, it digests an euill, before it come : and makes a future good, long before present. I will expect the worst, because it may come; the best, because I know it will come.

*Trust in
God.*

Some promise what they cannot doe, as Satan to Christ ; some, what they could, but meane not to doe, as the sonnes of Jacob to the Sechemites : some, what they meant for the time, and after retrair, as *Laban* to *Jacob* ; some, what they doe also give, but vnwillingly, as *Herod*; some, what they willingly giue, and after repente them, as *Iosbua* to the Gibconites : So great distrust is there in man, whether from his impotence, or faulthenes : as in other things, so in this, I see God is not like man : but in what-euer he promises, hee approoves himselfe most faithfull, both in his abilitie and performances. I will therefore euer trust God on his bare word; even with hope, besides hope, aboue hope, against hope : and onwards I will rely on him for small matters of this life ; for how shall I hope to trust him in impossibilities, if I maynot in likelihoods ? how shall I depend on him, for raising my body from dust, and saving my soule, if I mistrust him for a crust of bread, towards my preservation ?

The world

If the World would make mee his Minion, hee could give mee but what hee hath. And what hath hee to glorie ? But a smale of honour, a shadow of riches, a sound of pleasures, a blast of fame, which when I haue had in the best measure, I may be worse ; I cannot be better ; I can lyfe no whit longer, no whit merrier, no whit happier. If hee professe to hate mee, what can hee doe, but disgrace mee in thy name, haue no maner shew in my estate, afflict mee in my bothe ? in all which, this calme, nor so beuer the more miserable. I haue beeene too long acquainted with the vaine semblances of it ! Now henceforth, accounting my selfe borne to a better world, I will in an holy loftiness beare my selfe as one too good to be champed of the best creatures, to be daunged with the greatest miseries of this life.

12

I see there is no man so happy, as to have all things; and no man so miserable, as not to have some. Why should I looke for a better condition, then all others? If I haue somewhat, and that of the best things; I will in thankfulness enjoy them, and want the rest with contentment.

13

Constraint makes an easie thing toilesome; wheras, again, loue makes the greatest toile, pleasant. How many miles doe we ride and runne, to see one silly beast follow another, with pleasure! which, if we were commanded to measure, vpon the charge of a Superior, we should complain of wearines. I see the folly of the most men; that maketh their liues miserable, and their actions tedious, for want of loue to that they must doe: I will first labour to settle in my heart a good affection to heauenlie things; so Lord, thy yoake shall be easie, and thy burthen light.

14

I am a stranger euen at home: therefore, if the dogs of the world barke at mee, I neither care, nor wonder.

15

It is the greatest madnesse in the world, to be an hypocrite in religious profession. Men hate thee, because thou art a Christian, so much as in appearance. God hateth thee double, because thou art but in appearance: so, while thou hast the hatred of both, thou hast no comfort in thy self. Yet if thou wile not be good as thou seemest; I hold it better to seem ill as thou art. An open wicked man doth much hurt with notorious sinnes: but an hypocrite doth at last more shame goodness, by seeming good. I had rather be an open wicked man, than an hypocrite: but I had rather be no man, than either of them.

Hypocrite

16

When I cast downe mine eies vpon my wants, vpon my sinnes, vpon my miseries: mee thinkes no man should be worse, no man so ill as

as I; my meanes so many, so force-able, and almost violent; my progress so small, and insensible; my corruptions so strong; my infirmities so frequent and remedilesse; my body so vnanswerable to my minde. But when I looke vp to the blessings that GOD hath enriched mee withall, methinks I should soone be induced to thinke none more happy then my selfe: GOD is my friend, and my Father: the world not my Maister, but my slave: I haue friends not many; but so tried that I dare trust them: an estate not superfluous, nor needie; yet neerer to defect, then abundance: A calling, if despised of men, yet honourable with GOD: a body not so strong, as to admit securitie (but often checking mee in occasion of pleasure) nor yet so weake, as to afflict mee continually: A mind not so furnished with knowledge, that I may boast of it: nor yet so naked, that I should despaire of obtaining it: My miseries afford mee ioy, mine enemies aduantage; my account is cast vp for another world. And if thou think, I haue said too much good of my selfe, either I am thus, or I would be.

The worldlings life is (of all other) most uncomfortable. For, that, which is his GOD, doth not alway fauour him: that vwhich should be, neuer.

There are three messengers of death; Casualtie, Sicknesse, Age. The two first are doubtfull; since manie haue recouered them both: the last is certaine. The two first are sodaine: the last leasurely and deliberate. As for all men, vpon so many summons, so especially for an olde man, it is a shame to be unprepared for death: for where other see they may die, hee sees hee must die. I was long agone olde enought to die: but if I live till age, I will thinke my selfe too olde to liuelonger.

I will not care what I haue; whether much, or little. If little, my account shall be the lesse; if more, I shall doe the more good, and receiu the more glorie.

20

I care not for any companion, but such as may teach mee somewhat; or learne somewhat of mee. Both these shall much pleasure mee; (one as an Agent, the other as a Subiect to worke vpon) neither know I, whether more. For though it be an excellent thing to learne; yet I learne, but to teach others.

21

If earth (that is prouided for mortalitie, and is possessed by the Makers enemis) haue so much pleasure in it, that Worldlings thinke it worth the account of their heauen: such a Sunne to enlighten it, such an heauen to wall it about, such sweet fruits and flowers to adorne it, such varietie of Creatures, for the commodious vse of it: What must Heauen needs be, that is prouided for God himself, & his friends? How can it be lesse in worth, than God is aboue his creatures, and Gods friends better then his enemies? I wil not only be content, but desirous, to be dissolued.

22

It is commonly scene, that boldnesse puts men forth before their time, before their abilitie. Wherin, wee haue scene many, that (like Lapwings, and Partriges) haue runneaway with some part of their shell on their heads: whence it followes, that as they began boldly, so they proceede vnprofitably, and conclude not without shame. I would rather be haled by force of others to great duties, then rush vpon them vnbidden. It were better a man should want worke, then that great works shoud want a man answerable to their weight.

23

I will vse my friends, as *Moses* did his rodde. While it was a rod, hee held it familiarly in his hand: when once a Serpent, he ran away from it.

24

I haue seldome scene much ostentation, and much learning, met together. The Sunne, rising, and declining, makes long shadowes: at mid-day

Meditations and Vowes.

mid-day when hee is at highest, none at all. Besides that, skill when it is too much shewen, loseth the grace : as fresh coloured wares, if they be often opened, lose their brightnesse, and are soyled with much handling. I had rather applaude my selfe for hauing much, that I shew not ; then that others should applaud me, for shewing more then I haue.

25

An ambitious man is the greatest enemy to himselfe, of any in the World besides. For hee still torments himselfe with hopes and desires, and cares : which he might avoid, if hee would remitte of the height of his thoughts, and live quietly. My onely ambition shall be, to rest in Gods fauour on earth, and to be a Saint in heaven.

26

There was never good thing easily come by. The heathen man could say, God selis knowledge for sweat : and so he doth honour, for iederlandie. Never any man hath got either wealth or learning, with ease. Therefore, the greatest good must needs be most difficult. How shall I hope to get Christ, if I take no paines for him ? And if in all other things the difficulty of obtaining, whets the minde so much the more to seeke ; why should it in this alone daunt mee. I will not care what I doe, what I suffer, so I may winne Christ. If men can endure such cutting, such lancing, and searching of their bodies, to protract a miserable life, yet a while longer ; what paine should I refuse for eternity ?

27

If I die, the world shall misse me but a little : I shall misse it lesse. Not it mee ; because it hath such store of better men : Not I it, because it hath so much ill, and I shall haue so much happinesse.

28

Two things make a man set by ; Dignitie and Desert. Amongst fools, the first without the second is sufficient : Amongst wise men, the second without the first. Let me deserue well ; though I be not advanced. The Conscience of my worth, shall cheere me more in others contempt, then the approbation of others can comfort me, against the secret check of my owne vneworthiness.

29 The

29

The best qualities doe so cleave to their subjects, that they cannot be communicated to others. For whereas patrimony and vulgar account of honor follow the bloud, in many generations; Vertue is not traduced by propagation, nor learning bequeathed by our Will, to our heires; least the giuers should waxe proud, and the receiuers negligent. I will account nothing my owne, but what I haue gotten: nor that my owne, because it is more of gift then deserfe.

30

Then onely is the Church most happie, when Truth and Peace kisse each other; and then miserable, when either of them balke the way, or when they meet and kisse not. For, truth, without peace, is turbulent: and peace, without truth, is secure iniultice. Though I loue peace well, yet I loue maine truths better. And though I loue all truths well; yet I had rather concall a small truth, then disturbe a comon Peace.

31

An iadiscreete good action, is little better than a discreet mischiefe. For, in this the doer wrongs only the Patient; but in that other, the wrong is done to the good action: for both it makes a good thing odious (as many good tales are marr'd in telling) and besides, it preuides a future opportunity. I will rather let passe a good gale of wind, and stay on the shore; then lauch forth, when I knowe the windewill be concurrie.

32

The World teacheth me, that it is madnesse to leau behinde mee those goods, that I may carry with me: Christianitie teacheth me, that what I charitably giue aliuie, I carrie with me dead: and experiance teacheth me, that what I leau behinde, I lose. I will carrie that treasure with me by giuing it, which the worldling loseth by keeping it: so, while his corps shall carrie nothing but a winding cloth to his grave, I shall be sicker under the earth, than I was above it.

33 Every

33

Euery worldling is an hypocrite. For, while his face naturally lookes vpward to heauen, his heart groucheth beneath on the earth: yet if I would admit of any discord in the inward and outward parts; I would haue an heart, that should looke vp to heauen in an holy contemplation of the things aboue, and a countenance cast down to the earth, in humiliation. This onely dissimilitude is pleasing to God.

34

The heart of man is a shott word, a small substance; scarce enough to give a Kite one meale: yet great in capacity; yea, so infinite in desire, that the round Globe of the world cannot fill the three corners of it. When it desires more, and cries, Giue, giue; I wil set it ouer to that infinite Good, where the more it hath, it may desire more, and see more to be desired: When it desires but what it needeth, my hands shall soone satisfie it. For, if either of them may containe it, when it is without the body; much more may both of them fill it, while it is within.

35

With men it is a good rule; To tric first, and then to trust: vwith G O D it is contrarie; I will first trust him (as most wise, omnipotent, mercifull) and tric him afterwards. I knowe, it is as impossible for him to deceiue mee, as not to be.

36

As C H a r i s t was both a Lambe and a Lion: So is every Christian; A Lambe, for patience in suffering, and innocence of life: A Lion, for boldnesse in his innocency. I would so order my courage and milde-nesse, that I may be neither Lion-like in my conuersation; nor sheepish, in the defence of a good cause.

37

The godly sowe in teares, and reap in ioy. The seed-time is com-
monly waterish, and lowring. I will be content with a wet spring, so I
may be sure of a cleare and ioyfull haruest.

38 Euery

Euerie man hath an Heauen , and an Hell. Earth is the vvicked mans Heaven ; his Hell is to come : on the contrarie, the godly haue their hell vpon earth ; wher they are vexed with tentacions, and afflictions, by Satan and his complices ; their heauen is aboue in endlesse happiness. If it be ill with me on earth, it is well my torment is so short, and so easie : I will not be so courerous, to hope for two heauens.

Man, on his Death-bed, hath a double prospect : which, in his lifetime, the interposition of pleasure and miseries debarred him from. The good man lookes vpward, and sees heauen open with *Stewes* ; and the glorious Angels, ready to carrie vp his soule : The wicked man lookes down-ward, and sees three terrible spectacles ; *Death, Judgement, Hell*, one beyond another ; and all to be passed through, by his soule. I maruell not, that the godly haue been so chearefull in Death, that those torments, whose very sight hath ouercome the beholders, haue seemed easie to them. I maruell not, that a wicked man is so loth to heare of death ; so deiected, when he feeleth sicknesse ; and so desperate, when he feeleth the pangs of death ; nor that every *Balaam* would faine die the death of the righteous. Henceforth, I will chuy none, but a good man : I will pitie nothing so much as the prosperitie of the wicked.

Prospects
in Death

Not to be afflicted, is a signe of weake[n]esse, For, therefore God impaseth no more on mee, because hee sees I can bear no more. GOD will not make choise of a weake Champion. When I am stronger, I will looke for more. And when I sustaine more, it shall more comfort mee, that GOD findes mee strong ; then it shall grieve mee , to be pres- sed with an heauy affliction.

That the wicked haue peace in themselves, is no wyonder : they are as sure, as Tentation can make them. No Prince makes Warre with his owne Subjects. The godly are still enemies : Therefore they must look to be assaulted both by Stratagems and violence. Nothing shal more

more ioy mee, than my inward quietnelic. A iust warre is a thoulant times more happy, than an il-conditioned Peace.

42

Goodnesse is so powerful, that it can make things simply euill (namely, our sinnes) good to vs : not good in nature, but good in the euent ; good, when they are done, not good to be done. Sinne is so powerfull, that it can turne the holiest Ordinances of God into it selfe : But heerin our sinne goes beyond our goodnessse ; That sinne defiles a man or action otherwise good : but all the goodnessse of the world cannot iustifie one sinne : as the holy flesh in the skirt, makes not the bread holy that toucheth it ; but the vncleane, touching an holy thing, defileth it. I will loath euery euill for it owne sake : I will doe good ; but not trust to it.

43

Fooles measure good actions, by the euent after they are done : Wise men before-hand, by judgement, vpon therules of reason and faith. Let me doe well : let God take charge of the successe. If it be well accepted, it is well : If not, my thankke is with God.

44

Hee was never good man, that amends not. For, if hee were good, hee must needs desire to be better. Grace is so sweet, that who-euer tastes of ir, mustneeds long after more. And if hee desire ir, he will endeuour it. And if he doe but endeuour, God will crowne it with successe. Gods family admitteth of no Dwarfes (which are vnthrwing, and stand at a stay) but men of measures. What ever become of my body, or my estate ; I will euer labour, to finde somewhat added to the stature of my soule.

45

Pride is the most dangerous of all sinnes. For, both it is most insinuatue (hauing crept into H E A V E N , and Paradise) and most dangerous where it is. For, where all other Tentations are about euill, this alone is conuersant only about good things : & one dram of it poysons many measures of grace. I will not be more afraide of doing good things amisse, than of being proud, when I haue well performed them.

46 Not

46

Not onely Commission makes a sinne. A man is guiltie of all those
sinnes he ~~hath~~^{hath} not. If I cannot auoid all, yet I will hate all.

47

Prejudice is so great an enemy to truth, that it makes the minde vn-
capable of it. In matters of faith, I will first lay a sure ground, and then
believe, though I cannot argue; holding the conclusion, in spight of the
premisses: but in other lesse matters, I will not so fore-stall my minde
with resolution, as that I will not be willing to be better informed. Nei-
ther will I lay in my selfe; I will hold it, therefore it shall be truth: but,
This is truth; therefore I will hold it. I will not stiuie for victory; but
for truth.

48

Drunkennes and Courouesnesse doe much resemble one another. For
the more a man drinke, the more he thirsteth: and the more he hath,
still the more he coueteth. And for their effects, besides other, both of
them haue the power of transforming a man into a beast; & of all other
beasts, into a Swine. The former is evident to sense: the other, though
more obscure, is no more questionable. The courous man, in two
things, plainly resembleth a Swine; That he euer roots in the earth,
not so much as looking towards heauen: That he never doth good till
his death. In desiring, my rule shall be Necessitie of nature, or estate. In
hauing, I will account that my good, which doth me good.

49

I acknowledge no Maister of Requests in Heaven, but one; Christ
my Mediatour. I knowe I cannot be so happy, as not to need him; nor
so miserable, that hee should contemne mee. I will alwayes aske; and
that of none but where I am sure to speed; but where there is so much
store, that when I haue had the most, I shal leauie no lesse behinde. Though
numberlesse drops be in the Sea; yet if one be taken out of it, it hath so
much the lesse, though insensibly: but God, because hee is infinite, can
admit of no diminurion. Therfore are men niggardly, because the more
they give, the lesse they haue: but thou, Lord, mayest give what thou
wilt, without abatement of thy store. Good prayers never came weeping
home: I am sure I shall receiue either what I aske, or what I should aske.

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50 I

50

I see that a fit Booty, many times, makes a theefe: and many would be proud, if they had but the common caules of their neighbours. I account this none of the least fauours of G O D, That the world goes no better forward with me. For, I feare, if my estate were better to the world, it might be worse to G O D. As it is an happy necessitie that inforceth to good: so is that next happy, that binders from euill.

51

It is the basest loue of all others, that is for a benefit. For heerein wee loue not another, so much as our selues. Though there were no H E A V E N, O Lord, I would loue thee: Now there is one, I will c-steeme it, I will desire it; yet still I will loue thee, for thy goodness sake. Thy selfe is reward enough; though thou broughtest no more.

52

I see men point the field, and desperately icopard their liues (as prodigall of their blood) in the reuenge of a disgracefull word, against themselves: while they can bee content to heare God pulled out of H E A V E N with blasphemie; and not feele so much as a rising of their blood. Which argues our cold loue to God, and our ouer-feruent affection to our selues. In mine owne wrongs, I will hold patience laudable; but in Gods iniurics, impious.

53

It is an hard thing to speake well: but it is harder to be well silent; so as it may be free from suspition of affectation, or sullennes, or ignorance: Else loquacitie, and not silence, would be a note of wisedom. Herein I will not care how little, but how well. Hee said well for this; Not that which is much, is well: but that which is well, is much.

54

There is nothing more odious, than fruitlesse old age. Now (for that no tree beares fruit in Autumne, unlesse it blossom in the Spring) to the

the end that my age may be profitable, and laden with ripe fruit; I will endeavour, that my youth may be studious, and flowered with the blossoms of learning and observation.

55

Reuenge commonly hurts both the offerer, and sufferer : as wee
see in the foolish Bee (though in all other things commendable ; yet
heerein the patterne of fond Spightefulnesse) which in her anger in-
uenometh the flesh, and loseth her sting ; and so lives a Drone e-
uer after. I account it the onely valour, To remit a wrong : and will
applaud it to my selfe, as right noble and Christian ; that I Might
hurt, and Will not.

56

Hee that liues well, cannot choose but die well. For, if he die suddenly; yet he dies not vnpreparedly : if by leisure, the conscience of his well-led life makes his death more comfortable : But it is seldom scene, that hee which liueth ill, dieth well. For the cōscience of his former euils, his present paine, and the expectation and feare of greater, so take vp his heart, that he cannot seek God. And now it is iust with God, not to be sought, or not to be found; because he sought to him in his life time, and was repulsed. Whereas, therefore, there are vsually two maine cares of good men; to Live well, and Die well: I will haue but this one; to Live well.

57

With God there is no free man, but his Servant; though in the Gal-
lies: no slauve, but the sinner; though in a Palace: none noble, but the
vertuous; if never so basely descended: none rich, but he that possesteth
God; euen in rags: none wise, but hee that is a foole to himselfe and the
world: none happy, but hee whom the world pities: Let me be free,
noble, rich, wise, happy to God; I passe not what I am to the world.

53

When the mouth praiereth, man heareth: when the heart, God heareth. Every good praier knocketh at Heaven; for a blessing: but an

importunate prayer pierceth it (though as hard as brasse) and makes way for it selfe, into the eares of the Almighty. And as it ascends lightlie vppe, carried vwith the vving of Faith : so it comes euer laden downe againe, vpon our heads. In my prayers, my thoughts shall not be guided by my wordes : but my words shall follow my thoughts.

59

If that seruant were condemned of euill , that gave God no more than his owne, which bee had receiuied ; what shall become of them that rob GOD of his owne ? If GOD gaine a little glory by mee , I shall gaine more by him. I will labour so to husband the stocke that God hath left in my hands, that I may returne my soule better than I received it ; and that he may take it better then I returne it.

60

Heauen is compared to an hill : and therefore is figured by *Olympus*, among the Heathen; by mount Sion , in Gods Booke : Hell, contrariwise, to a Pit. The ascent to the one is hard, therefore ; and the descent to the other, easie and headlong : and so, as if wee once begin to fall, the recoverie is most difficult : and not one (of many) stayes till hee comes to the bottome. I will be content, to pant, and blowe, and sweate in climbring vp to Heauen : as, contrarily, I will be wary of setting the first step downward towards the Pit. For, as there is a *Jacobs Ladder* into Heauen , so there are blind staires that goe winding downe into death, vvhervof each makes way for other. From the obiect is raised an ill suggestion : suggestion drawes on delight, delight consent, consent endeavour, endeavour practise, practise custome, custome excuse, excuse defence, defence obstinacie, obstinacie boasting of sinne, boasting a reprobate sense. I will watch ouer my wayes : and doe thou, Lord, watch ouer mee, that I may auoid the first degrees of sinne. And if those ouertake my frailtie ; yet keepe mee, that presumptuous sinnes preuaile not ouer mee. Beginnings, are with more ease and safetie declined, when wee are free ; than proceedings, when wee haue begun.

61

It is fitter for youth to learne than teach ; and for age, to teach then learne: and yet fitter for an old man to learne, then to be ignorant. I knowe,

knowe, I shall never knowe so much, that I cannot learne more: and I hope, I shall never live so long, as till I be too old to learne.

62

I never loued those Salamanders, that are never well, but when they are in the fire of contention. I will rather suffer a thousand wrongs, than offer one: I will suffer an hundred, rather than returne one: I will suffer many, ere I will complaine of one, and indeavour to right it by contending. I haue euer found, that to striue with my superiour, is furious; with my equall, doubtfull; with my inferiour, sordid and base; with any, full of vnquicnes.

63

The praise of a good speech standeth in words and matter: Matter, which is as a faire and well featur'd body; Elegance of words, which is as a neat and well fashioned garment. Good matter, slubbred vp in rude and carelesse words, is made loathsome to the hearer; as a good bodie misshapen, with vnhandsome clothes. Elegancie, without soundnesse, is no better then a nice vanity. Although therefore the most Hearers are like Bees, that goe all to the flowers; never regarding the good hearbs (that are of as wholesome vse, as the other of faire shew): yet let my speech striue to be profitable; plausible, as it happens: Better the coat be misshapen, than the body.

64

I see that as black and white colours to the eyes, so is the Vice and Virtue of others to the judgement of men. Vice gathers the beames of the sight in one; that the eye may see it, and be intent vpon it: Virtue scatters them abroad; and therefore hardly admits of a perfect apprehension. Whence it comes to passe, that (as judgement is according to sense), we doe soone espie, and so earnestly censure a man for one vice; letting-passe many laudable qualities vndiscerned, or at least vnacknowledged. Yea, whereas euer man is once a foole, and doth that perhaps in one fit of his folly, which he shall at leisure repent of (as Noah, in one hours drunkennes, vncouered those secrets, which were hid sixe hundred yeares before) the world is hereupon ready to call in question all his former integritie, and to exclude him from the hope of any future amend-

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amendment. Since God hath giuen mee two eyes ; the one shall be busied about the present fault that I see, with a detesting commiseration ; the other about the commendable qualities of the offender ; not without an vnpartiall approbation of them. So shall I doe God no wrong, in robbing him of the glory of his gifts, mixed with infirmities : nor yet, in the meane time, encourage Vice ; while I doe distinctly reserue for it, a due proportion of hatred.

65

God is aboue man ; the brute creatures vnder him ; hee set in the midst. Lest hee should be proud that he hath infinite creatures vnder him , that one is infinite degrees aboue him. I doe therefore owe awe vnto God ; mercy to the inferiour creatures : knowing , that they are my fellowes, in respect of Creation ; whereas there is no proportion berwixt mee , and my Maker.

66

One said , it is good to inure thy mouth to speake well ; for good speech is many times drawne into the affection : But, I would feare, that speaking well without feeling, were the next way to procure an habituall hypocrisy. Let my good words follow good affections ; not goe before them. I will therefore speake as I thinke : but, withall, I will labour to thinke well ; and then I knowe, I cannot but speake well.

67

When I consider my soule ; I could be proud, to think of how diuine a nature and qualitie it is : but when I cast downe mine eyes to my body (as the Swanne to her black legges) and see what loathsome matter issues from the mouth, nostrils, eares, pores, and other passages, and how most carrion-like of all other creatures it is after death ; I am iustly ashamed to thinke that so excellent a guest dwells but in a more cleanly dunghill.

68

Every worldling is a madde man. For , besides that hee preferreth profit and pleasure to Vertue , the World to God , Earth to Heauen, Time to Eternitie, hee pampereth the body, and starves the soule. Hee feedes

teedes one fowle an hundredth times; that it may feed him but once : and and seekes all Lands and Seas, for dainties; not caring whether any, or what repast, hee prouideth for his soule. Hee cloathes the body with all rich ornaments : that it may be as faire without, as it is filthy within; whiles his soule goes bare and naked, hauing not a rag of knowledge to cover it. Yea, he cares not to destroy his soule, to please the body ; when for the saluation of the soule, he will not so much as hold the bodie short of the least pleasure. What is, if this be not, a reasonable kinde of madnesse? Let mee enjoy my soule no longer, than I preferre it to my bodie. Let mee haue a deformed, leane, crooked, vnhealthfull, neglected bodie; so that I may finde my soule sound, strong, well furnished, well disposed both for earth and Heauen.

69

Asa was sick but of his feet, farre from the heart: yet because hee sought to the Physicians, not to God, he escaped not. Ezekiah was sick to die: yet because he trusted to God, not to Physicians, hee was restored. Meanes without God, cannot helpe: God, without meanes, can; and often doth. I will vse good meanes; not rest in them.

70

A mans best monument is his vertuous actions. Foolish is the hope of immortalitie, and future praise, by the cost of senselesse stone; when the Passenger that onely sate, Here lyes a faire stonē and a filthy carcasse. That onely can report thee rich: but for other praises, thy selfe must build thy monument, aliue; and write thy owne Epitaph in honest and honourable actions. Which are so much more noble, then the other, as living men are better then dead stones: Nay, I know not if the other be not the way to worke a perpetuall succession of infamy; whiles the censorious Reader, vpon occasion thereof, shall comment vpon thy bad life: wheras, in this, euery mans heart is a Toombe, and euery mans tongue writheth an Epitaph vpon the well behaued. Either I will procure me such a Monument, to be remembred by: or else it is better to be inglorious, than infamous.

71

The basest things are ever most plentifull. Historie and experience tolly vs, that some kinde of Mouse breedeth 120. yong ones in one neast: whereas

whereas the Lion, or Elephant, beareth but one at once. I have euer found, The least witt, yieldeth the most words. It is both the surest and wisest way, to Speake little, and Thinke more.

72

An euill man is clay to God; waxe, to the diuell. God may stampe him into powder, or temper him anew: but none of his meanes can melt him. Contrariwise, a good man is Gods waxe; and Satans clay: he relents at eucry looke of God; but is not stirred at any temptation. I had rather bow than breake, to God: but, for Satan, or the world, I had rather be broken in pieces with their violence, then suffer my selfe to be bowed vnto their obedience.

73

It is an easie matter for a man to be careless of himselfe; and yet much easier to be enamoured of himselfe. For, if hee be a Christian; whiles he contemneth the World perfectly, it is hard for him to reserue a competent measure of loue to himselfe: if a worldling, it is not possible but he must ouer-loue himselfe. I will striue for the meane of both; and so hate the World, that I may care for my selfe: and so care for my selfe, that I be not in loue with the world.

74

I will hate popularitie and ostentation (as euer dangerous: but most of all, in Gods busynesse) which who so affect, doe as ill spokē-men; who, when they are sent to woee for God, speake for themselues. I knowe how dangerous it is to haue God my Riuall.

75

Earth affords no sound contentment. For, what is there vnder Heauen not troublesome, besides that which is called pleasure? and, that, in the end, I finde most irkesome of all other. My soule shall euer looke vpward for ioy; and downward for penitence.

76 God

76

God is euer with mee, euer before me. I knowe, hee cannot but ouer-see mee alwayes ; though my eyes bee held that I see him not : yea, hee is still within me ; though I feele him not : neither is there any moment, that I can liue without God. Why doe I not, therefore, alwaies liue with him ? Why doe I not account all houres lost, wherein I inioy him not ?

77

There is no man so happy as the Christian. When he lookes vp unto heauen, hee thinks, That is my home : the G O D that made it, and owes it, is my Father : the Angels, more glorious in nature then my selfe, are my attendants : mine enemies are my vassals. Yea, those things, which are the terriblest of all to the wicked, are most pleasant to him. When hee heares God thunder aboue his head, hee thinks, This is the voyce of my Father. When he remembreth the Tribunall of the last judgement, he thinks, It is my Sauiour that sits in it : when death, hee esteemes it but as the Angell set before Paradise ; which with one blowe admits him to eternall ioy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the World, worth enuying, but a Christian.

78

As Man is a little World : so every Christian is a little Church, within himselfe. As the Church, therefore, is sometimes in the wane, through persecution ; other times in her full glory and brightnesse : So let me expect my selfe sometimes drouping vnder Tentations, and saddle-hanging down the head for the want of the feeling of Gods presence ; at other times carried with the full sayle of a resolute assurance to heauen : Knowing, that as it is a Church at the weakest stay ; so shall I, in my greatest dejection, hold the childe of God.

79

Tentations on the right hand, are more perillous, than those on the left ; and destroy a thousand, to the other's tenne : as the Sunne, more vsually, casteth the traualier to cast off his cloake, then the winde. For, those

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on the left hand miscarrie men but two wayes : to distrust, and denie; of God ; more rare sinnes : but the other, to all the rest, wherewich mens liues are so commonly defiled. The spirit of Christians, is like the English Icat : whereof we read, that it is fired with water, quenched with oyle. And these two, prosperitie and aduersitie, are like heat and cold : the one gathers the powers of the soule together, and makes them abler to resist, by uniting them : the other diffuses them ; and, by such separation, makes them easier to conquer. I hold it therfore, as praiseworthy with God, for a man to contemne a profeted honor, or pleasure, for conscience sake ; as, on the rack, not to deny his professio. When these are offered, I will not nibble at the bait ; that I be not taken with the hook.

80

God is Lord of my body also ; and therefore challengeth as well reuerent gesture, as inward deuotion. I will euer, in my prayers, either stand, as a seruant, before my Maister ; or kneele, as a subiect, to my Prince.

81

I haue not beeene in others breasts : but, for my owne part, I never tasted of ought, that might deserue the name of pleasure. And , if I could, yet a thousand pleasures cannot counteruaile one torment : because the one may be exquisite ; the other, not without composition. And, if not one torment, much lesse a thousand. And if not for a moment, much lesse for eternity. And if not the torment of a part, much lesse of the whole. For, if the paine but of a tooth be so intolerable, what shall the racking of the whole body be ? And, if of the body ; what shall that be, which is primarily of the soule ? If there be pleasures that I haue nor of, I will be wary of buying them so ouer-deare.

82

As hypocrisie is a common counterfeit of all vertues : so there is no speciaill virtue, which is not (to the very lise of it) seemingly resembled, by some speciaill vice. So, deuotion is counterfaited by superstition ; good thrifte, by niggardlinesse ; charity, with vaine-glorious pride. For, as charitiy is bountious to the poore ; so is vaine-glory to the wealthy ; as charitie sustaines all, for truth ; so pride, for a vaine praise : both of them make a man courteous and affable. So, the substance of every vertue is in the heart ; which, since it hath not a window made into it, by the Creator of it (but is reserved ynder lock and key for his owne view) I will judge only by

by appearance. I had rather wrong my selfe, by credulitie; than others, by vnjust censures and suspicions. ex

83

Euery man hath a kingdome within himself: Reason, as the Princess, dwels in the highest and inwardest roome: the senses are the Guard and attendants on the Court; without whose ayde, nothing is admitted into the Presence: The supreme faculties (as will, memory &c.) are the Peers: The out-ward parts, and inward affections, are the Commons: Violent Passions are as Rebels, to disturbe the common peace. I would not be a Stoicke, to haue no Passions: for that were to ouerthrowe this inward government God hath erected in me; but a Christian, to order those I haue. And, for that I see, that as (in commotions) one mutinous person drawes on more; so in passions, that one makes way for the extremitie of another (as, exceſſe of loue caueth exceſſe of grieſe, vpon the losſe of what wee loued:) I will doe as wise Princes vſe, to thofe they misdoubt for faction; ſo hold them downe, and keepe them bare, that their very impotencie and remiſſiſeſle ſhall affoord me ſecurity.

84

I looke vpon the things of this life, as an owner; as a stranger: As an owner, in their right; as a stranger, in their vſe. I ſee, that owning is but a conceit, beſides vſing: I can vſe (as I lawfully may) other mens commodities as my owne; walke in their woods, look on their faire houses, with as much pleasure as my owne: yet againe, I will vſe my owne, as if it were anothers; knowing that though I hold them by right, yet it is onely by Tenure at will.

85

There is none like to Luthers Three Maifters; Prayer, Tentation, Meditation. Tentation stirrēth holy meditation: meditation prepares to prayer: and prayer makes profit of Tentation; and fetcheth all diuine knowledge from Heauen. Of others, I may learne the Theoric of Diuitie; of thofe onely, the practise. Other Maifters teach me, by rote, to ſpeak Parrat-like of heauenly things; thofe alone, with feeling and vnderſtanding.

86 Affection

Affectation is the greatest enemy both of doing well, and good acceptance of what is done. I hold it the part of a wise man, to endeavour rather that Fame may follow him, than goe before him.

I see a number, which, with *Shmei*, whiles they siecke their seruant, which is riches, lose their soules : No worldly thing shall draw me without the gates, within which God hath confined me.

It is an hard thing for a man to finde wearinessse in pleasure, while it lasteth; or contentment in paine, while he is vnder it. After both (indeed) it is easie: yet both of these must be found in both; or else we shall be drunken with pleasures, and ouerwhelmed with sorrow. As thosc, therefore, which shoulde eat some dish, ouer-deliciously sweet, doe allay it with tart sauce; that they may not be cloyed: and thosc that are to receiue bitter pills (that they may not be annoyed with their vnpleasing taste) rowle them in sugar: So, in all pleasures, it is best to labour, not how to make them most delightfull; but how to moderate them from excess: and in all sorrowes, so to settle our hearts in true grounds of comfort, that wee may not care so much for being bemoaned of others, as how to be most contented in our selues.

In wayes, we see Trauailers choose not the fairest and gretest; if it be either croffe or contrary: but the nearest; though miry and vncuen: so, in opinions, let me follow not the plausiblest; but the truest, though more perplexed.

Christian societie is like a bundle of stickes layed together, whereof one kindles another. Solitary men haue fewest prouocations to euill; but againe fewest incitations to good. So much, as doing good is better than

than not doing euill, will I account Christian good fellowship better than an Eremitish and melancholike solitariness.

91

I had rather confess my ignorance, than fally profess knowledge. It is no shame, not to knowe all things : but it is a iust shame, to over-reach in any thing.

92

Sodaine extremitie is a notable tryall of faith, or any other disposition of the soule. For as, in a sodaine feare, the blood gathers to the heart, for guarding of that part which is principall: so the powers of the soule combine themselves in an hard exigent, that they may be easily iudged of. The faithfull (more sodainly than any casuallie) can lift vp his heart to his stay in Heauen : VVhereas the worldling stands amazed, and distraught with the euill; because he bath no refuge to flie vnto. For not being acquainted with God in his peace, how shold he but haue him to seek in his extremitie? When therefore some sodaine stich girds me in the side, like to be the messenger of death ; or when the sword of my enemy, in an vnxpected assault, threatens my body ; I will seriously note how I am affected: so the sodainest euill, as it shall not come vnluked for, shall not goe away vnitought of. If I finde my selfe couragious, and heauenly minded, I will reioyce in the truthe of Gods grace in me ; knowing that one drachm of tryed faith, is worth a whole pound of speculatiue ; and that, which once stood by mee, will never faile mee: If dejected, and hartlesse, herein I will acknowledge cause of humiliation ; and, with all care and earnestnesse, seeke to storne my selfe against the dangers following.

93

The Rules of ciuill policie may well be applied to the mind. As therfore for a Prince, that he may haue good successfe against either Rebels or forraigne enemis, it is a sure axiome, *Divide and rule*; but when he is once seated in the throne ouer loyall Subiects, *Unite and rule*: so, in the regiment of the soule, there must be variance set in the iudgement, and the conscience and affections; that that which is amiss may be subdued: but, when all parts are brought to order, it is the onely course to main-taine their peace ; that, all seeking to establish and helpe each other, the whole may prosper. Alwayes to be at warre, is desperate: alwaies

D

at

at peace, secure, and ouer-Epicure-like. I doe account a secure peace, a iust occasion of this ciuill dissencion, in my selfe; and a true Christian peace, the ende of all my secret warres: which when I haue atchieuied, I shall raigne with comfort; and neuer will be quiet, till I haue atchieuied it.

I brought sinne enough with me into the world to repent of, all my life; though I should neuer actually sinne: and sinne enough actually every day, to sorrow for; though I had brought none with mee into the world: but, laying both together, my time is rather too short for my repentance. It were madnesse in me, to spend my short life in iollitic and pleasure, wherof I haue so small occasion; and negle^t the opportunity of my so iust sorrow: especially, since before I came into the World, I sinned; after I am gone out of the World, the contagion of my sinne past, shall add^e to the guilt of it: yet, in both these states, I am vncapable of repentance. I will doe that while I may, which, when I haue negle^tted, is vnrecouerable.

Ambition is torment enough for an enemie. For, it affoords as much discontentment in enjoying, as in want; making men like poysoned Rats: which, when they haue tasted of their bane, cannot rest till they drinke; and then can much lesse rest, till their death. It is better for mee to liue in the wise mens stucks, in a contented want; than in afooles Paradise, to vexe my selfe with wilfull vnquietnesse.

It is not possible, but a conceited man must be a foole. For, that ouerweening opinion, hee hath of himselfe, excludes all opportunity of purchasing knowledge. Let a vessel be once full of neuer so base liquor, it will not give roome to the costliest; but spilles beside whatsoeuer is infused. The proud man, though hee be empie of good substance, yet is full of conceit. Many men had proued wise, if they had not so thought themselues. I am emptie enough, to receiue knowledge enough. Let me think my selfe but so bare as I am; and more I neede not. O Lord, doe thou teach mee how little, how nothing I haue; and give mee no more, than I knowe I want.

97

Euery man hath his turne of sorrow : whereby (some more , some lesse) all men are in their times miserable . I never yet could meet with the man that complained not of somewhat . Before sorrow come , I will prepare for it : whcn it is come , I will welcome it : when it goes , I will take but halfe a farewell of it ; as still expe&ting his returne .

98

There be three things that follow an iniurie , so far as it concerneth our selues ; (for , as the offence toucheth God , it is aboue our reach) reuenge , censure , satisfaction : which must be remitted of the mercifull man . Yet not all at all times : but reuenge alwaies , leauing it to him that can , and will doe it ; censure oft times ; satisfaction sometimes . Hee that deceives mee oft , though I must forgiue him ; yet charitie bindes me not , not to censure him for vntrusty : and he , that hath endammaged me much , cannot plead breach of charity , in my seeking his restitution . I will so remit wrongs , as I may not encourage others to offer them ; and so retaine them , as I may not induce God to retaine mine to him .

99

Garments that haue once one rent in them , are subiect to be torne on euery nayle , and every brier ; and glasses , that are once crackt , are soon broken : such is a mans good name once tainted with iust reproach . Next to the approbation of God , and the testimonie of mine owne conscience , I will lecke for a good reputation with men : not by close carriage , concealing faults ; that they may not be knowner , to my shame : but auoyding all vices ; that I may not deserue it . The efficacie of the agent , is in the patient well disposed . It is hard for me euer to doe good , vnlesse I be reputed good .

100

Many vegetable , and many brute creatures exceed man in length of age . Which hath opened the mouthes of Heathen Philosophers , to accuse Nature , as a step-mother to man ; who hath giuen him the least time to live , that onely could make vse of his time , in getting knowledge . But herein religion doth most magnifie God , in his wisedome

D 2

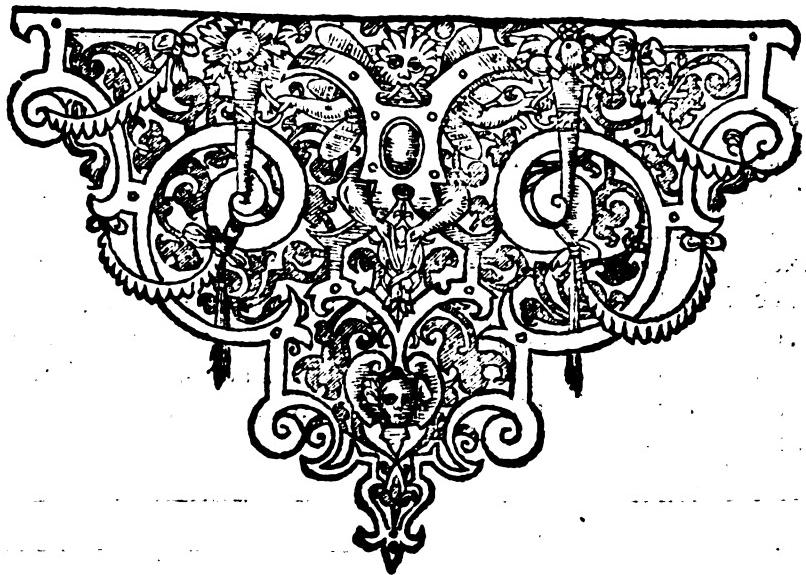
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and iustice; teaching vs, that other creatures liue long, and perish to nothing: onely man recompenses the shortnesse of his life, with eternitie after it; that the sooner he dieth well, the sooner he comes to perfectiōn of knowledge, which he might in vaine seeke belowe: the sooner he dies ill, the lesse hurt he doth with his knowledge. There is great reason then, why man should liue long; greater why he should die early. I will neuer blame God, for making me too soon happy; for changing my ignorance, for knowledge; my corruption, for immortality; my infirmities, for perfection:

Come Lord Iesus, come quickly.

(* *)

FINIS.



THE
SECOND
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o f
MEDITATIONS
And
VOWES,

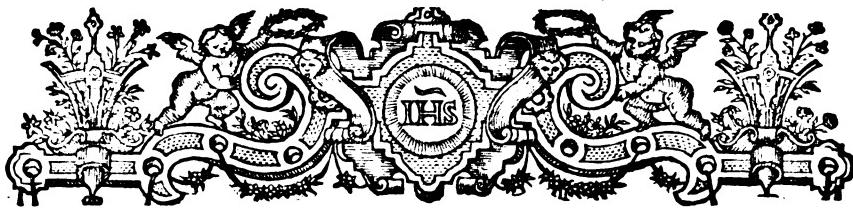
DIVINE & MORALL.



AT LONDON,
Printed by Humphrey Lownes, for Arthur
Johnson, Samuel Macham, and Laurence
Lyle. 1614.

ЧОРОБЪ
ЗАУТИНО
зюнгальдам





TO THE RIGHT UERTVOVS AND *Worshipfull Lady, the Lady*

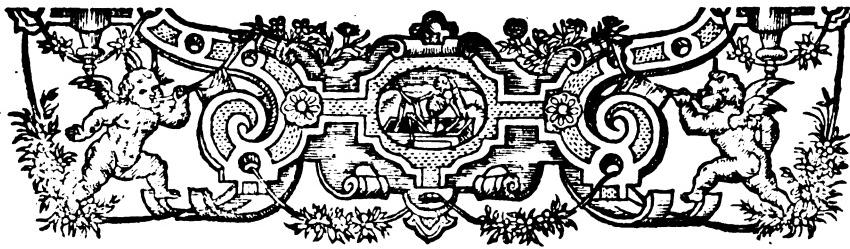
D R V R Y, all increase of grace.

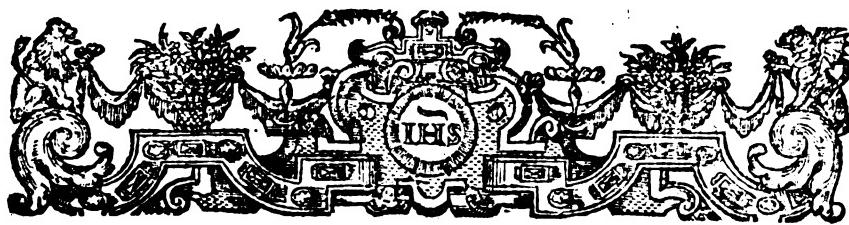
(* * *)

Madame, I knowe your Christian ingenuitie such, that you will not grudge others the communication of this your priuate right : which yet I durst not haue presumed to aduenture, if I feared that either the benefit of it would be leſſe, or the acceptation. Now it shall be no leſſe yours: onely it ſhall be more knownen to be yours. Vouchſafe therefore to take part with your worthy hufband, of theſe my ſimple Meditations. And if your long and gracious expeſce haue written you a larger volume of wholsome lawes, and better informed you by precepts fetcht from your owne ſeeling, then I can hope for, by my bare ſpeculation: yet where theſe my not unlikely rules ſhall accord with yours, let your redoubled aſſent allow them, and they conſirme it. I made them not for the eye; but for the heart: neither doe I commend them to your reading, but your practiſe: wherein alſo it ſhall not be e-nough that you are a meere and ordinary agent, but that you be a patterne pro-pounded unto others imitation. So ſhall your vertuous and holy progreſſe, beſides your owne peace and happiness, be my crowne, and reioycing, in the the day of our common appearance. Halſted. Decem. 4.

Your L. humbly deuoted,

I o s. H A L L.





MEDITATIONS

And

VOWES,

1



Man vnder Gods affliction, is like a bird in a net ; the more he striueth , the more hee is intangled. Gods decree can-
not be eluded with impatience . What I cannot auoide,
I will learne to bear.

2

I find that all worldly things require a long labour in getting ; and af-
foord a short pleasure, in enjoying them. I will not care much, for what
I haue ; nothing, for what I haue not.

3

I see naturall bodies forsake their owne place and condition for the
preseruation of the whole : but, of all other creatures , man ; and of all
other men, Christians haue the least interest in themselves. I will liue, as
giuen to others ; lento only to my selfe.

4

That which is said of the Elephant , that, being guilty of his deformi-
ty, he cannot abide to looke on his owne face in the water (but seeks for
troubled and muddie channells) we see well moralized, in men of euill
conscience , who knowe their soules are so filthy, that they dare not so
much as view them ; but shift off all checks of their former iniquity,
with vain excuses of good fellowship. Whence it is, that every small re-
prehension so galles them ; because it calleth the eyes of the soule home to
it

it selfe, and makes them see a glimse of what they would not. So haue I scene a foolish and timerous Patient, which knowing his wound very deep, would not endure the Chirurgion to search it: wheron what can enue, but a festering of the part, and a danger of the whole bodie? So I haue scene many prodigall wastres runne so farre in books, that they cannot abide to heare of reckoning. It hath been an olde and true Prouerbe, Oft and euen reckonings make long friends: I will oft summe vp my estate, with God; that I may knowe what I haue to expect, and answere for. Neither shall my score run on so long with God, that I shal not know my debts, or fear an Audit, or despaire of payment.

5

I account this body, nothing, but a close prison to my soule; and the earth a larger prison to my bodie. I may not break prison, till I be loosed by death: but I will leaue it, not vnwillingly, when I am loosed.

6

The common feares of the World are causelesse, and ill placed. No man feares to doe ill; euery man to suffer ill: wherein if we consider it well, we shall finde that we feare our best friends. For my part, I haue learned more of God and of my selfe, in one weeks extremitie, then all my whole lifes prosperitie had taught mee afore. And, in reason and common experience, prosperitie vsually makes vs forget our death: aduersitie, on the other side, makes vs neglect our life. Now (if wee measure both of these, by their effects) forgetfulness of death makes vs secure: neglect of this life makes vs carefull of a better. So much therfore as neglect of life is better than forgetfulness of death; and watchfulness better than securitie: so much more beneficial will I esteeme aduersitie, then prosperitie.

7

Euen griefe it selfe is pleasant to the remembrance, when it is once past: as ioy is, whiles it is present. I will not therefore in my conceit, make any so great difference betwixt ioy and griefe: sith griefe past is ioyfull; and long expectation of ioy is grievous.

8

Euery sickenesse is a little death. I will be content to die oft; that I may die once well.

9. Oft

9

Oftimes those things which haue beene sweet in opinion, haue proved bitter in experience. I will therfore euer suspend my resolute iudgement; vntill the tryall and euent: in the meane while I will feare the worst, and hope the best.

10

In all diuine ^{and} morall good things, I would faine keepe that I haue, and get that I want. I doe not more loath all other couetousnes, then ^I affect this. In all these things alone, I professe never to haue enoughe. If I may increase them, therefore, either by labouring, or beging, or vsury, I shall leauue no meanes vntempted.

11

Some children are of that nature, that they are neuer well, but while the rod is ouer them: such am I to God; Let him beat me, so he amend me: let him take all away from me, so he giue me himselfe.

12

There must not be one vniforme proceeding with all men, in reprehension: but that must vary according to the disposition of the reproved. I haue scene some men as thornes, which, easilie touched, hurt not; but if hard and vnwarily, fetch blood of the hand: others, as nettles, which if they be nicely handled, sting and pricke; but if hard and roughly presled, are pulled vp without harme. Before I take any man in band, I will knowe whether he be a thorne, or a nettle.

13

I will account no sinne little; since there is not the least, but workes out the death of the soule. It is all one, whether I be drowned in the ebber shire, or in the midst of the deep Sea.

14 It

It is a base thing, to get goods, to keepe them. I see that God (which only is infinitely rich) holdeþ nothing in his owne hands; but giues all to his creatures. But, if we will needs lay vp; where should we rather reþpose it, than in Christ's treasurie? The poore mans hand is the treasury of Christ. All my superfluitie shall be there hoorded vp: where I knowe, it shall be safely kept, and surely returned me.

The Schoole of God, and Nature, require two contrary manners of proceeding. In the Schoole of Nature, we must conceiue; and then beleeue: in the Schoole of God, wee must first beleeue; and then wee shall conceiue. He, that believes no more than he conceiuers, can never be a Christian; nor be a Philosopher, that assents without reason. In Natures Schoole, we are taught to bolt out the truth, by Logicall discourse: God cannot endure a Logician. In his Schoole, he is the best Scholler, that reasons least, and assents most. In diuine things, what I may, I will conceiue: the rest I will beleeue and admire. Not a curious head, but a credulous and plaine heart, is accepted with God.

No worldly pleasure hath any absolute delight in it; but as a Bee, hauing hony in the mouth, hath a sting in the tayle. Why am I so fooþish, to rest my heart vpon any of them? and not rather labour to aspire to that one absolute good, in whom is nothing fauouring of griefe; nothing wanting to perfect happiness.

A sharpe reprooche I account better, than a smooth deceit. Therefore when my friend checks me, I will respect it with thankefulnesse: when others flatter mee, I will suspect it, and rest in my owne censure of my selfe; who should be more priuie (and lesse partiall) to my owne deseruings.

18

Extemities distinguisheþ friends; worldly pleasures, like Physicians, give vs ouer iudgemente weylþe a dying; & yea the death-bed had most need of comforter. Christ Iesus stod alway by his i[n] the pangs of death; and after death, at the barre of iudgement, no cleaving them either in their bed or graue. I will w[ill] be therefore to my best advantage, nor trust them. But for thee, O my Lord, which in mercy and truch canst not sayle me (whome I haue foundeuer faithfull and present in al extemities) Kill me, yet will I trust in thee.

19

We haue heard of so many thousand generations passed, and wee haue seene so many hundredes die within our knowledge; that I wonder, any man can make account to live, one day. I will die dayly. It is not done before the time, which may be done at all times.

20

Desire oft times makes vs vnthankefull. For, who hopes for that he hath not, vsually forgets that whiche he hath. I will not suffer my heart to roauie after high or impossible hopes; lest I should, in the mean time, contemne present benefites.

21

In hoping well, in being ill, and fearing worse, the life of man is wholly consumed. When I am ill, I will liue in hope of better; when well, in feare of worse: neither will I, at any time, hope without feare; lest I should deceiue my selfe, with too much confidence (wherein euill shall be so much more vnwelcome and intolerable, because I looked for good) nor, againe, feare without hope; lest I should be ouer-much dejected: nor do either of them, without true contentation.

22

What is man, to the whole earth? What is earth, to the Heaven? What is heaven to his Maker? I will admire nothing in it selfe; but all things in God, and God in all things.

E

23 There

There bee three vshall causes of ingratitude, vpon a benefit received; Enuie, Pride, Courteousnesse: Enuie, looking more at others benefits than our owne; Pride, looking more at our selfes than the benefit; Courteousnesse, looking more at what we would haue, than what wee haue. In good turnes, I will neither respect the givuer, nor my selfe, nor the gift, nor others; but onely the intent and good wil from whence it proceeded. So shall I require others great pleasures, with equall good will; and accept of small fauours, with great thankfulnessse.

Whereas the custome of ehe Worlde is, to hate things present, to desire future, and magnifie what is past; I will contrarily esteeme that which is present, best. For, both what is past, was once present; and what is future, will be present: future things next, because they are present in hope; what is past, least of all, because it cannot be present: yet somewhat, because it was.

Wee pitie the folly of the Larke, which (while it playeth with the feather, and stouperth to the glasse) is caught in the Fowlers net: and yet can not see our selues alike made fooles, by Satan; who, deluding vs by the vaine feathers and glasses of the world, sodainly enwrappeth vs in his snare. Wee see not the nets indeede: it is too much that we shall feele them, and that they are not so easily escaped after, as before auoyded. O Lord, keep thou mine eyes from beholding vanitie. And though mine eyes see it, let not my heart stoope to it; but loath it a farre off. And, if I stoope at any time, and bee taken; Set thou my soule at libertie: that I may lay, My soule is escaped, euен as a bird out of the snare of the Fowler; the snare is broken, and I am deliuered.

In suffering evill, to looke to secondearie causes, without respect to the highest, maketh impatience. For so we bite at the stone; and neglect him that threw it. If wee take a blowe at oure equall, we returne it with vfurie:

vsurie: if of a Prince, we repine not. What matter is it, if God kill me, whether hee doe it by an Ague, or by the hand of a Tyrant? Againe, in expectation of good, to looke to the first cause, without care of the second, argues idlenesse, and causeth wancke. As wee cannot helpe our selues, without God: so God will not ordinarily helpe vs, without our selues. In both, I will look vp to God; without depending at the meane in one, or trusting them in the other.

27

If my money were another mans, I could but keepe it: onely the ex-pending shewes it my owne. It is greater glory, comfort, and gaine, to lay it out well, than to keepe it safelie. God hath made me, not his Treasurer; but his Steward.

28

Auguſtines friend, Xerbius, not vnifiſhly hated a ſhort anſwer, to a weightie, & diſſicult queſtions, becauſe the diſquiftion of great truthe re-quires time, and the determining is perilous: I wil, as much hate a ſedious and farre fetched anſwer, to a ſhort and eafe queſtion. For, as that other wrongs the truthe, ſo this the hearer.

29

Performance is a binder. I will request no more fauour of any man than I muſt needs. I will rather choose to make an honest ſhift, than ouer-much enthrall my ſelfe, by being beholding.

30

The world is a ſtage: Euer man an actor; and playes his part here, ei-ther in a Comedie or Tragedy. The good man is a Comedian; which (how-euer hee begins) endes merrily: but the wicked man acts a Tra-gedy; and therefore euer ends in horrore. Thou ſelect a wicked man, vaunt himſelfe on thiſ ſtage: stay till the laſt Aꝝ, and look to his end (as David did) and ſee, whether that be peace. Thou wouldſt make ſtrange Tragedies, if thou wouldſt haue but one Aꝝ. Who ſeeſ an Oxe, grazing in a fat and ranke paſture, and thinks not that he is neare to the ſlaughet? whereas the lean beaſt, that royls vnder the yeake, is faine enough from the ſhambleſ. The beſt wicked man cannot be ſo enuyed in hiſ ſtart ſhewes, as hee is pitiable in the concluſion.

E 2

31 Of

31

Of al obiects of Beneficence, I wil choose either an old man, or a child; because these ate most out of hope to requite. The one forgets a good turne: the other liues not, to repay it.

32

That, which Pythagoras said of Philosophers, is more true of Christians (for, Christianitie is nothing but a diuine and better Philosophie): Three sorts of men come to the Market: buyers, sellers, lookerson. The two first are both busie, and carefullly distractred about their Market: onely the third liue happily; vsing the world, as if they vsed it not.

33

There be threethings, whiche of all other I will never strive for, the wall, the way, the best scate. If I deserue well, a lowe place cannot disprage mee so much, as I shall grace it: if not, the height of my place shall adde to my shame; whiles euery man shall condemne me of pride, matched with vnworthiness.

34

I see, there is not so much difference betwixt a man and a beast, as betwixt a Christian and a naturall man. For, wheras man liues but one life of reason, aboue the beast; a Christian liues fourre liues, aboue a naturall man: The life of inchante regeneration, by grace; the perfect life of imputed righteousness; the life of glory begun, in the separation of the soule; the life of perfect glory, in the Societie of the body, with the soule in full happiness: The worst whereof is better by many degreis, than the best life of a naturall man. For, whereas the digntie of the life is measured, by the cause of it (in which regarde the life of the plant is basest; because it is but from the iuyce, arising from the root, admistred by the earth: the life of the brute creature better than it; because it is sensitiue: of a man better than it; because reasonable) and the cause of this life, is the spirit of G O D; so farre as the spirit of God is above reason, so farre doth a Christian exceed a mere naturalist. I thankie God much that hee hath made mee a man; but more that hee hath made mee a Christian: without which, I know not whether it had beeene better for mee, to haue beeene a beast, or not to haue beeene.

35 Great

35

Great mens faours, friends, promises, and dead mens shooes, I will
esteeme; but not trust to.

36

It is a fearefull thing to sinne ; more fearefull to delight in sinne ; yet
worse than worst, to boast of it. If therefore I can not auoide sinne ; be-
cause I am a man : yet I will auoide the delight, defence and boasting of
sin; because I am a Christian.

37

Those things, which are most eagerly desired, are most hardly both
gotten, and kept; G O D commonly crossing our desires, in what wee are
over-feruent. I will therefore account all things as too good to haue, so
nothing too deere to lose.

38

A true friend is not borne every day. It is best to be courteous to all ;
entire with few. So may we perhaps haue lesse cause of ioy: I am sure lesse
occasion of sorrow.

39

Secrecies, as they are a burden to the mind, ere they bee vittered : so are
they no lesse charge to the receiver, when they are vittered. I will not
long after more inward secretes ; lest I should procure doubt to my selfe,
and icalous feare to the discloser : But as my mouth shall bee shut with
fidelitie, not to blab them ; so thy care shall not be too open to receive
them.

40

As good Physicians, by one receipt, make way for another : so is it the
safest course in practise ; I will reveale a great secret to none, but whom
I haue found faithfull in lesse.

41

I will enjoy all things in G O D , and G O D in all things ; nothing in it selfe : So shall my ioyes neither change, nor perish. For how-euer the things themselves may alter, or fade: yet he , in whom they are mine, is ever like him selfe ; constant, and euerlasting.

42

If I would prouoke my selfe to contentation, I will cast downe my eyes to my inferiours ; and there see better men in worse condition : if to humilitie, I will cast them vp to my betters ; and so much more deicte my selfe to them, by how much more I see them thought worthy to bee respected of others, and deserue better in themselves.

43

True vertue rests in the conscience of it selfe , either for reward, or censure. If, therefore, I know my selfe upright, false rumours shall not daunt me : if not answerable to the good report of my fauourers, I will my selfe finde the first fault; that I may prevent the shame of others.

44

I will account vertue the best riches , knowledge the next , riches the worst ; and therefore will labour to be vertuous and learned , without condition : as for riches, if they fall in my way , I refuse them not; but if not, I desire them not.

45

An honest word I account better, than a careless oath. I will say nothing but what I dare sweare, and will performe. It is a shame for a Christian, to abide his tongue a false Seruant, or his minde a loose Mistresse.

46

There is a just and easie difference to be put betwixt a friend and an enemy ; betwixt a familiar , and a friend : and much good vse to bee made

made of all: but, of all, with discretion. I will disclose my selfe no whit to my enemy, somewhat to my friend, wholly to no man; least I should be more others, than mine own. Friendship is brittle stufce. How know I, whether he, that now loues mee, may not hate me hereafter?

47

No man, but is an easie Judge of hisowne matters: and lookers on oftentimes see the more. I wil therefore submit my selfe to others, in what I am reproved: but, in what I am praised, only to my selfe.

48

I wil not be so merry, as to forget God; nor so sorrowfull, to forget my selfe.

49

As nothing makes so strong and mortall hostilitie, as discord in religions: so nothing in the world unites mens hearts so furtifly, as the bond of faith. For, whereas there are three grounds of friendship, vertue, pleasure, profit; and, by all confessions, that is the surest, which is vpon vertue: it must needs follow, that what is grounded on the best, and most heavenly vertue, must be the fastest: which as it unites man to God so inseparably, that no tentations, no tormentis, nor all the gates of Hell can sever him; so it unites one Christian soule to another so firmly, that no outward occurrences, no imperfections in the party loued, can dissolute them. If I loue not the childe of God (for his owne sake, for his Fathers sake) more than my friend (for my comoditie, or my kinsman for blood) I neuer received any sparcle of true heauenly loue.

50

The good durtie, that is differred vpon a conceit of present vnsittesse, at last growes irkome; and there-vpon altogether neglected. I will not suffer my heart to entertaine the least thought of loathnesse towards the taskis of deuotion, wherewith I haue stinted my selfe: but violently breaketh through any motion of vnwillingnes; not without a deepe check to my selfe, for my backwardnesse.

51 Hearing

§ 1

Hearing is a sense of great apprehension ; yet farre more subiect to deceit, then seeing : not in the maner of apprebending; but in the vncertaintie of the obiect. Words are vocall interpreters of the mind; actions, real: and therefore how-euer both should speak according to the truth of what is in the heart ; yet words do more bely the heart, than actions. I care not what words I heare , when I see deedes. I am sure, what a man dooth, hee thinketh : not so alwaies, what he speakest. Though I will not be so seuerete a censor , that , for some fewe euill autes , I should condemne a man of falle-hartednesse : yet , in common course of life I need not be so morish, as not to beleue rather the language of the hand, then of the tongue. Hee, that sayes well and doth well, is without exception commendable ; but , if one of these must bee seuered from the other, I like him well that doth well, and saith nothing.

§ 2

That, which they say of the Pelican ; that when the Shepheards, in desire to catch her, lay fire not far from her nest ; which shee finding, and fearing the danger of her yong, seekes to blow out with her wings , so long till she burne her selfe, and makes her selfe a prey in an vnwise pitie to her young ; I see morally verified in experience, of those which indiscretely medling with the flame of dissencion kindled in the Church, rather increase, than quench it ; rather fire their owne wings than help others. I had rather bewaile the fire a farre off, then stirre in the coales of it. I would not grudge my ashes to it, if those might abate the burning: but, since I see it is dayly increased with partaking, I will behold it with sorrow ; and meddle no otherwise than by prayers to God , and entreaties to men ; seeking my own safetie , and the peace of the Church, in the freedom of my thought, and silence of my tongue.

§ 3

That which is said of *Lucillaes* faction, that anger bred it, pride fostered it, and couetousnesse confirm'd it, is true of all Schismes; though with some inuersion. For, the most are bred through pride (whiles men, vpon an high conceit of themselues, scorne to goe in the common road , and affect singularitie in opinion); are confirmed through anger (whiles they stomack and grudge any contradiction), and are nourisht through couetousnes ; whiles they seek ability to beare out their part. In some other, again

again Covetousnesse obtaines the first place, Anger the second, Pride the last. Hereina therefore I haue beeane alwaies woot to commend and admire the humilitie of those great and profound wits, whom depth of knowledge hath not led to by-paths in judgement; but (walking in the beaten path of the Church) haue bent al their forces to the establishment of received truths: accounting it greater glory to confirme an ancient veritie, than to devise a new opinion (thogh never so profitable) vnde knownen to their predecessors. I wil not reiect a truth; for meere noueltie (Olde truckes may come nowly to light); neither is God tyed to times, for the gift of his illumination: but I will suspect a nouell opinion, of vntruerth; and not easilie tame it, vntille it may be deduced from ancient groundes.

54

The eare and the eye are the minds receiuers: but the tongue is onely busied in expending the treasure received. If therefore the reuauers of the mind be uttered as fast or faster than they are receiv'd, it canot be, but that the minde must need be held bare, and can never lay vp for purchase. But, if the receiuers take in still with no vtterance, the mind may soone grow a burden to it selfe, and vnprofitable to others. I will not lay vp too much, and vtter nothing; lest I be covetous: nor spend much, and store vp little; lest I be prodigall and poore.

55

'It is a vainglorious flattery for a man to praise himselfe: An eniuious wrong to detract from others. I will therefore speake no ill of others; no good of my selfe.'

56

That which is the miserie of Trauailers, to finde many hostes, and few friends, is the estate of Christians in their pilgrimage to a better life. Good friends may not, therefore, be easily forgone: neither must they be vled as suits of apparell; which when we haue worn thredbare, wee cast off, and call for new. Nothing, but death or villany, shall diuerte me from an olde friend; but still I will follow him so farre, as is either possible or honest: And then I will leue him, with sorrow.

57

True friendship necessarily requires Patience. For, there is no man, in whom I shall not mislike somewhat, and who shall not, at soffy, mislike some

Meditations and Vowes.

somewhat, and who shall not, as iustly, mislike somewhat in mee? My friends faulcs therefore, if little, I will swallow and digest; if great, I will smother them: how-cuer, I will winke at them, to others; but, loyally, notifie them to himselfe.

58

Iniuries hurt not more in the receiuing, than in the remembrance. A small iniurie shall goe as it comes: a great iuriurie may dine or suppe with me; but none at all shall lodge with me. Why should I vexe my selfe, because another hath vexed me?

59

It is good dealing with that, ouer which wee haue the most power. If my state will not bee framed to my minde, I will labour to frame my minde to my estate.

60

It is a great misery to be either alwaies or neuer alone: society of men hath not so much gayne as distraction. In greatest companie I will be alone to my selfe: in greatest priuacie, in company with God.

61

Griefe for things past that cannot bee remedied, and care for things to come that cannot be preuented, may easilly hurt; can neuer benefit me. I will therefore commit my selfe to God in both, and enjoy the present.

62

Let my estate bee neuer so meane, I will euer keepe my selfe rather beneath, than either leuell, or aboue it. A man may rise, when he will, with honour: but cannot fall, without shame.

63

Nothing doth so befoole a man, as extreme passion. This doth both make them fools, which otherwise are not; and shew them to befooles, that

that are so. Violent passions, if I cannot tame them, that they may yeeld, to my eale; I will at least smother them by concealment ; that they may not appear, to my shame.

64

The minde of man, though infinite in desire, yet is finite in capacitie. Since I cannot hope to know all things, I will labour first to knowe what I needs must, for their vse : next, what I best may, for their conuenience.

65

Thoughtime be precious to mee (as all irreuocable good things deserve to be) and of all other things I would not be lauish of it ; yet I will account no time lost, that is either lent to , or bestowed vpon my friend.

66

The practises of the best men are more subiect to error then their speculations : I will honour good examples : but I will live by good precepts.

67

As charity requires forgetfulness of euill deds: so Patience requires forgetfulness of euill accidents. I will remember euils past, to humble me ; not to vexe me.

68

It is both a misery and a shame for a man, to be a Bankrupt in loue : which hee may easily pay ; and bee never the more impoerished. I will be in no mans debt, for good will: but wil at least returne euerie man his owne measure; if not with vsearie. It is much better to bee a Creditor, than a Debtor, in any thing ; but especially of this: yet of this I will so be content to bee a debtor, that I will alwaies bee paying it where I owe it ; and yet never will haue so payd it, that I shall not owe it more.

69 The

The Spanish prouerb is too true ; Dead men & absent find no friends. All mouthes are boldly opened, with a conceit of impunity. My eare shal be no graue to bury my friends good name. But as I will bee my present friends selfe : So will I be my absent friends deputie ; to say for him what he would (and cannot) speake for himselfe.

The losse of my friend, as it shall moderately grieue me ; so it shall another way much benefit me, in recompense of his want : for it shall make me thinke more often, and seriously of earth, and of heauen. Of earth, for his body which is reposid in it : Of Heauen, for his soule which posseseth it before me : Of earth, to put me in mind of my like frailtie and mortalite : Of Heauen to make me desire , and (after a fort emulat his happiness and glorie.

Varietie of obiects is wont to cause distraction : when againe a little one, laide close to the eye (if but of a penie breadth) wholly takes vp the sight ; which could else see the whole halfe Heauen at once. I will haue the eyes of my minde euer forstalled, & filled with these two obiects ; the shortnes of my life, eternity after death.

I see that hee is more happy , that hath nothing to lose , than hee that loseth that which hee hath. I will therefore neither hope for riches , nor feare pouerty.

I care not so much in any thing, for multitude, as for choyce. Bookes and friends I will not haue many : I had rather seriously conuerte with a fewe, than wander amongst many.

The wicked man is a very coward, and is afraide of every thing. Of God; because he is his enemy: of Sathan, because he is his tormenter: of Gods creatures, because they (ioyning with their Maker) fight against him: of himselfe, becaule hee beares, about him, his owne acculer and executioner. The godly man contrarily, is afraid of nothing. Not of GOD, because hee knowes him his best friend: and therfore will not hurt him: not of Sathan; because he cannot hurt him; not of afflictions, because he knowes they procede from a louing God; and end to his owne good: not of the creatures; since the very stones of the fielde are in league with him: not of himselfe; since his conscience is at peace. A wicked man may be secure, because he knowes not what hee hath to feare; or desperate, through extreamitic of fear: but, truely couragious hee cannot be. Faithlesnes cannot chuse but bee false hearted. I will euer, by my courage, take triall of my faith: By how much more I feare, by so much lesse I beleue.

The godly man liues hardly, and (like the Ant) toyles here, during the Summer of his peace, holding himselfe short of his pleasures; as looking to prouide for an hard Winter. Which, when it comes, he is able to weare it out comfortably: whereas the wicked man doth prodigally lash out all his ioyes, in the time of his prosperitie; and (like the Grasshopper) singing merrily all Summer, is starued in Winter. I will so enioy the present, that I will lay vp more for hereafter.

I haue wondered oft, and blushed for shame, to read in meere Philosophers (which had no other Mistresse, but Nature) such strange resolution in the contempt of both fortunes (as they call them); such notable preceptes for a constant serlednesse and tranquillitie of mind; and to compare it with my own disposition, & praetise whom I haue found too much drooping and dejected, ynder small crosses; and easily againe carried away, with little prosperity: To see such courage and strength to contemn death, in those which thought they wholly perished in death; and to finde such faint hartednes in my selfe, at the first conceit of death: who yet am throughly perswaded of the future happinesse of my soule. I haue the benefite of nature as well as they; besides infinite more helps

that they wanted. Oh the dulnes and blindnes of vs vnworthy Christians ! that suffer Heathens, by the dimme candle-light of Nature , to go further then we by the cleare Sunne of the Gospell : that an indifferent man could not tell by our practise, whether were the Pagan. Let me never for shame account my selfe a Christian, vnlesse my Art of Christianity haue imitated and gone beyond nature, so far , that I can finde the best heathen as farre belowe mee in true resolution , as the vulgar sort were belowe them. Else, I may shame religion: it can neither honest nor helpe me.

77

If I would be irreligious & vncionable, I would make no doubt to be rich. For, if a man will defraude, dissemble, forsware, bribe, oppresse, serue the time, make vse of all men for his owne turne, make no scruple of any wicked action for his aduantage ; I cannot see, how he can escape wealth and preferment. But, for an vpright man to rise, is difficult: while his conscience straightly curbes him in , from every vnjust action; and will not allow him to aduance himselfe, by indirect meanes. So, riches come seldome easily, to a good man ; seldome hardly, to the consciencelesse. Happie is that man, that can be rich with trueth, or poore with contentment. I will not enuie the grauell, in the vnjust mans throate. Of riches let me never haue more, than an honest man can beare away.

78

God is the God of order ; not of confusion. As therefore, in naturall things, hee vseth to proceed from one extream to another by degrees, through the meane : so doeth hee, in spirituall. The Sunne riseth not at once to his highest, from the darknes of midnight ; but first sendes forth some feeble glimmering of light , in the dawning ; then looks out with weak and waterish beames ; and so, by degrees, ascends to the midst of heauen. So, in the seasons of the yeare, we are not one day scorched with a Sommer heate ; and, on the next, frozen with a suddaine extremitie of cold. But winter comes on softly; first by cold dawnes, then hoare frostes, vntill at last it descend to the hardest weather of all: such are Gods spirituall proceedings : Hee never brings any man from the estate of sinne, to the estate of glorie, but through the state of grace. And , as for grace, he seldome brings a man from grosse wickednes to any eminence of perfection. I will be charitably iealous of those men, which from notorious lewdnesse leape at once into a sodaine forwardnesse of profession. Holynesse doth not, like *Iudas* gourd , growe vp in

a night. I like it better, to go on, soft and sure, than for an hasty fit to run my selfe out of winde; and, after, stand still and breath me.

79

It hath beene sayd of old, To doe well and heare ill, is princely. Which as it is most true, by reason of the envie which followes vpon iustice: so is the contrarie no lesse iustified, by many experiments; To doe ill, and to heare well, is the fashion of many great men. To doe ill, because they are borne out with the assurance of impunitie: To heare well, because of abundance of Parasites; which as Rauens to a carkasle, gather about great men. Neither is there any so great miseric in greatnesse as this, that it conceales men from themselves; and when they will needs haue a sight of their owne actions, it shewes them a false glasse to looke in; Mēanness of state (that I can finde) hath none so great inconuenience. I am no whit sorry, that I am rather subiect to contempt, than flattery.

80

There is no earthly blessing so precious, as health of body: without which all other worldly good things are but troublesome. Neither is there any thing more difficult, than to haue a good soule, in a strong and vigorous bodie (for, it is commonly seen, that the worse part drawes away the better): But to haue an healthfull and sound soule, in a weake sickly bodie, is no noueltie; whiles the weaknesse of the bodie is an helpe to the soule; playing the part of a perpetuall monitor, to incite it to good, and checke it for euill. I will not bee outer-glad of health, nor over-fearfull of sicknes. I will more feare the spirituall hurt, that may follow vpon health; than the bodily paine, that accompanieth sicknesse.

81

There is nothing more troublous to a good minde, than to doe nothing. For, besides the furtherance of our estate, the mind doth both delight, and better it selfe with exercise. There is but this difference then betwixt labour and idlenesse; that labor is a profitable and pleasante trouble: idlenesse, a trouble both vnprofitable and comfortlesse. I will bee euer doing something; that either God when he commeth, or Satan when he tempreth, may find me busied. And yet, since (as the old proverbe is) Better it is to be idle than effect nothing; I will not more hate doing nothing, than doing something to no purpose. I shall doe good, but a while; let mee striue to doe it, while I may.

F 2

82 A

A faithfull man hath three eyes : The first of sense , common to him with brute creatures:the second of reaon,common to all men:the third, of faith, proper to his profelcion : whereof each looketh beyond other; and none of them medleth with others obiects. For, neither doth the eie of sense reach to intelligible things and matters of discourse:nor the eie of reason to thole things which are supernaturall and spirituall : neither doth faith looke downe , to things that may bee sensibly seene. If thou discourse to a brute beast of the depths of Philosophy,neuer so plainly, hee vnderstands not , because they are beyond the viewe of his eye ; which is onely of lense: If to a meer carnall man,of diuine things;he perceiueth not the things of G O D:neither indeede can doe;because they are spiritually discerned. And therefore no wonder if thole things seeme vnlikely, incredible, impossible, to him, which the faithfull man (having a proportionable meanes of apprehension) doth as plainly see, as his eye doth any sensible thing. Tell a plaine country-man, that the Sun,or som higher or lesser star is much bigger than his Cart-wheels; or, at least, so many scores bigger than the whole earth ; he laughes thee to scorne , as affecting admiration, with a learned vntruth. Yet the Scholler, by the eye of reaon, doth as plainly see and acknowledge this truth, as that his hand is bigger than his penne. What a thicke mist , yea what a palpable, and more then Egyptian darknesse, dooth the naturall man liue in!what a world is there,that he doth not see at all!and how little doth he see in this,which is his proper element ! There is no bodily thing but the brute creatures see as wel as he;and som of them better. As for his eye of reaon , how dim is it in thole things which are best fittet to it ! what one thing is there in nature , which he doth perfectly know ? what herb, or flower, or worm that he treads on, is there whose true essence he knoweth ? No,not so much , as what is in his owne boosome ; what it is, where it is , or whence it is that gives Eeing to himselfe : But, for those things which concern the best world,he doth not so much as confusedly see them;neither knoweth whether they be. He sees no whit into the great and awfull Maiesty of God. He disceines him not in all his creatures, filling the world with his infinite and glorious presence. He sees not his wile prouidence, ouerruling all things, disposing all casuall euent, ordering all sinfull actions of men to his owne glory. He comprehendeth nothing of the beautie, maiesty, power and mercy of the Sauiour of the world, sitting in his humaniteat his Fathers right hand. He sees not the vnspeakable happiness of the glorified soules of the Saints. He sees not the whole heavenly cōmon-wealth of Angels (ascending & descending to the behoofe of Gods children),waiting vpon him at all times invisibly (not excluded

excluded with closenes of prisons, nor desolatnes of wildernes) and the multitude of euill spirits paſſing and ſtanding by him, to tempt him vnto euill: but, like vnto the foolish birde when hee hath hid his head that he ſees nobodie, he thinkes himſelfe altogether vnto ſeen; and then counts himſelfe solitary, when his eye can meeet with no companion. It was not without cauſe, that wee call a meer foole a naturall. For, how euer worldlings haue ſtill thought Christians Gods fooles, wee knowe them the fooles of the world. The deepest Philosopher that euer was (ſauing the reuerence of the Schools) is but an ignorant ſot, to the ſimplicite Christian. For, the weakeſt Christian may, by plaine information, ſee ſomewhaſt into the greateſt myſteries of Nature; because he hath the eye of reaſon common with the best: but the best Philoſopher by all the demonstration in the world, can conceiue nothing of the myſteries of godlineſſe, because hee vtterly wants the eye of faith. Though my iſight into matters of the world be ſo ſhallow, that my ſimplicite mooueth pitie, or maketh ſport vnto others; it ſhall bee my contentment and happines, that I ſee further into better matters. That, which I ſee not, is woithleſſe; and deſerues little better than contempt: that, which I ſee, is vnspeakable, ineſtimable, for comfort, for glory.

83 .

It is not poſſible, for an inferiour to live at peace, vntiſſe hee haue learned to be contemned. For, the pride of his Superiours, and the malice of his equalls and inferiours, ſhall offer him continuall and incuriaſe occasions of vnuquietneſſe. As contentation is the mother of inward peace with our ſelues: ſo is humilitie the mother of peace with others. For, if thou bee vile in thine owne eyes first, it ſhall the leſſe trouble thee to be accounted vile of others. So that a man of an high heart, in a lowe place, cannot want diſcontentment: wheras a man of lowly ſtomake can ſwallow and digeſt contempt, without any diſtemper. For, wherin can he be the worse for being contemned, who out of his owne knowledge of his deſerts did moſt of all contemn himſelf? I ſhould be very improudent, if in this calling I did not look for daily contempt; wherein we are made a ſpectacle to the World, to Angels, and men. When it comes, I will either embracie it, or contemne it: Embrace it, when it is within my meaſure; when aboue, contemne it. So embracie it, that I may more humble my ſelf vnder it: and ſo contemne it, that I may not giue heart to him that offers it; nor disgrace him, for whose cauſe I am contemned.

84

Christ raſed three dead men to life: One newly departed; another on the Bere; a third ſmelling in the graue; to ſhew vs, that no degree of

F 3

death is so desperate, that it is past helpe. My sins are many, & great: yet if they were more, they are farre belowe the mercy of him that hath remitted them, and the value of his ransome that hath payed for them. A man hurts himselfe most by presumption: but we cannot doe God a greater wrong, than to despair of forgiuenes. It is a double iniury to God, first that we offend his iustice by sinning; then that we wrong his mercie, with despairing &c.

85

For a man to be wearie of the world through miseries that he meets with (and for that cause to couet death) is neither difficult, nor commendable; but rather argues a base weakenesse of minde. So it may bee a cowardly part, to contemne the vtmost of all terrible things, in a feare of flinging misery: but, for a man either living happily here on earth, or resoluing to liue miserably, yet to desire his remouall to Heauen, doth well become a true Christian courage; and argues a notable mixture of patience and faith. Of patience, for that hee can and dare abide to liue sorrowfully: of faith, for that hee is assured of his better Beeing otherwher; and therefore prefers the absent ioyes hee lookest for, to those hee feeles in present. No sorrow shall make mee wile my selfe dead, that I may not be at all. No contentment shall hinder me from wishing my selfe with Christ, that I may be happier.

86

It was not for nothing that the wise Creator of all thinges hath placed gold & siluer, and al precious minerals vnder our feete to be trode vpon, and hath hid them low in the bowels of the earth, that they cannot without great labour be either found, or gotten: wheras he hath placed the noblest part of his creation aboue our heads: and that so open to our view, that wee cannot choose but every moment beholde them. Wherein what did he els intend, but to draw away our mindes from these worthesse, and yet hidden treasures, (to which he foresaw we would be too much addicted) and to call them to the contemplation of those better things, which (beside their beautie) are more obviosus to vs; that in them we might see and admire the glory of their Maker, and withall secke our owne. How do those men wrong themselues, and misconstrue God, who (as if he had hidden these things, because he would haue them sought, & laide the other open for negle&t) bend themselues wholly to the seeking of these earthly commodities! and do no more mind Heauen, than if there were none. If we could imagine a beast to haue reason, how could he be more absurd in his choice? How easie is it to obserue, that still the higher

higher we goe, the more puritie and perfection we finde ! (So earth is the very drosse and dregs of all the elements : water somewhat more pure than it ; yet also more seculent than the aire aboue it : the lower aire lesse pure than his vppermost regions ; & yet they as far inferior, to the lowest heauens : which againe are more exceeded by the glorious and empyriall seare of God, which is the heauen of the iust) : Yet these brutish men take vp their rest , and place their felicitie in the lowest and wrost of all Gods workmanship ; not regarding that, which with it owne glorie can make them happie. Heauen is the proper place of my soule : I will send it vp thither continually in my thoughts, whiles it soiournes with me, before it goe to dwell there for euer.

87

A man need not to care for more knowledge, than to know himselfe : he needes no more pleasure, than to content himselfe : no more victorie, than to ouercome himselfe : no more riches, than to enioy himselfe. What fooles are they that seek to know all other things , and are strangers in themselves : that seeke altogether to satisfie others humors , with their owne displeasure : that seek to vanquish kingdoms and Countries, when they are not Masters of themselves : that haue no hold of their owne hearts ; yet seeke to be possessed of all outward commodities. Goe home to thy selfe, first, vaine harr : and when thou hast made sure worke there, (in knowing, contenting, ouercomming, enioying thy selfe) spend all the superfluite of thy time and labour, vpon others.

88

It was an excellent rule that fell from Epicure (whose name is odious to vs, for the father of loosenes) ; That if a man would be rich, honorable, aged he shoulde not striue so much to adde to his wealth, reputation, yeers, as to detract from his desires. For certainly, in those things which stand most vpon conceit, hee hath the most that desirereth least. A poore man, that hath little, and desires no more, is in truthe richer than the greatest monarch, that thinketh he hath not what he shoulde or what he might, or that grieues there is no more to haue. It is not necessity , but ambition, that sette mens hearts on the rack. If I haue meat, drink, sparcell, I will learne therewith to bee content. If I had the World full of wealth beside, I could enioy no more than I vs : therest could please me no otherwise but by looking on . And why can I not thus solace my selfe, while it is others ?

89 An

An inconstant and wauering mind, as it makes a man vnsit for Societie (for that there can be no assurance of his wordes, or purposes ; neither can we build on them, without deceit) : so, besides that it makes a man ridiculous, it hinders him, from euer attaining any perfection in himself (for a rowling stone gathers no mosse; and the mind while it would be euery thing, proues nothing. Oft changes cannot be without losse): Yea, it keeps him from inioying that which he hath attained. For, it keeps him euer in work; building, pulling down, selling, chāging, buying, cōmanding, forbidding. So, whiles he can be no other mans friend , he is the least his owne. It is the safest course for a mans profit, credit, and ease, to deliberate long, to resolute surely; hardly to alter, not to enter vpon that wholē end he foresees not answerable; and when he is once entred , not to surcease till he haue attained the end he fore-saw. So may he, to good purpose, begin a new work, when he hath well finished the olde.

The way to Heauen, is like that which *Jonathan* and his armour-bearer passed, betwixt two rocks; one *Bozez*, the other *Seneh*; that is, soule, and thorny : whereto wee must make shifte to climbe, on our hands, and knees; but when we are come vp, there is victory and triumph. Gods children haue three suits of apparell (whereof two are wornē dayly , on earth; the third layd vp for them, in the ward-robe of Heaven) : They are euer either in black, mourning in red, persecuted; or in white, glorious. Any way shall bee pleasant to me, that leads vnto such an end. It matters not, what ragges or what colours I weare with men; so I may walke with my Sauiour in white, and raigne with him in glory.

There is nothing more easie, than to say Divinity by rote: and to discourse of spirituall matters from the tongue or penne of others : but to heare God speake it to the soule, and to feelc the power of religion in our selues, and to exprest it out of the truth of experiance within , is both rare and hard. All that we seeke not in the matters of God, is but hypocrisie : and therefore the more wee professe, the more we sin : it will never be well with me, till in these greatest things I bee careless of others censures, fearfull onely of Gods and my owne : till sound experiance haue really catechized my heart, and made me know God, and my Sauiour otherwise, than by words; I will never be quiet till

I can see, and feele, and taste God: my hearing I wil account as only seruing to effect this, and my speech onely to expresse it.

92

There is no enemy can hurt vs but by our owne hands. Sathan could not hurt vs, if our owne corruption betrayed vs not: afflictions cannot hurt vs without our own impatience: tentations cannot hurt vs without our owne yeildance: death could not hurt vs without the sting of our owne sins: sinne could not hurt vs without our owne impenitence: how might I defie all things, if I could obtaine not to bee my owne enemy? I loue my selfe too much, and yet not enough. O God teach me to wish my selfe but so well as thou wisthest me, and I am safe.

93

It grieues mee to see all other creatures so officious to their maker in their kinde: that both windes & sea, and heauen, and earth, obey him with all readines, that each of these heares other, and al of them their Creator; though to the destruction of themselues; and man only is rebellious, ini- rating herein the euil spirites, who in the receit of a more excellent kinde of reason, are yet more peruerse: hence it is, that the Prophets are oftentimes faine to turne their speech to the earth, vnyd of all tense and life; from this liuing earth informed with reason: that onely which should make vs more pliable, stifneth vs. God could force vs (if he pleased;) but he had rather incline vs by gentlenesse. I must stoope to his power, why do I not stoope to his wil? it is a vaine thing to resist his voice, whose hand wee cannot resist.

94

As all naturall bodies are mixt: so must all our morall disposition: no simple passion doth well. If our ioy be not allayd with sorrow, it is madnesse: and if our sorrow bee not tempered with some mixture of ioy it is hellish & desperate: if in these earthly things we hope without all doubt; or feare without all hope, we offend on both sides; if we labor without all recreation, we grow dull and harte ske: if we sport ourselues without all labour, we grow wild and vnprofitable; these compositions are wholsome as for the body, so for the mind; which thogh it be not of a compounded substance, as the body: yet hath much varietie of qualities and affections, and those contrary to each other. I care not how simple my heauenly affections are, which the more fre they are from composition, are the neerer

necrē to God: nor how cōpounded my earthly, which are easily subie & to extremities : if ioy come alone , I willaske him for his fellowe : and euermore in spight of him, couple him with his contrary : that so while each are enemies to other, both may be friends to me.

Ioy and sorrow are hard to concalē: as from the countenance, so from the tongē: there is so much correspondence betwixt the heart and tongue, that they will moue at once: euery man therefore speaks of his owne pleasure & care: the Hunter & Falconer of his games, the plow-man of his teame, the soldier of his march, and colours. If the heart were as full of God, the tongue could not refrain to talke of him : the rarenesse of Christian cōmunication, arguesth the commō pouerty of grace. If Christ be not in our heartes, wee are godlesse: if he bee there without our ioy, weare senseles : if wee reioyce in him, and speake not of him, we are shamefullly vntaekfull : euery man taketh , yea raieth occasion to bring in speech of what he liketh: as I will thinke of thee alwaies, O Lord , so it shall be my ioy to speake of thee often : and if I find not opportunity , I will make it.

When I see my Sauiour hanging in so forlorne a fashione , vpon the crosse ; his head drouping down; his temples bleeding with thornes ; his hands and feet with the nailes ; and side with the speare ; his enemies round about him , mocking at his shame , and insulting ouer his impotence: how shoulde I thinke any otherwise of him, then, as himself complaineth, forsaken of his father ? but when again I turne mine eyes , and see the sun darkned, the earth quaking, the rocks rent, the graues opened, the theefe confessing, to giue witnes to his deity; and when I see so strong a guard of prouidence ouer him , that all his malicious enemis are not able so much as to break one bone of that body, which seemed carelesly negle&tēd : I cannot but wonder at his glory , and safetē : God is euer neer, though oft vnsene: and if he winke at our distresse, he sleepeth not : the sene of others must not be iudges of his prudence, and care : but our faith: what care I, if the world giue me vp for miserable, whiles I am vnder his secret protection? O Lord, since thou art strong in our weaknes, and present in our senselnesse: giue mee but as much comfort in my sorrow, as thou giuest me security, and at my worst I shall be well.

97

In sins and afflictions our course must be contrary : we must begin to detect the greatest sin first, and descend to the hatred of the least; we must first begin to suffer small afflictions with patience, that we may ascend to the indurance of the greatest : then alone shall I be happy , when by this holy method, I have drawne my soule to make conscience of the least euill of sinnes, and not to shrinke at the greatest euill of affliction.

98

Prescription is no plea against the King : much lesse can long custome plead for errour against that our supreame Lord , to whome a thousand yeares are but as yesterday : yea , Time, which pleads voluntarily for continuance of things lawfull , will take no fee, nor to speake against an euill vse : hath an ill custome lasted long ? it is more then time it were abrogated: age is an aggrauation to sinne : Heresie or abuse, if it be gray-headed, deserves sharper opposition ; to say I will doe ill because I haue done so, is perillous and impious presumption:continuance can no more make any wickednesse safier, then the author of sinne, no Diuell: if I haue once sinned, it is too much :if oft, woe be to me, if the iteration of my offence cause boldnesse , and not rather more sorrow , more detestations woe be to me and my sin, if I be not the better because I haue sinned.

99

It is strange to see the varieties, and proportion of spirituall and bodily diets : there bee some creatures , that are fatted and delighted with poysons : others live by nothing but ayre; and some (they say) by fire; others will taste no water , but muddy : others feede on their fellowes, or perhaps on part of themselues : others, on the excretions of nobler creatures; some learch into the earth for sustenance, or diue into the waters; others content themselves with what the upper earth yeelds them without violence : All these and more, are answered in the palate of the soule : there bee some (yea the most) to whom sin which is of a most venomous nature, is both food and dainties ; others that think it the only life, to feed on the popular ayre of applause; others, that are never well out of the fire of contention; and that wilfully trouble al waters with their privat humors & opinions; others, whose cruelty delights in oppression, & blood ; yea, whose enuy gnawes vpon their own hearts ; others, that take pleasure to reviuie the wicked and foule heresies of the greater wits of the

the former times ; others , whose worldly mindes roote altogether in earthly cares ; or who not content with the ordinary prouision of doctrine , affect obscure subtleties , vnde knowne to wiser men : others whose too indifferent mindes feed on what ever opinion comes next to hand , without any carefull disquisition of truth ; so some feed soule : others (but few) cleane and wholesome . As there is no beast vpon earth , which hath not his like in the lea , & which perhaps is not in some sort paralleled in the plants of the earth : so there is no bestiall disposition , which is not answeraably found in some men . Mankind therefore hath within it selfe his Goats , Chameleons , Salamanders , Camels , Wolves , Dogges , Swine , Moles , and what ever sorts of beasts : there are but a fewe men amongst men : to a wise man the shape is not somuch as the qualities : If I be not a man within , in my choyces , affections , inclinations ; it had beeene better for mee to haue beeene a beast without : A beast is but like it selfe ; but an euill man is halfe a beast , and halfe a Diuell .

100

Forced fauours are thankelesse : and commonly with noble minds find no acceptation ; for a man to gluce his soule to God when he sees he can no longer hold it : or to bestow his goods , when he is forced to part with them : or to forsake his sin , when he cannot follow it , are but vnkind and cosde obediences : God sees our necessarie , and scornes our compelled offers ; what man of any generous spirit will abide him selfe made the last refuge of a crased , distred , and constrained courtesie ? while God giues me leauue to keepe my loule , yet then to bequeath it to him : and whiles strength and opportunity serue mee to sinne , then to forsake it ; is both accepted and crowned : God lothes neither grudged , nor necessary gifts : I will offer herimes , that hee may vouchsafe to take : I will giue him the best , that he may take all .

O God give mee this grace , that I may give thee my selfe , freely , and seasonably : and then I know thou canst not but accept mee , because this gift is thine owne .

FINIS.



MEDITATIONS AND VOWES;

DIVINE & MORALL:

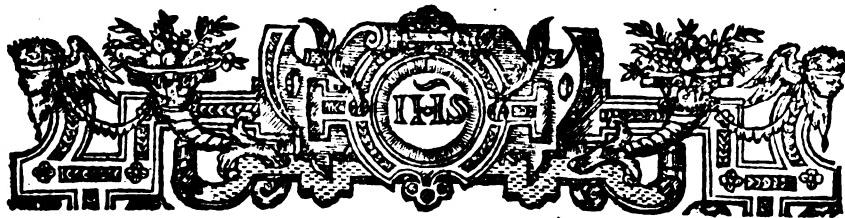
A THIRD CENTVRY.

BY Ios: HALL.



AT LONDON,
Printed by Humphrey Lownes, for Arthur
Johnson, Samuel Macham, and Laurence
Lyle. 1614.





TO THE RIGHT WORSHIPFULL, SIR

EDMVND BACON, Knight, increase of
Honour, strength of body, perfection
of Virtue.



Ir, There is no wise man would give his thoughts for all the world: Which as they are the most pleasing and noble busynesse of man, being the naturall and immediate issue of that reason, whereby he is seuered from brute creatures: So they are in their vse most benefitiall to our selues, and others. For, by the meanes heereof, wee enjoy both God and our selues; and hereby wee make others partners of those rich excellencies, which God hath hid in the mind. And though it be most easie and safe, for a man, with the Psalmist, to commune with his owne heart in silence; yet is it more behouefull to the common good, for which (both as men and Christians) wee are ordained, that those thoughts, which our experience hath found comfortable and fruitfull to our selues, shoud (with neglect of all censures) be communicated to others. The concealement whereof (me thinkes) can proceed from no other ground, but either timorousnes, or envy. Which consideration hath seduced mee to clothe these naked thoughts in plaine and simple woords, and to aduenture them into the light, after their fellowes: Consecrating them the rather to your name, for that (besides all other respects of dutie) they are part of those Meditations, which in my late peregrination with you, tooke mee up under the solitary hillies of Ardenna; wanting as then the opportunitie of other employmēt. I offer them to you, not for that your selfe is not stored with choyce of better; but as poore men vse to bring presents to the rich: If they may carrie acceptation from you, and bring profite unto any soule, it shall abundantly satisfie me, who should thinke it honour enough, if I might bee vouchsafed to bring but one pinne towardes the decking of the spouse of Christ; whiles others, out of their abundance, adorne her with costly robes, and rich medals. I commend their succēs to God, their patronage to you, their vse to the world. That God multiply his rare fauours vpon you, and your worthy Ladie; and goe you on to fauour

Your Worships humbly deuoted,

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65

MEDITATIONS

And

VOWES

GOOD men are placed by God as so many stars in the lower firmament of the world. As they must imitate those heavenly bodies, in their light & influence; so also in their motion; and therfore as the Planets haue a course proper to themselves, against the sway of the heaven that carries them about; so must each good man haue a motion out of his owne judgement, contrary to the customs and opinions of the vulgar; finishing his owne course with the least shewe of resistance. I will never affect singularitie, except it bee among those that are vicious. It is better to doe, or thinke well alone, then to followe a multitude in cuill.

2

What strange varietie of actions doth the eye of GOD see at once round about the compass of the earth, and within it! Some building houses; some deluing for metals: som marching in troupes, or encamping one against another; some bargaining in the market; some trauelling on their way; some praying in their closets: others quaffing at the Taberne; some rowing in the Galleys; others dallying in their chambers; & in short, as many different actions as persons: yet all haue one common intention of good to themselves, true in some; but in the most, imaginary. The glorified Spirits haue but one vniforme work, wherein they all joyne; the praise of their Creator. This is one difference betwixt the Saints aboue and below; They aboue are free both from busynesse and distraction: these belowe, are free (though not absolutely) from distraction, not at all from busynesse. *Paul* could thinke of the cloke

that he left at *Treas*; and of the shaping of his skins for his tents: yet, through these he lookt still at heauen. This world is made for busynesse: my actions must vary according to occasions: my end shall bee but one, and the same now on earth, that it must be one day in heauen.

To see how the *Martyrs of God* died, and the life of their persecutors, would make a man out of loue with life, and out of all feare of death. They were flesh and blood, as well as wee; life was as sweet to them, as to vs; their bodies were as sensible of paine as ours; wee goe to the same heauen with them. How comes it then, that they were so couragious in abiding such torments in their death, as the very mention strikes horrour into any reader; and we are so cowardly in encoutring a faire and naturall death? If this valour had been of themselves, I wold never haue looked after them in hope of imitation. Now, I know it was he for whom they suffered, and that suffered in them, which sustained them. They were of themselves as weak as I; and God can be as strong in me, as he was in them. O Lord thou art not more vnable to give me this grace; but I am more unworthy to receiuie it: and yet thou regardest not wortchines, but mercie. Giue me their strength, and what end thou wilt.

Our first age is al in hope. When we are in the womb, who knows whether wee shall haue our right shape and proportion of bodie, being neither monstrous nor deformed? When we are born, who knowes whether with the due features of a man, we shall haue the faculties of reason and vnderstanding? When yet our progresse in yeeres discovereth wit or folly; who knowes, whether with the power of reason we shal haue the grace of faith to be christians? and when wee begin to professe well, whether it bee a temporary, and seeming, or a true and sauing faith? Our middle age is halfe in hope for the future, and halfe in prooife for that is past: Our olde age is out of hope, and altogether in prooife. In our last times therefore wee know, both what wee haue beeene, and what to expect. It is good for youth to looke forward, and still to propound the best things vnto it selfe; for an old man to looke backward, and to repent him of that wherein he hath failed, and to recollect himselfe for the present: but in my middle age, I will looke both backward and forward; comparing my hopes with my prooife; redeeming the time, ere it be all spent, that my recoverie may preuent my repentance. It is both a folly and misery to say, This I might haue done.

It is the wonderfull mercie of God, both to forgiue vs our debts to him in our sinnes, and to make himselfe a debtor to vs in his promises. So that now both wayes the soule may be sure; since hee neither calleth for those debts which hee hath once forgiuen; nor withdraweth those fauours, and that heauen which he hath promised: But as hee is a mercifull creditor to forgiue, so is he a true debtor to pay whatsoeuer he hath vndertaken: whence it is come to passe, that the penitent sinner owes nothing to God but loue and obedience, and God owes still much and all to him: for hee owes as much as hee hath promised; and what hee owes by vertue of his blessed promise, we may challenge. O infinite mercie! Hee that sent vs all that wee haue, and in whose debt-books we run houerly forward till the summe be endlesse; yet owes vs more, and bids vs looke for paiment. I cannot deserue the least fauour he can giue; yet will I as confidently chalenge the greatest, as if I deserved it: Promise indebteyno lesse then loane or desert.

It is no small commendation to manage a little well: he is a good Waggoner, that can turn in a narrow roome. To liue well in abundance, is the praise of the estate, not of the person. I will study more how to giue a good account of my little, then how to make it more.

Many Christians doe greatly wrong them selues with a dul and heauie kind of sullennes; who, not suffering themselues to delight in any worldly thing, are therupon oft times so hartelesse, that they delight in nothing. These men, like to carelesse guests, when they are invited to an excellent banquet, lose their dainties for want of a stomacke; and lose their stomacke for want of exercise. A good conscience keepes alwayes good cheere: he cannot chuse but fare well that hath it, vnlesse hee lose his appetite with neglect and slouthfulness. It is a shame for vs Christians, not to find as much ioy in God, as worldlings doe in their forced merriments; and lewd wretches in the practise of their sinnes.

A wise Christian hath no enemies. Many hate and wrong him: but he loues all men, and all pleasure him: Those that profess loue to him, pleasure him with the comfort of their societie, and the mutuall reflection of friendship: those that profess hatred, make him thore warie of his wayes; shew him faults in himselfe, which his friends would either not haue espied, or not censured; send him the more willingly to secke fauour aboue: And as the worst doe bestead him, though against their willes; so he againe doth voluntary good to them. To doe euill for euill, as *Iacob* to *Abner*, is a sinfull weaknesse: To doe good for good, as *Ahasuerus* to *Mordecai*, is but naturall iustice: To doe euill for good, as *Iudas* to *Christ*, is vnthankfulness and villanie: Only to doe good for euill, agrees with Christian profession. And what greater worke of friend-ship, then to doe good? If men will not be my friends in loue, I will per-force make them my friendes in a good vse of their hatred. I will bee their friende, that are mine, and would not be.

All temporall things are troublous: For if wee have good things, it is a trouble to forgoe them; and when we see they must be parted from, either we wish they had not been so good, or that wee never had enjoyed them. Yea, it is more trouble to lose them, than it was before joy to possest them. If, contrarily, wee haue euill things; their very presence is troublesome; and still wee wish that they were good, or that wee were disburdened of them. So good things are troublous in euent, euill things in their vse. They in the future, these in present: they, because they shall come to an ende, these because they doe continue. Tell me, thy wife, or thy childe lyes dying, and now makes vp a louing and dutifull life, with a kinde and heauenly parture; whether hadst thou rather for thy owne part, she had been so good, or worse? would it haue cost thee so many heartie sighes and teares if she had beene peruerse and disobedient? Yet if in her lifetime I put thee to this choice, thou thinkest it no choice at all, in such inequalitie. It is more torment (sayest thou) to liue one vnquiet moneth, then it is pleasure to liue an age in loue. Or if thy life bee yet dearer: Thou hast lived to graye hayres, not hastned with care, but bredde with late succession of yeeres, Thy table was euer couered with varietie of dishes. Thy backe soft-ly and richly clad: Thou never gauest denyall to either skinne or stomacke: Thou euer fauouredst thy selfe; and health, thee. Now death is at thy threshold, and vnpartially knockes at thy doore, doost thou not wish

wish thou haddest liued with crustes, and beeene cloathed with raggess. Wouldst not thou haue giuen a better welcome to death, if he had found thee, lying vpon a paller of straw, and supping of water gruell; after many painefull nights, and many sides changed in vaine? Yet this beggerly estate thou detestest in health, and pittest in others as truely miserable: the summe is; A begger wisheth he might be a Monarch while he liues; and the great Potentate wisheth he had liued a begger when hec comes to die: and, if beggetie be to haue nothing, he shall be so in death, though hee wished it not. Nothing, therefore, but eternitie can make a man truely happie; as nothing can make perfect miserie but eternitie: for, as temporall good things afflitt vs in their ending, so temporall sorrowes afford vs ioy in the hope of their end: What folly is this in vs to seeke for our trouble, to neglect our happynesse? I can be but well; and this that I was well, shall one day be grieuous: Nothing shall please me, but that once I shall bee happie for euer.

10

The eldest of our forefathers liued not so much as a day to God; to whom a thousand yeeres is as no more; we liue but as an houre to the daye of our forefathers; for if nine hundred and sixtie were but their day, our fourscore is but as the twelfthe part of it: and yet of this our houre we liue scarce a minute to God: For, take away all that time that is consumed in sleeping, dresing, feeding, talking, sporting; of that little time there can remaine not much more than nothing: yet the most seeke pastimes to hasten it: Those which seeke to mend the pale of Time, spurre a running horse. I had more neede to redeeme it with double care and labour, then to seeke how to sell it for nothing.

11

Each day is a new life, and an abbridgement of the whole. I will so haue as if I accounted euery day my first, and my last; as if I began to liue but then, and shold liue no more afterwards.

12

It was not in vaine, that the ancient founders of languages vsed the same word in many tongues, to signifie both Honor and charge; meaning therein to teach vs the inseparablie connexion of these two. For there scarce euer was any charge without some opinion of honour: neither euer was their honour without a charge; which two as they are not without reason ioyned together in name by humane institution, so they

they are most wisely coupled together by God in the disposition of these worldly estates. Charge without honour, to make it amends, would bee too toylesom, and must needs discourage and ouer-lay a man. Honour without charge, would be to pleasant, and therefore both would be too much sought after, and must needs carrie away the mind in the enjoying it. Now many dare not bee ambitious, because of the burden; choosing rather to liue obscurely and securely: And yet on the other side those that are vnder it, are refreshed in the charge with the sweetenesse of honour. Seeing they cannot bee separated; it is not the worst estate to want both: They whome thou enuyest for honour, perhaps enuy thee more for thy quietnesse.

13

He that taketh his own cares vpon himselfe, loades himselfe in vaine with an vneasie burden. The feare of what may come, expectation of what will come, desire of what will not come, and inability of redressing all these, must needs breede him continuall torment. I will cast my cares vpon God, he hath bidden mee: they cannot hurt him; hee can redresse them.

14

Our infancie is full of folly; youth, of disorder and toyle; age, of infirmitie; Each time bath his burden, and that which may iustly worke our wearinesse: yet infancie longeth after youth; and youth, after more age: and hee that is very ould, as he is a child for simplicitie, so hee would be for yeeres. I account olde age the best of three; partly, for that it hath passed thorow the folly and disorder of the others; partly, for that the inconueniences of this are but bodily, with a bettered estate of the minde; and partly, for that it is neerest to dissolution. There is nothing more miserable, than an old man that would be young againe. It was an answere worthy the commendations, of Petrarch, and that which argued a minde truely philosophicall of him, who when his friend bemoned his age appearing in his white temples, telling him he was sorrie to see him looke so olde, repliyed; Nay, be sorry rather that euer I was young to be a foole.

15

There is not the least action or euent (what-euer the vain Epicures haue imagined) which is not ouer-tuled, and disposed by a prouidence: which

which is so farr from detracting ought from the maiestie of God for that the things are small, as that there can be no greater honor to him than to extend his prouidence and decree to them because they are infinite: Neither doth this hold in naturall things onely, which are chayned one to another by a regular order of succession, but even in those things which fall out by casualltie and imprudence: whence that worthy Father, when as his speach digressed his intention to a confutation of the errors of the Manichees, could presently ghesse, that in that vnpurposed turning of it, God intended the conuersion of some evnknown auditor; as the euent proued his conjecture true ere many daies: when ought falleth contrary to that I purposed, it shall content me, that G O D purposed it as it is fallen out: So the thing hath attained his owne ende, whiles it misst mine. I know what I would, but G O D knoweth what I should will. It is enough that his will is done, though mine be crossed.

16

It is the most thanklesse office in the world, to be a mans Pandar vnto sinne. In other wrongs, one man is a wolfe to another; but in this, a diuell. And, though at the first this damnable seruice carri away reward, yet in conclusion, it is requited with hatred and curses. For, as the sicke man extreamly distasted with a loathsom potion, hateth the very cruze wherin it was brought him; so doeth the conscience, once soundly detesting sinne, loathe the meanes that induced him to commit it. Contrarily, who withstands a man in his prosecution of a sinne, while he dotech vpon it, beares away frownes, and heart-burnings for a time: but when the offending partie comes to himselfe, & right reason, he recompenseth his former dislike with so much more loue, and so many more thanks. The frantike man returned to his wits, thinks him his best friend, that bound him and beat him most. I wil do my best to crosse any man in his sinnes: If I haue not thanks of him; yet of my conscience I shall.

17

God must be magnified in his verie iudgements: Hee lookes for praise, not onely for heauen, but for hell also: His iustice is himselfe, as well as his mercie. As heauen then is for the praise of his mercie; so hell for the glorie of his iustice. We must therefore bee so affected to iudgements as the author of them is, who delighteth not in blood as it makes his creature miserable, but as it makes his iustice glorious. Euerie true Christian then must learne to sing that compound dittie of the Psalmist: *Of mercie and iudgement.* It shall not only ioy mee to see God gracious

gracious and bountifull in his mercies, and deliuernces of his owne; but also to see him terrible in vengeance to his enemies.. It is no crueltie to reioyce in iustice: The foolish mercie of men is crueltie to God.

Rarenes causeth wonder , and more than that , incredulitie, in those things which in themselves are not more admirable , than the ordinarie proceedings of Nature. If a blazing starre be scene in the skie, euery man goes forth to gaze ; and spends , every euening, some time in wondering at the beames of it. That any foule should be bredde of corrupted wood resolued into wormes ; or that the Chameleon shold ever change his colours and liue by ayre ; that the Ostrich shold digest iron ; that the Phoenix should burne her selfe to ashes , and from thence breed a successor ; wee wonder, and can scarce credite : Other things more vsuall, no lese miraculous , wee knowe and neglect. That there should bee a birde that knoweth , and noteth the houres of daye and night, as certainly as any Astronomer by the course of Heauen ; if wee knewe not , who would beleue ? Or that the load-stone shold by his secret vertue so drawe iron to it selfe , as that a whole chaine of needles should all hang by insensible points at each other, onely by the influence that it sends downe from the first, if it were not ordinarie, would seeme incrediblc. Who would beleue when hee sees a foule mounted as hie as his sight can descrie it , that there were an engin to bee framed, which could fetch it downe into his fist ? Yea , to omit infinite examples, that a little despised creature shold weave nets out of her owne entrailes, and in her platformes of building shold obserue as iust proportions as the best Geometrician,we would suspect for an vntrueth, if we saw it not dayly practised in our owne windowes. If the Sun shold arise but once to the earth, I doubt euerie man would be a Persian, and fall downe and worshippe it : whereas now it riseth and declineth without regard. Extraordinarie euents each man can wonder at : The freuence of Gods best workes causeth negleuet ; not that they are euer the worste for commonnesse ; but because wee are soon cloyed with the same conceit , and haue contempt bred in vs through familiaritie. I wil learne to note Gods power and wisedome , and to give him prayse of both , in his ordinary works: so those things which are but triuall to the most ignorant, shall be wonders to me ; and that not for nine daies, but for euer.

Those that affect to tell nouelties and woonders, fall into many absurdities , both in busie enquirie after matters impertinent , and in a light credulitie,

credulitie, to what-euer they heare ; and infistions of their owne, and addicions of circumstantes to make their reports the more admired. I haue noted those men, not so much wondred at for their strange stories, while they are telling, as derided afterwards, when the euer hath wrought their disproofe and shame. I will deale with rumors, as graue men do by strange fashions : take them vp when they are growen into common vse before ; I may beleue, but I will not relate them but vnder the name of my author ; who shall either warrant me with defence, if it bee true ; or if false, beare my shame.

20

It was a wittie and true speach of that obscure Heractius, that all men awaking are in one common worlde, but when we sleep each man goes into a severall world by himselfe, which though it be but a world of fancies, yet is the true image of that little worlde, which is in every mans heart. For the imaginations of our sleepe shewe vs what our disposition is awaking. And as many in their dreams reveale those their secrets to others, which they would neuer haue done awake : so all may and doe disclose to themselves in their sleepe those secret inclinations, which after much searching, they could not haue found ouer waking. I doubt not therefore, but as God heretofore hath taught future things in dreames (which kinde of revelation is now ceased) so still hee teacheth the present estate of the heart this way. Some dreames are from our selues, vaine and idle like our selues : Others are divine, which teach vs good, or moue vs to good ; and others diuelish, which solicite vs to euill. Sucht answer commonly shall I give to any temptation in the day, as I doe by night. I will not lightly passe ouer my verie dreams. They shall teach me somewhat ; so neither night nor day shalbe spent vnprofitably ; the night shal teach mee what I am ; the day what I should be.

21

Men make difference betwixt seruants, friends and sonnes : Seruants, though neer vs in place, yet for their inferioritie, are not familiar. Friends, though by reason of their equalitie, and our loue, they are familiar ; yet still we conceiu of them as others from our selues : But children we thinke of, affectionately, as the diuided peeces of our owne bodies : But all these are one to God : his seruants are his friends, his friends are his Sonnes, his Sonnes, his seruants. Many clayme kinred of GOD, and professe friendship to him ; because these are priuiledges

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ges without difficultie, and not without honour; all the triall is in seruice. The other are most in affection, and therefore secret; and so may bee dissembled; this consisting in action must nedes shew it selfe to the eyes of others. Yee are my friends if ye doe whatsoever I command you: friendship with God is in seruice, & his seruice is in action. Many weare Gods cloth, that know not their Master; that never did good chare in his seruice: so that God hath many retainers that wear his Liuery, for a countenance, never waite on him; whome he will never owne for servants either by fauour, or wages; few seruants, and therfore few soddis. It is great fauour in God, and great honour to me, that he wil vouchsafe to make mee the lowest drudge in his farringe; which place if I had not, and were a Monarch of men, I were accursed. I desire no more but to serue; yet, Lord, thou giuest me more, to bee thy sonne: I heare David say, *Seemeth it a small matter to you, to bee the same in lawe, as a king?* What is it then, oh what is it, to be the true adopted sonne of the King of glorie? Let me not now say as David of Saul, but as Sauls grand childe to David; Oh, what is thy seruant that thou shouldest looke vpon such a dead dogge as I am?

22

I am a stranger heere belowe, my home is aboue; yet I can thinke too well of these foraine vnities, and can not think enough of my home. Surely, that is not so farre above my head, as my thoughts; neither doth so farre passe me in distance, as in comprehension: and yet I would not stand so much vpon concluding, if I could admire it enough; but my straight heart is filled with a little wonder; and hach no roome for the greatest part of glorie that remaineth. Oh God what happines haft thou prepared for thy chosen? What a purchase was this, worthy of the blood of such a Saviour? As yet I doe but looke towarde it a farre off: But it is easie to see by the outside how goodly it is within. Although as thine house on earth; so, that aboue hath more glorie within than can bee bewrayed by the outer appearance. The outer part of thy Tabernacle heere belowe is but an earthly and base substance; but within, it is furnished with a living, spirituall, and heauenly guest: so the outer heauens, though they bee as gold to all other materiall creatures; yet they are but drossie to thee: yet how are euuen the outmost walles of that house of thine beautified with glorious lights, whereof every one is a world for bignesse, and as an heauen for goodnesse: Oh teach mee by this to long after, and wonder at the inner part, before thou leest me come in to behold it.

23 Riches

23

Riches or beautie, or what-euer worldly good that hath beene, doth but grieue vs ; that which is, doth not satisfie vs ; that which shall be, is vncertaine. What folly is it to trust to any of them ?

24

Security makes worldlings merrie : and therefore are they secure, because they are ignorant. That is onely solide ioy, which ariseth from a resolution ; when the heart hath cast vp a full account of all causes of disquietnesse, and findeth the causes of his ioye more forceable : therevpon setting it selfe in a stayed course of reioycing : For the other, so soone as sorrow makes it selfe to be seene, especially in an vnxpected forme, is swallowed vp in despair ; whereas this can meet with no occurrence, which it hath not presented in thought : security and ignorance may scatter some refuse morsels of ioy, sawced with much bitterness, or may be like some boasting housekeeper, which keepeth open dores for one day with much cheer, and liues starnedly all the yereafter. There is no good ordinary but in a good conscience. I pitie that vnfound ioy in others, and will seeke for this sound ioy in my selfe, I had rather weepe vpon a iust cause, than reioice vniustly.

25

As loue keepesthe whole lawe, so loue onely is the breaker of it ; being the ground, as of all obedience, so of all sin ; for whereas sin hath been commonly accounted to haue two rootes, Loue, and Eare, it is plaine, that feare hath his originall from loue, for no man feares to lose ought but what he louet. Here is sinne and righteoufnesse brought both into a short summe, depending both vpon one poore affection : It shall be my onely care therefore to bestowe my loue well ; both for obiect, and measure. All that is good I may loue, but in severall degrees ; what is simply good, absolutely ; what is good by circumstance, only with limitation. There bee these three things that I may loue without exception, God, my neighbour, my soule ; yet so as each haue their due place : My body, goods, Fame, &c. as seruants to the former. All other things I will either not care for, or hate.

26

One would not thinke, that pride, and base mindednes should so well agree ; yea, that they loue so together, that they never goe asunder. That enui euer proceedes from a base minde, is graunted of all : Now

Meditations and Votres.

the proude man, as hee faine would bee enuied of others, so hee enuieith all men. His betters he enuies, because he is not so good as they: He enuies his inferiours, because hee feares they shold prooue as good as hee: His equals, because they are as good as hee. So vnder bigge lookes, he beares a base mind, resembling some Cardinals muse, whiche to make vp the traine, beares a costly portemantle stuffed with trash. On the contrary, who is more proude than the basest (The Cynicke Examples on Platoes pride, but with a worse) especially if hee bee but a little exalted; wherein we see base men so much more haughty, as they haue had less before what they might bee proude of. It is iust with God, as the proude man is base in himselfe, so to make him basely esteemed in the eyes of others, and at last to make him base without pride. I wil contemne a proud man because hee is base, and pitie him because hee is proud.

Let me but haue time to my thoughts, but leasure to thinke of heauen, and grace to my leasure; and I can bee happy in spight of the world: Nothing, but God that giues it, can bereave mee of grace; and he will not, for his gifte are without repentance. Nothing but deareth can abridge me of time; and when I begin to want time to think of heauen, I shal haue eternall leasure to enjoy it. I shall bee bothe waies happie, not from any vertue of apprehension in mee (which haue no pere in vnworthiness) but from the glory of that I apprehend; wherein the arte and obiect are from the author of happiness. He gives mee this glorie, let mee give him the glory of his gift. His glory is my happiness, let my glory be his.

God bestowes fauors vpon some in anger, as hee strikes other some in loue. The Israelites had better haue wanted their Quailes, then to haue eaten them with such lawce. And sometimes at our instance remoueing a lesser punishment, leaues a greater, though insensible, in the room of it. I will not so much strike against affliction, as displeasure. Let me rather be afflicted in loue, than prosper without it.

It is strange that wee men having so continuall vse of God, and being so perpetually beholding to him, shold bee so strange to him, and so little acquainted with him: since wee account it a peruerse nature in any man, that beeing prouoked with many kinde offices, refuses

for the taillavice of a worthy friend, whiche doeth still seke it; and
hath deserued it. Whence it comes that we are so loach to think of
disfolation and going to God: For naturally where we are not ac-
quainted, we lift not to hazard our welcomme; chosing rather to spend
our money at simple Inne, shap to them hit for a free lodgynge to an vn-
knowne host; whom we haue onely heard of, never had friendship
with; whereas to an entir friend, whose nature and welcomme wec know,
and whome we haue elsewhere familiarly conuersed withall, we goe as
boldly and willingly as to our home, knowing that no houre can bee
vnseasonable to such a one. Whiles on the other side wee scrapec
acquaintance with the world y that never did vs good, even after many
reputes. I will not live with God, and in God, without his acquain-
tance, knowing it my happiness to haue such a friend. I will not let one
day passe without some secke of reviewing my familiarites with him: not
giving ouer till I haue giuen him some testimonie of my loue to him, and
joye in him; and will be haue left behinde him some pledge of his comande-
mentes to me, to shew me what he doeth, and what he commandeth me.

Man for the most part, would neither die nor be old. Wherfore such
aged man that hath overlived all the teeth of his gummes, the hairre of
his head, the sight of his eyes, the taste of his palette; were professe, were
would no mane still such a cumbersome agerberian were groone burdene
to our dearest friends, and our selues: Yet if it bee put to our choice
whether we wold die, or telle shifte off all the vexation wane not ex-
cuses for this prerogation, rather than faile alcedging, wee wold lye
to amend; when yet we doe but adde more to the heape of our sinnes
by continuall: Nature hath nothing to please for this folly: but that
Life is sweet: Wherin we haue occasion of renewing that ancient
checke, or one now unlike to it: whereby that primitive vision sazed the
impostures of the shrinking Confessours; Yee wold neither lieue to be
old, nor die ere your age: what shold I doe with you? The Christian must
not chiake it enough to endure the thought of death with patience, when
it is obtruded vpon him by necessities but must voluntarily call it into his
mind with ioy; not only abiding it should come, but wilshing that it
might come: I will not leauue till I can resolute, If I might die today, not
to lieue till to morrow.

—*the bus, especially to see 31 [London] — and the next T*

As a true friend is the sweetest contentment in the worlde: so in his
qualites, he well resemblyeth honie, the sweetest of all liquors; Nothing is

more sweet to the taste, nothing more sharp and cleansing; when it meets with an exhalerate soise. For my selfe, I know I conthave faults; and therfore I care not, for that friend that I haue no smart by. For my friends, I know they can not be faultlesse; and therfore as they shal finde me in their priuiles and incoueragements, so sharpe all on their infiurie. Either let them abide me no friend to their faults, or no friend to them selues. For the world couenant how busier and wroth, than it is of euery man; and he that is not in the world, is not of the world. 32

In all other things, we are led by professe but in the matrice matter of all, we shew our selues verely vnaughty, and whiles we are wile in making good market in these bas commodities, we shew our selues foolish in the great march of our soules, good and the world count her to one shop, and make proffers for our soules. The world, like a frank Chapman, sayes All these will I giue thee, ~~but~~ twyng yis bagges, and promotions, and thrusting them into our hands. God offers a crowne of glorie, which yet hee tels vs wee must giue him day to performe, and haue nothing in present; but our hope and some small earnest of the bargaine. Though wee know there is no comparison betwixt these two in value; finding these earthly things vaine and vnable to giue any contentment; and those other of invaluablie worth and benefite. Yet we had rather take these in hand; than trust G.O.D. on his word for the future; Whyle yet in the same kinde we chuse rather to take some rich Lordships in auersion; after the long expectation of these illues expired, than a psonle famtie much vndesore. As contrarily, when God and the world are sellers, & we come to the Mart, The world offert his painted waies, but will not part with dem under the price of our content: God proclameth, Come yo that want, buy for nooght: Now we thrifte men; that triall shoppes for the cheapest penniworth; refuse God, preferring his precious commodities for nothing; and pay an hard price for that which is worse than nothing, painfull. Surely, we are wile for any thing but our soules: and not so wile for the bodie as foolish for them. O Lord, thy payment is sure; and who knowes how pretent? Take the soule that thou hast both made and bought: And let me rather give thy life for thy fauour, than take the offers of the world for nothing.

There was never age that more bragged of knowledge, and yet never any that had lesse soundnes. Hee that knowes not God, knoweth nothing; and he that loues not God, knoweth him not: For hee is so sweete, and infinitely full of delight, that whocuer knowes him, can-

nor chuse but affect him. The litle loue of God then argues the great ignorance & easynesse of thofe that professe knowledge. I will not suffer my affections to run before my knowledge: for then I shal loue fashionably only, because I heare God is worthy of loue; and so bee subiect to relapses: But I will neuer lay knowledge as the ground of my loue. So, as I grow in divine knowledge, I shall still profit in an heauenly zeale.

34

Those that travel long pigrimages to the holy Land, what a mem-
ber of weatir pale they measure? what a number of hard lodgings, and
knowen daungers they passe? and at last when they are come within woor
of their iourneys end, what a large tribute pay they at the *Pisan* Castle
to the Turkes? And when they are come hither, what see they but the
bare Sepulchre wherein their Sauiour lay? and the earth that hee rode
vpon, to the increase of a carnall deuotion? What labour should I wil-
lingly undertake in my iourney to the true Land of promise, this eare & shall
Ierusalem; where I shall see and enjoy my Saviour himself? What tri-
butes of peyn or death should I refuse to pay for my entrance, nor into
his Sepulchre, but his palace of glorie? and that not to looke vpon, but
so possesse it, as to never let it loose. I am bounde to do this, and I am bounde
to do this, as to do nothing else. I am bounde to do this, and I am bounde
to do this, as to do nothing else. 35

Those that are all in exhortation, no whit in doctrine are like to them
that snuffe the candle, but powre not in oyle. Againe, those that are all
in doctrine, nothing in exhortation, drowne the wyke in oyle, but light it
not, making it fit for vse, if it had fire put to it; but as it is, rather capable of
good, than profitable in present. Doctrine, without exhortation, makes
men all braine, no heart. Exhortation, without doctrine, makes the heart
full, leaues the braine empty. Both together make a man: One makes
a man wise; the other good. One servis that wee may know our dutie,
the other that we may performe it. I will labouir in both: but I knowe
not in whether more. Men cannot practise, vniuersall they know; and they
know in vaine, if they practise not.

36

There bee two things in every good worke; honour and profite. The
later God bestowes vpon vs, the former hee keepes to himselfe. The pro-
fite of our workes redoundeth not to God. My weldoing extendeth not

to thee. The honor of our work may not be allowed vs. My glorie I will not give to another. I will not abridge God of his part, that he may not
bereave me of mine.

37

The proud man hath no God ; the envious man hath no neighbour ;
the angry man hath not himselfe. What can that man haue that wants
himselfe ? What is a man better, if he haue himselfe, want al others ? What
is hee the neerer, if he haue himselfe, and others, and yet wants God ?
What good is it cheape to be a man, if hee bee either wrathfull, proud, or
envious ?

38

Man char was once the soueraine Lord of all creatures, whom they ser-
viently attended at all turnes, is now sent to the very basest of all crea-
tures to learne good qualities, Gocco the Pilaniere, &c. And sees the most
contemptible creatures prefered before him. The Ass knoweth his
owner; whereina we , like the miserable heire of some great Peer, whose
house is decayed through the treason of our progenitors, haere and see
what Honour and Lordships we should haue had ; but now finde our
selues below many of the vulgar: wee have not so much cause of exaltation,
that we are men, and not beastes; as we haue of humiliation , in think-
ing how much we were once better then we are, and that now in many
duties, wee are men, inferiour to beastes & so as those wherom wee con-
temne, if they had our reason , might more justly condemne vs ; and as
they are, may teach vs by their examples, and do condencme vs by their
practic.

39

The idle man is the diuels cushion, on which hee taketh his free easie ;
who as he is vncapable of any good, so he is fitly disposed for all euill mo-
tions. The standing water soone stinketh ; wheras the current ever keeps
cleere and cleanly : conveying down all noisome matter that might infect
it, by the force of his stremme. If I doe but little good to others by my
endeavours, yet this is great good to mee , that by my labour I keepe my
selfe from hurt.

40 There

There can be no nearer coniunctiō in nature, than is betwixt the body & the soule: yet these two are of so contrary disposition, that as it falleth out in an ill matched man and wife, those seruants which the one likes best, are most dispayled of the other; so heere, one stil takes part against the other in their choyce: What benefits the one, is the hurt of the other. The glutting of the bodye pines the soule; and the soule thrives best when the bodye is pinched. Who can wondre, that there is such faction, amongst others, that sees so much in his very selfe? True wisdome is to take, not with the stronger, as the fashion of the world is, but with the better: following herein, not usurped power, but iustice. It is not hard to discerne, whose the right is; whether the seruant shoulde rule or the mistresse. I will labour to make and keepe the peace, by giving each part his owne indifferently: but if more be affected with an ambitious contention, I will rather beate ~~her~~ her out of doores, than shee shall ouer-rule her mistresse.

I let ira's hot heated red hore in the fire, and after beaten and hardned with cold water. Thus will I deal with an offending friend: first banish him with deserved prayse of his vertue, and then bear vpon him with reprehension: so good nurses when their children are fallen, first take them vp and speake them faire, chide them afterwards: Gentle speach is a good preparatiue for rigor: He shall see that I loue him, by my approbation; and that I loue not his faults, by my reproofe. If he loue himselfe, he will loue those that mislike his vices; and if he loue not himselfe, it matter not whether he loue me.

The liket we are to God, which is the best and onely good, the better and happier we must needs be. All sinnes make vs unlike him, as being contrary to his perfect holinesse: but some shewe more direct contrariety: such is envy. For, whereas God bringeth good out of euill; the envious man seacheth euill out of good; wherein also his sin prooues a kind of punishment: for whereas to good men euill things worke together to their good; contrariwise to the envious, good things work together to their euill. The euill, in any man, though never so prosperous, I will not envy, but pity: The good graces I will not repine at, but holily emulate; rejoicing that they are so good; but grudging that I am no better.

The couetous man is like a Spider, as in this that he doth nothing but lay his nets to catch euery flic, gaping onely for a boorie of gaine; so yet more in that whiles he makes nets for these flies he consumeth his own bowels: so that which is his life is his death. If there bee any creature miserable, it is he ; and yet he is least to be pitied, because hee makes himselfe miserable ; such as hee is I will account him; and will therefore sweep downe his webs and hate his poyson.

In heauen there is al life, and no dying: in Hell is all death, and no life; In earth there is both liuing and dying ; which, as it is betwixt both, so it prepares for both. So that hee which here below dies to sin, doth after live in heauen; and contrarily hee that lives in sin vpon earth, dies in hell afterwards. What if I haue no part of ioye here below, but still succession of afflictions ? The wicked haue no part in heauen, and yet they enjoy the earth with pleasure : I would not change portions with them. I reioyce, that seeing I cannot haue both, yet I haue the better. O Lord, let me passe both my deaths here vpon earth. I care not how I liue or die, so I may haue nothing but life to looke for in another world.

The conceit of propriety hardens a man against many inconueniences, and addeth much to our pleasure : The mother abides many vnquiet nights, many painfull throes, and vnpleasant sauours of her child, vpon this thought, It is my owne. The indulgent father magnifies that in his owne sonne , which he would scarce like in a stranger. The want of this to God-ward makes vs so subiect to discontentment, & cooleth our delight in him, because we thinke of him aloofe, as one in whom we are not interested: If wee could think, It is my God that cheereth me with his presence , and blessings, while I prosper ; that afflicteth me in loue, when I am dejected, my Saviour is at Gods right hand: my Angels stand in his presence , It could not be but Gods fauour would be sweeter, his chastisements more easie, his benefits more effectuall. I am not my owne, while God is not mine: and while he is mine, since I do possesse him, I will enioy him.

46

Nature is of her owne inclination froward, importunately longing after that which is denied her; and scorfull of what shee may haue. If it were appointed that we should liue alwayes vpon earth, how exreamly would we exclaime of wearinesse, and wish rather that wee were not? Now it is appointed wee shall liue here but a while and then giue roome to our successors, each one affects a kinde of eternitie vpon earth. I will laboure to ramme this peccid and sullen humor of nature, and will like that best that must bee.

47

All true earthly pleasure forsooke man when he forsooke his Creator; what honest & holy delight he before tooke in the dutifull seruices of the obsequious creatures; in the contemplation of that admirable varietie, & strangenesse of their properties; in seeing their sweete accordance with each other, and all with himselfe? Now most of our pleasure is to set one creature together by the cares with another, sporting our selues onely with that deformitie, which was bred through our owne fault. Yea, there haue beeene, that haue delighted to see one man spill anothers blood vpon the land; & haue shouted for ioy at the sight of that slaughter, which hath fallen out vpon no other quarell but the pleasure of the beholders; I doubt not but as we solace our selves in the discord of the inferiour Creatures; so the euill spirits sport themselues in our dissensions. There are better qualities of the Creature, which we passe ouer without pleasure. In recreations, I will chuse those which are of best example and best vse; seeking those by which I may not onely bee the merrier, but the better.

48

There is no want for which a man may not find a remedie in himselfe. Doe I want riches? He that desires but little, cannot want much. Doe I want friends? If I loue God enough, and my selfe but enough, it matters not. Doe I want health? If I want it but a little, and recover, I shall esteeme it the more, because I wanted. If I bee long sicke and vnrecoverably, I shall bee the fitter and willinger to die; and my paine is so much lesse sharpe, by how much more it lingreth. Doe I want maintenance? A little and course wil content nature. Let my mind be no more ambitious, than my backe and belly. I can hardly complaine of too little. Doe I want sleepe?

sleepe? I am going whither there is no vse of sleepe : where all rest, and sleepe not. Doe I want children? Many that haue them, wish they wanted: It is better to bee childlesse, than crostled with their miscarriage. Doe I want learning ; Hee hath none that saith he hath enough. The next way to get more, is to finde thou wantest. There is remedie for all wantes, in our selues, sauing onely for want of grace : and that , a man carnot lo muchas see and complaine that hee wants, but from aboue.

49

Every vertuous action (like the Sunne eclipsed) bath a double shadowe; according to the divers aspects of the beholders : one of glorie, the other of enuie. Glorie follows vpon good deserts; Enuie vpon glorie. He that is enuyed, may thinke himselfe well: for hee that enuies him, thinkes him more than well: I knowe no vice in another, whereof a man may make so good and comfortable vse to himselfe. There would be no shadow if there were no light.

50

In medling with the faultes offriendes, I haue obserued many wrongfull courses; what for feare, or self-loue, or indiscretion : Some I haue seen, like vnmercifull and couerous Chirurgians; keepe the wound rawe, which they might haue seasonably remedied, for their owne gaine: Others that haue layd healing plasters to skin it aloft, when there hath beene moore need of corrosiuers to eate out the dead flesh within: Others, that haue galled & drawnen when there hath been nothing but solid flesh, that hath wanted onely filling vp. Others that haue healed the sore, but left an unsightly scarre of discredit behind them: He that would do good this waye must haue fidelite, courage, discretion, patience. Fidelity, not to beare with; courage, to reprooue them; discretion to reprooue them well; patience, to abide the leasure of amendment; making much of good beginnings, and putting vp many repulses, bearing with many weaknesses; still hoping; stil soliciting; as knowing that those who haue been long vied to feters cannot but hale a while, when they are taken off.

51

God hath made all the world, and yet what a little part of it is his? Divide the worlde into four parts : but one, and the least containeth all that

that is worthy the name of Christendome : the rest ouerwhelmed with Turcisme, and Paganisme : and of this least part, the greater halfe yet holding aright concerning God and their Sauiour in some common principles, ouerthrowe the truth in their conclusions; & so leauethe lesser part of the least part for God. Yet lower; of those that hold aright concerning Christ, how fewe are there, that doe otherwise than fashionably professe him ? And of those that doe seriously professe him, howe fewe are there that in their liues deny him not, liuing worthy of so glorious a calling ? Wherein I doe not pitie God, who will haue glory euен of those that are not his: I pitie miserable men that do reject their Creator & redeemer, and them selues in him. And I enuie Sathan, that he ruleth so large. Since God hath so few, I will bee more thankefull that he hath vouchsafed me one of his; and be the more zealous of glorifying him, because wee haue but a fewe fellowes.

52

As those that haue tasted of some delicate dish, finde other plaine dishes but vnpleasant ; so it fareth with those which haue once tasted of heauenly things, they cannot but contemn the best worldly pleasures: As therfore some daintie guest knowing there is so pleasant fare to com; I will reserue my appetite for it, and not suffer my selfe cloyed with the course diet of the world.

53

I finde many places where God hath vsed the hand of good Angels for the punishment of the wicked; but neuer could yet find one wherein he employed an euill Angell in any direct good to his children. Indirect I finde many, if not all, through the power of him that brings light out of darkenesse, and turnes their euill to our good: In this choyce G O D would and must bee imitated. From an euill spirit I dare not receiue ought, if neuer so good; I wil receiue as little as I may from a wicked man. If hee were as perfectly euill as the other, I durst receiue nothing; I had rather hunger, then wilfully dippe my hand in a wicked mans dish.

54

We are ready to condemne others for that which is as eminently faultie in our selues. If one blinde man rush vpon another in the way; either complaines of others blindnesse, neither of his owne. I haue heard those which haue had most corrupt lungs complain of the vnsauourie breath
I

breath of others. The reason is, because the minde casteth altogether outward, and reflecteth not into it self. Yet it is more shameful to be either ignorant of, or favorable to our own imperfections. I will censure others vices fearfully, my owne confidently, because I knowe them; and those I know not, I will suspect.

55

He is a verie humble man that thinks not himselfe better than some others; and hee is verie meane whom some others doe not account better than themselves: so that vessel that seemed verie small vpon the maine, seemes a tall ship vpon the Thames. As there are many better for estate than my selfe, so there are some worse; and if I were yet worse, yet would there be som lower: and if I were so low that I accounted myselfe the worst of al; yet some would account them selves in worse case. A mans opinion is in others; his beeing is in himselfe. Let mee know my selfe, let other ghesse at mee. Let others either enuie or pitie mee, I care not so long as I enjoy my selfe.

56

He can never wonder enough at Gods workmanship, that knowes not the frame of the world: for he can never els conceiue of the hugenes, and strange proportion of the creature. And hee that knowes this can never wonder more, at any thing else. I will learne to knowe, that I may admire; and by that little I knowe, I will more wonder at that I know not.

57

There is nothing belowe, but teyling, grieving, wishing, hoping, fearing; and weariness in all these. What fooles are wee to bee besotted with the loue of our own trouble, & to hate our liberry & rest? The loue of misery is much worse than misery it self. We must first pray, that God would make vs wise, before we can wish he would make vs happy.

58

If a man referre all things to himselfe, nothing seemes enough: If all things to God, any measure will content him of earthly things; but in grace he is insatiable: worldlings scruue themselves altogether in

in God, making Religion but to serue their turnes, as a colour of their ambition, and couetoulnes: The Christian seeks God onely in seeking himselfe, vsing all other things but as subordinately to him; not caring whether himselfe win or lose, so that God may win glorie in both. I will not suffer mine eyes and minde to be bounded with these visible things; but still look through all these matters, at God which is the virtuous scope of them: accounting them onely as a through-fare to passe by, not as an habitation to rest in.

He is wealthie enough that wanteth not: He is great enough, that is his owne master: He is happy enough, that liues to die well. Other things, I will not care for, nor too much for them, saue onely for the last, which alone can admis of no immoderation.

A man of extraordinarie parts makes himselfe by strange and singular behaviour more admired; which if a man of bur common faculty doe imitate, he makes himselfe ridiculous: for that which is construed as naturall to the one, is deserueth to be affected in the other. And there is nothing forced by affectation can doe comely. I will euer strive to goe in the common way, so while I am not notable I shall not doe notorious.

Gold is the best metal, and for the purity not susiect to rust; as also others hold, yes the best gold hath some dross. And looke not that man that hath no faults; I like him wel that hath but a few, and those not great.

Many a misfortune ha good estate, for want of skill to proportion his carriage his veritably so habilitie. A little sayle to a large vessel vides not welly, though she wiste to doe faire. A large sayle to a little Bark droves her; & a top-sail to a ship of meane burden in a drough weather is dangerous; & to loose sayles in a dasie gale, yelds little aduantage. This disproportion causeth some to live miserably in a good estate, and some to make a good estate miserable. I will bothe know what I may doe for safteie, and then I will trie what I can doe for speele.

The rich man hath many friends; altho' in truth riches have them, and not the man : As the Ass that carried the Egyptian Goddess, had many bowed knees, yet not to the beast, but to the burden For, separate the riches from the person , and thou shalt see friendship leave the man and follow that which was ever her object : while hee may command & can either give, or controll, he hath attendance , and profer of loue at all hands; but which of these dares acknowledge him, when he is going to prison for debt ? Then these Wasps, that made such musick about this Gally-pot, shew plainly that they came onely for the honey that was in it. This is the misery of the wealthy, that they cannot knowe their friendes. Whereas those that loue the poore man, loue him for himselfe. Hee that would chuse a true friend , must search out one that is neither covetous nor ambitious ; for such a one loues but himselfe in the. And if it be rare to find any not infected with these qualities, the best is to entertaine all, and trust few.

That which the French Proverbe hath of sickenesse, is true of aevils, that they come on hookebacke , and go away on foot : We haue oft seen a sudden fall , or one meale surfe hath stukke by many to their graues: whereas pleasures come like oxen slowe and heauily ; and goe away like posthorses, vpon the spurre. Sorowes, because they are lingering guests, I will entertaine but moderately ; knowing that the more they are made of, the longer they will continue : And for pleasures, because they stay not, and doe but call to drinke at my doore, I will visite them as passengers with slight respect. Hee is his owne best friend, that makes least of both of them.

It is indeed more commendable to give good example, than to make it: yet imitation, howe-ever iniuitual matters, is to be condemned of sororitie, in Christia practice hath hidde praise, and though it be more natural for the ginners at their first imitation, that cannot swim without bladders, yet the best proficite shall see, even from higher stepe of those that haue gone to heauen before him, worthy of his traciege wherein much censure must be had, that we follow good men, and iust good: Good men, for if woe profound imperfect perfections to our selues, we shall bee constrained first

to vnlearne thole ill habites we have got by their imitation, before we can be capable of good: so besides the losse of labor, we are further off from ouerend: In good; for, that a man shoulde be so wedded to any mans person that hee can make no separation from his infirmities, is both absurdly seruile, and vncchristian. He therefore that would follow well, must knowe to distinguish well, betwixt good men and euill, betwixt good men and better, betwixt good qualitie and infirmities. Why hath God giuen me education not in a desert alone, but in the company of good and vertuous men; but that by the sight of their good carriage I shoulde better my own? Why should we haue interest in the vices of men, & not in their vertues? And although precepts bee surer, yet a good mans action is according to precept; yea is a precept it selfe. The Psalmist compares the law of God to a lanterne; good example beares it. It is safe following him that carries the light. If hee walke without the light, he shal walke without mee.

66

As there is one common end to al good men, saluation; and one author of it, Christ: So there is but one way to it, dooing well, and suffering euill. Doing well (me thinks) is like the Zodiack in the heauen, the hic-way of the Sun, through which it dayly passeth; suffering euill, is like the Eclipsticke line that goes through the midst of it. The rule of doing well, the law of God, is vnisforme and eternall; and the copies of suffering euill in all times agree with the originall; No man can either doe well, or suffer ill without an example: are we sawen in peeces? so was Esay; are we headed? so John Baptist; Crucified? so Peter; Throwne to wild beastes? so Daniel; Into the fornace? so the three children; Stoned? so Steven; Banished? so the beloued disciple. Burnt? so millions of Martyrs; Defamed and slandered? what good man euer was not? It were easie to bee endless borthe in tormentes and sufferers; whereof each hath begunne to other, all to vs. I may nor hope to speed better than the best Christians; I cannot scare to fare worse. It is no matter which way I goe, so I come to heaven.

67

There is nothing beside life of this nature, that it is diminished by addition. Every moment we liue longer than other, & each moment that we liue longer, is so much takē out of our life. It increaseth & diminishesth onely by minutes; and therefore is not perceiued: the shorter steppes it taketh, the more sliely it passeth. Time shall nor so steale vpon mee that I shall not discerne it, and catch it by the fore-lockes; nor so steale from mee, that it shal carie with it no witness of his passage in my proficiencie.

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68. The

The prodigall man, while hee spendeth, is magnified ; when hee is spent, is pitied : and that is all his recompence for his laisht Patrimonie. The couetous man is grudged while he liues, and his death is rejoiced at : for, when hee endes, his riches beginne to bee goods. Hee that wilely keepes the meane betweene both, liueth well, and heares well ; neither repined at by the needy, nor pitied by greater men. I would so manage these worldly commodities, as accounting them mine to dispose, others to partake of.

A good name (if any earthly thing) is worth seeking, worth striving for ; yet to affect a bare name, when wee deserve either ill or nothing, is but a proud hypocritic : And to be puffed vp with the wrongfull estimation of others mis-taking our worth, is an idle and ridiculous pride. Thou art well spoken of vpon no desert : what then ? Thou hast deceiuied thy neighbours, they one another ; and all of them haue deceiuied thee : for thou madest them shooke of thee otherwise than thou art ; and they haue made thee thinke of thy selfe as thou art accounted : The deceite came from thee, the shame will end in thee. I will account no wrong greater, than for a man to esteeme and report mee aboue that I am : not rejoycing in that I am well thought of, but in that I am such as I am esteemed.

It was a speach worthy the commendation, & frequent remembrance of so diuine a Bishop as *Augustine*, which is reported of an aged farther in his time ; who when his friendes comforted him on his sicke bed, and told him, they hoped he should recover, answered ; If I shall not die at all, well : but if euer, why not now ? Surely it is follie what wee must do to do vnwillingly. I will never thinke my soule in good case, so long as I am loth to thinke of dying ; and will make this my comfort ; Not, I shall yet liue longer, but I shall yet do more good.

Excesses are never alone ; Commonly those that haue excellent parts, haue some extreamly vicious qualities ; great wits haue great errors, and great

Meditations and Vowes.

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great estates haue great cares : whereas mediocritye of gifts or of estate, hath vsually but easie inconueniences: Else the excellent would not know themselves, and the meane would be too much dejected. Now those whom we admire for their faculties, wee pitie for their infirmities; and those which finde themselves but of the ordinary pitch, ioy that as their vertues so their vices are not eminent. So the highest haue a blemished glory, and the meane are contentedly secur. I will magnifie the highest, but affect the meane.

72

The body is the caske, or sheath of the minde: yet as naturally it hideth it; so it doth also many times discouer it: For although the forehead, eyes, and frame of the countenance doe sometimes belye the disposition of the heart; yet most commonly they give true generall verdicts. An angrie mans browes are bent together, and his eyes sparkle with rage, which when he is well pleased, looke smooth and chearefully. Envy hath one look; desire another; sorrow yet another; contentment, a fourth, different from all the rest. To shew no passion is too Stoicall; to shew all is impotent; to shew other than wee feele, hypocriticall. The face and gesture do but write, and make commentaries vpon the heart. I wil first endeuour so to frame and order that, as not to entertain any passion, but what I neede not care to haue layed open to the world: and therfore will first see that the Text be good; then that the glossie be true; and lastly that it be sparing. To what ende hath God so walled-in the heart, if I should let euerymanseyes into it by my countenance?

73

There is no publique action which the world is not ready to scan; there is no action so priuate, which the euill spirits are not witnessesse of; I will endeuour so to liue, as knowing that I am euer in the eyes of mine enemies.

74

When we our selues, and all other vices are olde, then courtesynes alone is yoong, and at his bestage. This vice loues to dwell in an olde riuinous cortage: Yet that age can haue no such honest colour for niggardlines, and insatiable desire. A young man might plead the vncertainty of his estate, & double of his forture need; but an olde man sees his set period before him. Since this humor is so necessarily annexed to this age, I will turne

Meditations and Vowes.

turne it the right waye, and nourish it in my selfe. The older I growe, the more couerous I will be; but of the riches, not of the world that I am leauing, but of the world I am entring into. It is good coueting what I may haue, and cannot leau behind me.

75

There is a mutuall hatred betwixt a Christian, & the world: for on the one side, the loue of the world is enmitye with God; and Gods children cannot but take their fathers part. On the other, The world hates you because it hated mee first. But the hatred of the good man to the wicked is not so extream, as that wherewith hee is hated. For the Christian hates euer with commiseration & loue of that good he sees in the worst; knowing that the essence of the very diuels is good, & that the lewdest man hath some excellent partes of nature, or common graces of the Spirit of God, which he warily singleth out in his affection. But the wicked man hates him for goodnessse, and therefore findes nothing in himselfe to moderate his detestation. There can be no better Musick in my eare than the disconerde of the wicked. If he like me, I am afraid he spies some quality in me like to his owne. If he sawe nothing but goodnessse, he could not loue me, and be bad himselfe. It was a iust doubt of *Phacion*, who when the people praised him, asked, What euill haue I done? I will striaue to deserue euill of none: but not deseruing ill, it shall not grieue me to heare ill of those that are euill. I know no greater argument of goodnessse, than the hatred of a wicked man.

76

A man that comes hungry to his meale, feedes heartily on the meate set before him, not regarding the metall, or forme of the platter, wherein it is serued; who afterwards when his stomacke is satisfied, begins to play with the dish, or to read sentences on his trencher. Thole auditors which can find nothing to doe, but note elegant words and phrases, or rhetorickall colours, or perhaps an ill grace of gesture in a pitchie and materiall speech, argue themselves full ere they came to the feast: and therefore goe away with a little pleasure, no profit. In hearing others, my onely intention shall bee to feede my minde with solide matter: if my eare can get ought by the way I wil not grudge it, but I will not intend it.

77

The joy of a Christian in these worldly things is limited, and euer awed with feare of excessse, but recompensed abundantly with his spirituall

tuall mirth: wheras the worldling gives the raine to his miade, and powres himselfe out into pleasure, fearing only that he shall not ioy enough. He that is but halfe a Christian, liues but miserably; for he neither enjoyeth God, nor the world. Not God, because hee hath not grace enough to make him his owne: Nor the world, because hee hath some taste of grace; enough to shew him the vanarie and sinne of his pleasures. So the sound Christian hath his heauen above, the worldling here below, the vnsettled Christian no where.

78

Good deeds are very fruitfull; and not so much of their nature, as of Gods blessing, multiplicable: We thinke too in the hundred extreme and biting vnesse; God giues vs more than an hundred for tenne: Yea, aboue the increase of the graine which wee command most for multiplication. For out of one good action of ours, God produceth a thousand; the haruest whereof is perpetuall: Even the faithfull actions of the olde Patriarkes, the constant sufferings of ancient Martyrs liue still, and still doe good to all successions of ages by their example. For publique actions of vertue, besides that they are presently comfortable to the doer, are also exemplary to others: & as they are more beneficiall to others, so are more crowned in vs. If good deedes were viretly barre & incōmodious, I would seeke after them for the conscience of their owne goodnes: how much more shall I now bee encouraged to performe them, for that they are so profitable both to my selfe, and to others, and to me in others? My principall care shall bee, that while my soule liues in glorie in heaven, my good actions may liue vpon earth; and that they may be put into the bank and multiply, while my body lies in the graue and consumeth.

79

A Christian for the sweete fruit he beares to God and men, is compared to the noblest of all plants, the Vine. Now as the most generous Vine if it be not pruned, runs out into many superfluous stummes, & growes at last weake and fruitless: so doth the best man if he bee cut short of his desires, and pruned with afflictions. If it be painful to bled, it is worse to wisher. Let me be pruned that I may grow rather than cut vp to burn.

80

Those, that do but superficiall taste of diuine knowledge, finde little sweetnesse in it, and are ready for the unpleasant relish to abhorre it: whereas

whereas if they would dñe drep into the sea; they shd finde the water concrete to the botome: That it fauours not well at the first; is a fault not of it, but of the distempred palate that tastes it. Good mettals & minerals are not found close vnder the skinne of the earth, but belowe in the bowells of it: No good Miner castes away his mattocke because he findes a veine of tough clay, or a shife of stoe; but sit delver lower, & paling through many changes of soyle, at last comes to his rich treasure. We are too soone discouraged in our spirituall games. I will still perseuere to seeke; hardening my selfe against all difficultie. There is comfort even in seeking, hope; and there is ioy in hoping, good success; and in that success, is happines.

81

He that hath any expeirience in spiritual matters, knowes that Sathan is euer more violent at the last; when raging most furiously, when he knowes he shall rage but a while. Hence of the persecutions of the first Church, the tenth, and last vnder Dioclesian and Maximian, and those other fwe tyrants, was the bloodiest. Hence this age is the most dissolute, because nearest the conclusion. And as this is his course in the vniuersall assaults of the whole Church: so it is the same in his conflicts with every Christian soule. Like a subtil orator he reserues his strongest force till the shutting vp: And therefore miserable is the sollic of those men who deserve their repentence till then; when their onset shall be most sharpe, and they through paine of bodie, and perplexednes of minde, shall be least able to resist. Those that haue long furnisht themselves with spiritual munition, find worke enough in this extreme brunt of temptation: how then should the careless man, that with the helpe of all opportunityes, could not find grace to repent, hope to atchieue it at the last gaspe, against greater force, with lesse means, more distraction, no leasure? Wise princes vs to prepare tempe yeres before for a fielde of one day: I will euerie day lay vp somewhat for my last. If I win that skirmish, I haue enough. The first & second blow begin the battell, but the last onely wins it.

To serue three seafohs wherent a wise man differ not from a foole; In his infancie, in sleepe, and in silence: For in the two former we are all fooles; and in silence all are wise. In the two former yet, there may bee conceallment of folly; but the tonge is a blabbe: there cannot bee any kynge of folly, either simple, or wisedome, in the heart, but the tonge will bewray it. He can not bee wise that speakes iugly, or without

without fentre, or out of season ; nor hee knownen for a foole that sayes nothing. It is a great miserie to be a foole : but this is yet greater , that a man cannot bee a foole but he must shewe it. It were well for such a one, if he could be taught to keepe close his foolishnesse : but then there should be no foolcs. I haue heard some (which haue scorned the opinion of folly in themselues) for a speech wherein they haue hoped to shew most wit, censured of folly, by him that hath thought himselfe wiser : and another, hearing his sentence againe, hath condemned him for want of wit in cenluring. Surely hee is not a foole that hath vnwise thoughts, but he that vters them. Euen concealed folly is wisdome: and sometimes wisdom vtered, is folly. While others care how to speake, my care shall bee how to hold my peace.

83

A worke is then onely good and acceptable, when the action, meaning and manner are all good: For, to doe good with an ill meaning (as Judas saluted Christ to betray him) is so much more sinfull, by howe much the action is better ; which being good in the kind is abused to an ill purpose : To doe ill in a good meaning (as *Pezza* in staying the Ark) is so much amisse, that the good intention cannot beare out the vnlawful act : which although it may seeme some excuse, why it should not be so ill, yet is no warrant to iustifie it. To meane well and doe a good action, in an ill manner (as the Pharisee made a good prayer, but arrogantly) is so offensiue, that the euill manner depraueth both the other. So a thing many be euill vpon one circumstance, it cannot bee good but vpon all. In what euer busynesse I goe about, I will inquire, What I doe for the substance, How for the manner, Why for the intention : For the two first I will consult with God, for the last with my own heart.

84

I can do nothing without a million of witnesscs : The conscience is as a thousand witnesses ; and G O D is as a thousand consciences: I will therefore so deale with men , as knowing that God sees mee ; and so with God, as if the world sawe mee ; so with my selfe, and both of them, as knowing that my conscience seeth mee: and so with them all, as knowing I am alwayes overlooked by my accuser, by my iudg^c.

85 Earthly

Earthly inheritances are diuided oft times with much inequality : The priuiledge of primogeniture stretcheth larger in many places now, than it did among the ancient Lewes. The younger many times serues the elder ; and while the eldest aboundeth, all the later issue is pinched. In heauen it is not so : all the sonnes of God are heires, none vnderlings ; and not heires vnder wardship, and hope, but inheritors; and not inheritors of any little pittance of land, but of a kingdome; Nor of an earthly Kingdome, subiect to danger of losse, or alteration; but one glorious and euerlasting. It shall content me here, that hauing right to all things, yet I haue possession of nothing but sorrow. Since I shall haue possession aboue, of allthat, whereto I haue right belowe, I will serue willingly that I may raigne; serue for a while, that I may reigne for euer.

Euen the best things ill vsed, become euills; and contrarily, the worst things vsed well, prooue good : A good tongue vsed to deceit ; a good wit, vsed to defend error ; a strong arme, to murder ; authoritie, to oppresse ; a good profession, to dissemble ; are all euill : Yea, Gods owne woordē is the sword of the spirite ; which if it kill not our vices, killēs our soules. Contrariwise (as poisons are vsed to wholesome medicine) afflictions and sinnes, by a good vse prooue so gainefull, as nothing more. Wordes are as they are taken : and things are as they are vsed. There are euen cursed blessings : O Lord rather give mee no fauours, than not grace to vse them. If I want them, thou requirest not what thou doest not giue ; but if I haue them, and want their vse, thy mercie prooues my iudgement.

Man is the best of all these inferior creatures; yet liues in more sorrow and discontentment, than the worst of them : whilst that reason wherin hee excels them, and by which hee might make aduantage of his life, hee abuses to a suspicio[n]ous distrust. How many hast thou found of the foules of the ayre, lying dead in the way for want of prouision ? They eat, and rest, & sing, & want nothing. Man, which hath far better meanes to live comfortably, toyleth and careth, and wanteth; whomc yet his reason alone might teach, that hee which careth for these lower creatures

creatures made onely for man, will much more prouide for man to whose vse they were made. There is an holy carelessness; free from idlenesse, free from distrust. In these earthly things, I will so depend on my maker, that my trust in him may not exclude my labour; and yet so labour (vpon my confidence on him) as my indeuour may bee voide of perplexitie.

88

The precepts, and practise of those with whom we liue, availe much on either part. For a man not to bee ill where he hath no provocations to euill, is lesse commendable; but for a man to liue continently in *Afia* (as he said) where he sees nothing but allurements to vncleanness; for *Læt* to be a good man in the midst of *Sedem*, to boabstemious in *Germanye*, & in *Ruly* chaste; this is truly praise-worthy. To sequester our selues from the company of the world, that wee may depart from their vices, proceeds from a baske & distrusting mind: as if we would so force goodness vpon our selues, that therefore only wee would be good, because wee cannot be ill. But for a man so to be personally, and locally in the shrowd of the worlde, as to withdrawe his affections from it, to vse it, and yet to contemne it at once, to compell it to his seruice without any infection, becomes well the noble courage of a Christian. The worlde shall bee mine, I will not be his; and yet so mine, that his euill shall be still his owne.

89

Hee that liues in God, cannot bee wearie of his life, because hee euer findes both somewhat too doe, and somewhat to solace himselfe with; cannot bee ouer-loath to part with it, because hee shall enter into a neerer life and society with that God in whom he delighteth; Whereas hee that liues without him, liues many times vuncomfortably here, because partly hee knowes not any ^{caille} part of ioy in himselfe; and partly hee findes not any worthy employmēt to while himselfe withall; Dies miserably, because hee either knowes not whither he goes, or knowes hee goes to torment. There is no true life, but the life of faith. O Lord let mee liue out of the world with thee (if thou wilt) but let mee not liue in the world without thee.

K

90 Sianc

Sinne is both euill in it selfe, and the effect of a former euill, and the cause of sinne following ; a cause of punishment, and lastly a punishment it selfe. It is damnable iniquitie in man, to multiply one sinne vpon another ; but to punish one sinne by another, in GOD is a iudgement both most iust, & most fearful : So as al the storehouse of God hath not a greater vengeance : with other punishments the body smarteth, the soule with this. I care not how God offendes mee with punishments, so he punish mee not with offending him.

I haue seene some afflict their bodies with wilfull famine, and scourges of their owne making ; God spares me that labour ; For hee whippes mee dayly with the scourge of a weake bodie ; and sometimes with ill tonges. Hee holdes mee short many times of the feeling of his comfortable presence, which is in truth so much more miserable an hunger than that of the body, by how much the soule is more tender, and the food denied more excellent. Hee is my Father ; infinitely wise to proportion out my correction according to my estate ; and infinitely louing in fitting mee with a due measure. Hee is a presumptuous childe that will make choyce of his owne rodde. Let mee learne to make a right vse of his corrections, & I shall not need to corre& my selfe. And if it should please God to remit his hand a little ; I will gouerne my bodie, as a master, not as a tyrant.

If GOD had not said, *Blessed are those that hunger* ; I know not what could keepe weak Christians from sinking in despaire : Many times all I can doe, is to finde and complaine that I want him, and wish to recover him : Now this is my stay, that hee in mercie esteemes vs not onely by having, but by desiring also ; and after a sort accounts vs to haue that which we want, and desire to haue : and my soule assyning, tells me I doe vnfainedly wish him, and long after that grace I misse. Let mee desire still more, and I know I shall not desire alwaies. There was never soule miscaried with longing after grace. O blessed hunger that ends alwaies in fulnes. I am sorry that I can but hunger ; & yet I would not be full, for the blessing is promist to the hungry : Give me more, Lord, but so as I may hunger more. Let me hunger more, and I know I shall be satisfied.

93 There

93
There is more in the Christian than thou seeest. For hee is boran entire bodie of himselfe, and hee is a limme of another more excellent; even that gloriouse mysticall bodie of his Saviour; so whome hee is forknited, that the actions of either are reciprocally referred to each other. For, on the one side, who Christian liues in Christ, dies in Christ, in Christ fulfils the Lawe, possesseth heauen: on the other, Christ is persecuted by Paul in his members, and is persecuted in Paul by wardes by others: he suffers in vs, he liues in vs, he workes in and by vs: So thou canst not do either good or harme to a Christian, but thou doest it to his redeemer; so whom he is invisibly unites. Thou seest him as a Christian, worthy of honour for his soeret & yet true vnuion with our Saviour. I wil loue every Christian, for that bled; honour him for that I shal see.

94

Hell it selfe is scarce a more obscure dungeon in comparsion of the earth, than earth is in respect of heauen. Heere, the most see nothing, & the best see little: Heere, halfe our life is night; and our vertie day is darkenesse, in respect of God. The true light of the world, and the Father of lights dwelleth aboue: There is the licht of knowledge to informe vs, & the licht of ioye to comfort vs; without all change of darkenesse. There was never any captive loued his dungeon, and complained, when hee must be brought out to light, and libertie: Whence then is this naturall madnesse in vs men, that we delight so much in this vncleane, nosome, darke and comfortlesse prison of earth? and thinke not of our felicitie to that lightsome & glorious Paradise above vs, without grief and repining? Wee are sure that wee are not perfectly well heere: If we could bee as sure that wee should bee better abode, wee would not feare changing. Certainly our sense telles vs, we haue some pleasure heere; and we haue not faith to assure vs of more pleasure aboue; and hence wee settle our selues to the present, with neglect of the future, though infinitly more excellent: The heart followes the eyes: and vnknowen good is vncared for. O Lord, doe thou breake through this darkenesse of ignorance, and faulhesesse, wherewith I am compassed. Let mee but see my heauen, and I knowe I shall desire it.

95

To be carried away with an affectation of fame, is so vaine, and absurd, that I wonder it can bee incident to any wise man: For what a mole-hill of earth is it, to which his name can extend, when it is fur-

theſt caried by the wings of report? And howe ſhort a while doth it continue where it is once Ipread? Time (the deuourer of his owne broode) conuences both vs and our memorie; nor blaſfe, nor marble can beare age. How many flattering Poets haue promiſed immortallitie of name to their Princes, who now together are buried long ſiaue in forgetfulneſſe! Thoſe names and actions, that are once on the ſile of heauen, are paſt the danger of defacing. I will not care whether I bee knownen, or remembred, or forgoach amongst men, if my name & good actions may liue with God in the records of Eternity.

95

There is no man nor no place free from ſpirites, althoſh they teſtifie their preſence by viſible effects but in fewe. Euclie man is an holt to entertain angels, though not in viſible ſhaſes as Abraham and Lot. The euill ones doe nothing but prouoke vs to ſin; and plot miſchief againſt vs; by caſting into our way dangerous obiects, by luſtiging ſinful moſions to our mindeſ, stirring vp enemis againſt vs amongſt men, by frightening vs with terrors in our ſelues, by accuſing vs to God. On the contra-ry, The good Angels are euer remouing our hinderances from good, and our occaſions of euill; mitigating our tentaſions; helping vs againſt our enemis; deliuering vs from dangers; comforting vs in ſorowes; furthering our good purpoſes; and at laſt carrying vp our foules to heauen. It would affright a weake Christian that knowes the power and malice of wicked ſpirites, to conſider their preſence, and number; but when with the eyes of Elybaes ſeruant, hee ſees thole on his ſide as preſent, as diligent, more powerfull, he cannot but take heart again: Espeſially, if hee conſider, that neither of them is without God, limiting the one the bounds of their tentaſion, direcſing the other in the ſafeguard of his children. Wherepon it is come to paſſe, that though there be ma-ny legions of diuels, and every one more ſtrong than many legions of men, and more malitious than ſtrong, yet the little flocke of Gods Church liueth and proſpereth. I haue euer with me inuiſible frends, and enemis. The conſideration of mine enemis ſhall keepe mee from ſecuritie, and make mee fearefull of doing ought to aduantage them. The conſideration of my ſpirituall frends ſhall comfort mee againſt the terror of the other, ſhall remedy my ſolitarineſſe; ſhall make mee warie of dooing ought indecently; giuing me rather, that I haue euer heretofore made them turne away their eyes, for ſhame of that wherof I haue not beene abſhamed; that I haue no more enioyed their ſocietie; that I haue beene no more affected with their preſence. What though I ſee them not? I beleeue them. I were no Christian, if my faith were not as ſure as my ſenſe.

96 There

There is no word or action, but may be taken with two hands; either with the right hand of charitable construction, or the sinister interpretation of malice, and suspicion: and all things doe so succeede, as they are taken. I haue noted, euill actions well taken, passe currant for either indifferent, or commendable: Contrarily, a good speech or action ill taken, scarce allowed for indifferent; an indifferent one, censured for euill; an euill one, for notorious: So fauor makes vertues of vices; and suspicion makes vertues, faults; and faults, crimes. Of the two, I had rather my right hand should offend: It is alwayes safer offending on the better part. To construe an euill act well, is but a pleasing and profitable deceit of my selfe: But to misconstrue a good thing, is a treble wrong; to my selfe, the act iο, the author. If no good sense can be made of a deed, or speach, let the blame light vpon the author: If a good interpretation may bee giuen and I chuse a worse, let mee bee as much censured of others, as that misconceit is punishment to my selfe.

I knowe not how it comes to passe, that the minde of man doth naturally both ouer-prize his owne in comparison of others, and yet contemne and neglect his owne in comparison of what he wants. The remedie of this later euill is, to compare the good things we haue, with the euils which we haue not, and others grone vnder: Thou art in health and regardest it not; Looke on the miserie of those which on their bed of sicknes, through extremitie of paine and anguish, intreat death to release them. Thou hast cleare eyelight, sound limbs, vse of reason; and passest these over with slight respect: Thinke how many there are which in their uncomfortable blindnes, would giue al the world for but one glimpse of light; how many that deformedly crawl on all fourē, after the maner of the most loathsom creatures; how many that in mad phrenesies are worse than brutish, worse than dead: thus thou mightest be, and art not. If I be not happy for the good that I haue, I am yet happy for the euils that I might haue had, and haue escaped: I haue deserved the greatest euill; every euill that I miss, is a new mercie.

Earth which is the basest element, is both our mother that brought vs foorth, our stage that beares vs aliue, and our graue wherein at last wee

are entombed; giuing to vs both our original, our harbour, our sepulchre: Shee hath yeldeed her back to beare thousands of generations; and at last opened her wombe to receiue them; so swallowing them vp, that she still both beareth more, and lookest for more; not bewraying any change in her selfe, while shee so oft hath changed her broode, and her burd. n. It is a wonder we can be proude of our parentage, or of our selues, while wee see both the basencie and stabilitie of the earth, whence wee came. What difference is there? Liuing earth treads vpon the dead earth, which afterwards descends into the graue, as senslesse and dead, as the earth that receiues it. Not many are proude of their soules; and none but fooles can bee proud of their bodies. While we walke and looke vpon the earth, we cannot but acknowledge sensible admonitions of humility; and while we remember them, wee cannot forget our selues. It is a mother-like fauour of the earth, that she beares and nourishes me, and at the last entertaines my dead carcasse: but it is a greater pleasure, that she teaccheth mee my vilenesse by her owne, and sendes mee to heauen, for what she wants.

99

The wicked man carrieth every day a brand to his hell, till his heape bee come to the height: then he cealeth sinning, and begins his torment; whereas the repentant, in every fit of holy sorrowe, carrieth away a whole faggot from the flame, & quencheth the coales that remaine, with his teares. There is no torment for the penitent; no redemption for the obstinate. Safer it consisteth not in not sinning, but in repenting: neither is it sin that condemnes, but impenitence. O Lord I cannot be righteous: let mee be repentant.

100

The estate of heauenly & earthly things is plainly represented to vs, by the two lights of heauen, which are appointed to rule the night and the day. Earthly things are rightely resembled by the Moone, which being nearest to the region of mortalitie, is euer in changes, and never lookes vpon vs twise with the same face; and when it is at the full, is blemished with some darke blots, not capable of any illumination. Heauenly things are figured by the Sun, whose great and glorious light is both naturall to it selfe, and euer constant. That other fickle and dimme starre is fit enough for the night of miserie, wherein we liue here belowe. And this firme and beautifull light is but good enough for that day of glorie, whiche the Saints liue in. If it bee good living here where our sorrowes are changed with ioyes; what is it to live aboue, where

our

our ioyes change not ; I cannot looke vpon the bodie of the sunne : and yet I cannot see at all without the light of it. I cannot behold the glory of thy Saints, O Lord ; yet without the knowledge of it, I am blinde. If thy creature be so glorious to vs heere belowe ; how glorious shall thy selfe be to vs, when wee are aboue this Sun ? This Sunne shall not shine vpward, where thy glory shineth : the greater light extinguisheth the lesser. O thou Sunne of righteousnesse (which shalt only shine to mee, when I am glorified) doe thou heate, enlighten, comfort me
with the beames of thy presence, till I
be glorified.

Amen.

FINIS.





HEAVEN UPON EARTH:

OR,
OF TRVE PEACE
AND TRANQVILLIT
OF MINDE.

By Ios. HALL.

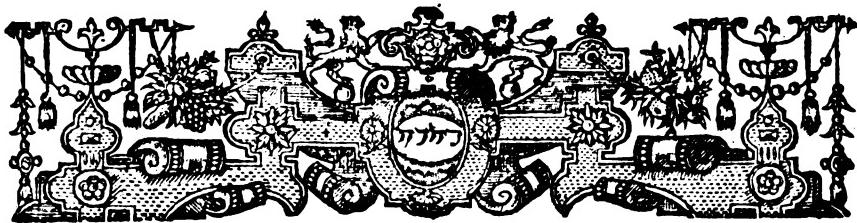


AT LONDON,
Printed by Humfrey Lownes, for Samuel
Macham. 1614

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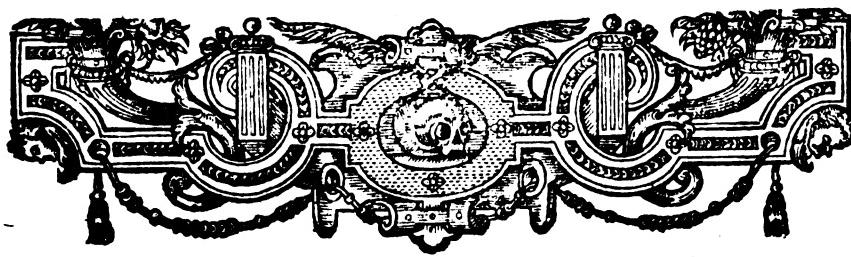
TO THE RIGHT
HONORABLE, HENRY
Earle of Huntingdon, Lord Hastings, Hungerford,

*Botreaux, Molines and Moiles, his Maiesties Lieutenant
in the Countys of Leicester, and Rutland, my singular good
Lord, all increase of true honour, and Heauen
begun vpon Earth.*

Right Honourable, I haue undertaken a great taske to teach
men how to be happy in this life: I haue undertaken and
performed it: wherein I haue followed Seneca and gone
beyond him; followed him as a Philosopher, gone beyond
him as a Christian, as a Divine. Finding it a true censure
of the best Moralists, that they were like to goodly shippes,
graced with great titles, the Sauergard, the Triumph, the Good-speed, and
such like, when yet they haue been both extreame lie sea-beaten and at last wrack-
ed. The volume is little, perhaps the use more; I haue ever thought according to
the Greek Proverb, οὐδὲν μέγα νοεῖται. What it is, even iustice challengeth
it to him, to whome the Author hath deuoted himselfe: The children of the
bondman are the goods of the parents Maister. I humbly betake it to your Honors
protection, and your Honor to the protection of the highest.

Your Honors most humbly deuoted
in all duty and seruice,

Ios. H A L L.





HEAVEN V PON EARTH:

OR,
OF TRUE PEACE OF MIND.

Sect. I.

When I had studiously read over the morall writings of som wise Heathen, especially those of the Stoicall profession, I mast confess I found a little entie and pitie striving together within me. I enuied nature in them, to see her so witty in devising such plausibl refuges for doubting and troubled mindes: I pitthyed them, to see that their carefull disquisition of true rest, led them in the end but to mere vaquieresse: Where in mee thought, they were as hounds swift of foote, but not exquisite in sent, which in an hasty pursue take a wrong waye, spending their mouths, and courses in vaine. Their praise of gessing wittily they shall not leise, their hopes both they lost, and whosoeuer follows them. If *Seneca* could haue had grace to his wit, what wonders would hee haue done in this kind? what Diuine might not haue ycelded him the chayre for precepts of Tranquillity without any disparagement? As he was, this he hath gained. Neuer any Heathen wrote more divinely, neuer any Philosopher more probably: Neither would Leuer desire better Master; if to this purpose I needed no other mistris then nature. But this in truthe is a taske, which nature hath neuer without presumption vndertaken, and neuer performed without much imperfection. Like to those valtie and wandtng Empiricks, which in Tables & pictures make great ostentation of cures, neuer approouing their skill to thererelous patients. And if he could haue truly effected it alone, I knowe not what employmēt in this life shew should haue left for gracer obus her selfe about, nor what pridledge it should haue been heretobow to be a Christian; since this that we seeke is the noblest worke

*Censure of
Philosophers.*

Heauen upon Earth.

worke of the soule, and in which alone consists the onely heauen of this world ; this is the summe of all humanc desires: which when we haue attained, then onely wee begin to liue, & are sure we cannot thence forth liue miserably. No maruaile then if all the heathen haue diligently sought after it, many wrote of it, none attained it. Nor *Athenes* must teach this lesson; but *Ierusalem*.

Sett. 2.

What Tranquillity is, and wher
in it consisteth.

YEt something Grace scorneth not to learne of Nature, as *Moses* may take good counsell of a *Midianite*. Nature hath euer had more skill in the end, then in the way to it; and whether shee haue discoursed of the good estate of the minde which we call Tranquillity, or the best which is happiness, hath more happily ghessted at the generall definition of them, then of the meanes to compasse them. Shee teacheth vs therefore without contrulement, that the *Tranquillie* of the mind is, as of the sea and weather, when no wind stirreth, when the waves doe not tumultuously rise and fal vpon each other, but when the face both of the Heauen and waters is still, faire, and equable. That it is such an even disposition of the heart, wherin the scoales of the minde neither risc vp towards the beame, through their owne lightnesse, or the ouer-weening opinion of prosperity, nor are too much depressed with any loade of sorrow; but hanging equall and vnmoooved betwixt both, giue a man libertie in all occurrences to enjoy himselfe. Not that the most temperate minde can bee so the maister of his passions, as not sometimes to ouer-joye his griefe, or ouer-griue his joy, according to the contrary occasions of both: for not the eueneſt weights, but at their first putting into the balance somewhat swaye both parts thereof, not without ſome ſhewe of inequalitie, which yet after ſome little motion, ſettle themſelves in a meete poyle. It is enough that after ſome ſudden agitation, it can returne to itſelfe, and reſit it ſelfe at laſt in a reſolued peace. And this due compoſedneſſe of minde we require vnto our Tranquillity, not for ſome ſhort fits of goode moode, which ſoone after end in diſcontentement, but with the condition of perpetuall. For there is no heart makes ſo rough weather, as not ſometimes to admittē of a calme, and whether for that he knoweth no preſent cauſe of his trouble, or for that he knoweth that cauſe of trouble is counteruailed with a greater an occaſion of priuate ioye, or for that the multitude of euils hath bred carelesnes, the man that is moſt diſordred finds ſome respits of quietneſſe. The balances that are moſt ill matched in their vnaſteſſe motions come to an equality, but ſtaye not at it. The franticke man cannot auoyd the impurification of madneſſe, tho he be ſober for many moons, if he rage in one. So then the calme minde muſt be ſettled in an habituall reſt, not then firme when there is nothing to ſhake it, but then leaſt shaken when it is moſt affayled.

Sett. 3.

W
Hence cattly appears how vainly it hath been sought either in such a constant estate of outward thinges, as should give no distaste to the mind, while all earthly thinges varie with the weather, and haue no staye but in vncertaintie, or in the naturall temper of the soule, so ordered by humane wisedome, as that it shoulde not be affected with any casuall euents to either part; since that cannot euer by naturall power bee held like to it selfe; but one while is cheerfull, stirring and ready to vndertake; another while drousie, dull, comfortlesse, prone to rest, wearie of it selfe, loathing his own purposes, his owne resolusions. In both which since the wisest philosophers haue grounded all the rules of their tranquilitie, it is plaine that they lawe it a farr off; as they did heauenit self with a desire & admiration, but knew not the way to it: whereupon alas, how slighte and impotent are the remedies they prescribe for vnquieries! For what is it that for the inconstancy and lazinesse of the minde still displeasing it self in what it doth, and for that distemper thereof which ariseth from the fearfull, vnchristlyng, and restlesse desires of it, we should euer bee employing our selues in some publike affaires, choosing our busynesse according to our inclination, and prosecuting what we haue chosen? wherewith beeing at last cloyed, we should retire our selues, and ware the rest of our time in privat studies; that wee should make due comparative trials of our own ability, nature of our busynesses, disposition of our chosen friends? that in respect of Patrimony we should be but carelessly affected, so drawing it in as it may bee least for shewe, most for vs; remouing all pompe, bridling our hopes, cutting off superfluities; for crosses, to consider that custom wil abate and mitigate them, that the best thinges are but chaynes and burdens to those that haue them to thoſe that haue them, that the worst thinges haue some mixture of comforte to those that groane vnder them. Or leaving these lower rudimentes that are giuen to weake and ſimple nouices, to examine those golden rules of Morality, which are commended to the moſt wiſe and able practitioners, what is it to account him ſelfe as a tenant at will? To fore-imagine the worſt in all caſual matters? To auoide all idle and impertinent busynesses, all pragmaticall meddling with affaers of ſtate? not ſo to fix our ſelues vpon any one estate as to be impatient of a change, to call backe the mind from outward thinges, and draw it home into it ſelfe? to laugh at and esteeme lightly of others miſdemeanours? Not to depend vpon others opinions, but to ſtand on our owne bottoms? to carry our ſelues in an honest and ſimple truth, free from a curious hypocriſie, and affectation of ſeeming other then we are, and yet as free from a bate kinde of careleſnes? to intermeddle retgredies, with ſociety, ſo as one may give ſweetnes to the other and both to vs. So slackning the minde that wee may not loofen it, and ſo bending as wee may not breake it? to make moſt of our ſelues,

Inſufficiency
of humane
precepts.Some rules
of Tranquillitie
abridged.

Allowed yet by
Seneca in his
last chapter of
Tranquillitie.

Senecas rules
reected as
vnufficient.

Antonius Pius.

An epistle to
the Asians
concerning the
persecuted chri-
stians.

Disposition of
the worke.

clues, clearing vp our spirits with variety of recreations, with satiety of meals, and all other bodily indulgence , saving that drunkennes (mee thinks) can neither be seem a wise Philosopher to prescribe nor a vertuous man to practise. All these in their kindes please well, profit much, and are as soueraigne for both these, as they are vnable to effect that for which they are propounded. Nature teacheth thee all these should be done, shee cannot teach thee to doe them: and yet doe all these and no more, let mee neuer haue rest, if thou haue it. For neither are here the greatest enemies of our peace so much as decryed a farre off, nor those that are noted are hereby so preuented, that vpon most diligent practise we can promise our selues any security : wherewich who so in instructed dare confidently giue chalenge to all sinister euenes, is like to some skilful fencer who stands vpon his vsuall wards, and plaies well; but if there come a strange fetch of an vnwonted blowe, is put besides the rules of his art, and with much shame ouer-taken. And for those that are knowne, beleue me, the mind of man is too weak to beare out it selfe hereby against all onsets: There are light crosses that will take an easie repulse; others yet stronger, that shake the house side, but breake not in vpon vs; others vehement which by force make way to the heart where they find none, breaking open the doore of the soul that denies entrance. Others violent that lift the minde off the hedges, or rend the bars of it in pecces; others furious that raze vp the very foundations from the bottome, leaving no monument behind them, but ruine. The wildest and most resolute Moralist that ever was, looke pale when he should tast of his hemlock ; and by his timorousnesse made sport to those that enuied his speculations. The best of the heathen Emperors (that was honored with the title of pietie) iustly magnified that courage of Christians which made them insult over their tormentors, and by their scarcenesse of earthquakes, and deaths argued the truth of their religion. It must be, it can be none but a diuine power, that can uphold the minde against the rage of maine afflictions, and yet the greatest crosses are not the greatest enemies to inward peace. Let vs therefore looke vp aboue our selues, and from the rules of an hyer art, supply the defects of naturall wisedome, giuing such infallible directions for tranquillity, that whosoeuer shall follow, can not but liue sweetly and with continuall delight, applauding himself at home when all the world besides him shal bee miserable. To which purpose it shall bee requisite, first to remoue all causes of vnquietnes, and then to set downe the grounds of our happy rest.

Sect. 4.

Sect. 4

I finde on the one hand two vniuersal enemies of Tranquillity; Conscience of euil done, Sense or fear of euil suffered. The former in oneword we call sins, the latter Crosses. The first of these must bee quite taken away, the second duely tempered ere the hart can bee at rest. For first, how can that man be at peace, that is at variance with God and himself? How should peace be Gods gift if it could be without him, if it could be agaist him? It is the profession of sinne although faire spoken at the first closing, to be a perpetuall make-bake betwixt God and man, betwixt a man & himself. And this enmy, tho it do not continually shewe itself, (as the mortallest enemies are not alwaies in pitched fields one against the other) for that the conscience is not euer clamorous, but some while is silent, other whiles with still murmurings bewrayes his mislikes, yet doth euermore worke secret vnquietnes to the hart. The guilty man may haue a seeming truce, a true peace he cannot haue. Looke vpon the face of the guilty hart, and thou shalt see it pale and gashly; the smiles and laughes faint and heartles, the speeches doubtful, and ful of abrupt stops and vnseasonable turnings, the purposes and motions unsteddy, and frowning of much distraction, arguing plainly that sin is not so smoothe as her first motions, as turbulent afterwards: hence are those vaine wearyngs of places and companies together with our selues; that the galled soule doth after the wont of sickle patients seeke refreshing in variety; and after many rostid and turned sides, complaines of remedlesse and unabated torment. Nero, after so much innocent bloud, may change his bed-chamber, but his fiends euer attend him, euer are within him, and are as parties of himselfe. Alas what availes it to seeke outward reliefs when thou hast thine executioner within thee? If thou couldst shif from thy selfe, thou mightest haue some hope of ease; now thou shall never want furies so long as thou hast thy selfe. Yea, what if thou wouldest runne from thy selfe? Thy soule may flic from thy body, thy conscience will not flic from thy soule, nor thy sin from thy conscience. Some men indeed in the bitterness of these panges of his, like unto those fondly impudent fishes, that leape out of the pan into the flame, haue leapt out of this priuate hell that is in themselves, into the common pitte, choosing to aduenture vpon the future paines that they haue feared, rather then to endure the present horrors they haue felt: wherin what haue they gayned, but to that hell which was within them, a second hell without?

The conscience leaues not where the fiends begin, but both ioyn together in torture. But there are some firme & obdurate foreheads, whose resolution can laugh their sinnes out of countenance. There are so large and able gorges as that they can swallow and digest bloody murders,

Enemies of inward peace diuided into their ranks.

The torment of an euill conscience.

Heauen upon Earth.

The ioy and
peace of the
guilty but
dissimuled.

without complaint, who with the same handes which they haue since their last meale embrued in blood can freely carue to themselues large morsels at the next sitting. Beleeuest thou that such a mans heart laughes with his face? will not he dare to be an Hypocrite that durst be a villain? These glow-wormes when a night of sorrow compasses them, make a lightsome and fiery shewe of ioy, when if thou presse them thou findest nothing but a cold and crude moisture. Knowest thou not that there are those, which count it no shame to sin, yet count it a shame to be checked with remorse, especially so as others eies may descry? to whom repentence seems base-mindednes, vnworthy of him that professes wisedom and valour. Such a man can grieue when none sees it, but himself can laugh when others see it, himselfe feeleth not. Assure thy self that mans hart bledeth when his face counterfaits a smile, hee weareth out many waking houres when thou thinkest he resteth, yea as his thoughts afforde him not sleepe, so his very sleepe affords him not rest, but while his sensēs are tyed vp, his sin is loose; representing it selfe to him in his vglye shape, and frightring him with horrible and hellish dreames. And if perhaps custome hath bred a carelesnes in him, (as we see that vsually whipping makes the childe not care for the rod) yet an vnwonted extremity of the blowe shall fetch blood of the soule; and make the backe that is most hardned, sensible of smart: and the further the blow is fetcht through intermission of remorse, the harder it must needes alight. Therfore I may confidently tolle the carcasse sinner as that bold *Tragedian* said to his great *Pompey*. The time shall come wherin thou shalt fetch deepe sighes, and therfore shalt sorow desperatly, because thou sorowedst not sooner. The fire of the conscience may lye for a time smothered with a pyle of greene wood, that it cannot bee discerned, whose moisture when once it hath maistered, it sends vp so much greater flame by how much it had greater resistance. Hope not then to stop the mouth of thy conscience from exclaitning whiles thy sin continueth, that indeuour is both vain and hurtfull; so I haue seene them that haue stopt the nostrill for bleeding in hope to staye the issue, when the blood hindered in his former course hath broken out of the mouth, or found way downe into the stomake. The conscience is not pacifiable while sinne is within to vexe it: no more then angry swelling can ceast throbbing and aching whiles the thorn or the corrupted matter lyes rotting vnderneath. Time that remedies all other euills of the minde increaseth this, which like to bodily diseases progresse worse with continuance, and growes vpon vs with our age.

Sect. 5.

The remedy of
an unquiet Con-
science.

THERE can be therefore no peace without reconciliation, thou canst not be friends with thy selfe, til with God: for thy conscience (which is thy best friend while thou sinnest not) like an honest servant takes his Masters

Masters part against thee when thou hast sinned; & wil not look straight vpon thee, till thou vpon God; nor daring to be so kinde to thee, as to be vnfaythfull to his maker: There can bee no reconciliation without remission. God can neither forget the iniury of sinne, nor dissemble hatred. It is for men, and those of hollow hearts, to make pretences contrary to their affections: Soothings and smiles, and imbracements where wee mean not loue, are from weakness; Either for that wee feare our insufficiency of present revenge, or hope for a fitter opportunity afterwards, or for that we desire to make our further aduantage of him to whome we meane euill. These courses are not incident into an almighty power; who haing the command of all vengeance can smite where hee list without all doubtings or delayes. There can bee no remission without satisfaction, neither dealeth God with vs as wee men with som desperat debtors, whom after long dilation of payments and many dayes broken, wee altogether let go for disability, or at least dismiss them vpon an easy composition. All sins are debtes; all Gods debts must be discharg'd: It is a bold word, but a true. God shoulde not be iust if any of his debts shoulde passe vnsatisfied. The conceyt of the profane vulgar, makes God aliof mercies; and therupon hopes for pardons without payment. Fond and ignorant presumption to disoyne mercy and iustice in him to whom they are both essentiaall, to make mercy exceed iustice in him, in whome both are infinite. Darest thou hope God can be so kind to thee as to bee vnjust to himselfe? God will bee iust: goe thou on to presume and perish. There can bee no satisfaction by any recompence of ours, an infinite iustice is offended, an infinite punishment is deserued by euery sin, and every mans sins are as neare to infinite as number can make them. Our bestendeauour is worse then finite, imperfect, & faulty. If it could be perfect wee owe it all in present, what wee are bound to doe in present cannot make amends for what wee haue not done in time past; which while wee offer to God as good payment, we doe with the profane traueler think to please him with empty date-shells in lieu of preseruation. Where shall wee then finde a payment of infinite value, but in him which is onely and all infinite? The dignitie of whose person being infinite graueth such worth to his satisfaction, that what he suffered in short time was proportionable to what we shold haue suffred beyond all times. Hee did all, suffered all, paied all; bee did it for vs, wee in him. Where shall I begin to wonder at thee O thou diuine and eternall peacemaker, the sauour of men, the anointed of God, mediator betwecene God and man, in whome there is nothing which doth not exceed not only the conceit, but the very wonder of Angels, who saw thee in thy humiliatiōn with silence and adore thee in thy glory with perpetuall praises and rejoycings. Thou wast for euer of thy selfe as God, of the Father as the son; the eternal Son of an eternal Father, not later in beeing, nor lesse in dignity, nor other in substance. Begotten without diminution of

of him that begot thee while he communicated that wholy to thee which hee retained wholy in himselfe, because both were infinite without inequality of nature, without diuision of essence ; when being in this estate thine infinite loue and mercy to desperate mankind ; caused thee O Sauiour to emptye thy selfe of thy glory , that thou mightest put on our shame and misery. Wherfore not ceasing to bee God as thou wert, thou beganst to bee what thou wert not , man ; to the ende that thou mightest be a perfect mediatour betwixt God and man, which wert both in one person ; God that thou mightest satisfie, man that thou mightest suffer, that since man had sinned & God was offended, thou which wert God and man, mightst satisfie God for man. None but thy selfe, which art the eternall Word, can express the depth of this mystery that GOD should be cloathed with flesh , come downe to men, and become man, that man might be exalced into the highest heauens ; and that our nature might bee taken into the fellowship of the deitie. That hee to whom all powers in heauen bowed, and thought it their honor to bee serviceable, should come downe to bee a seruant to his slaves , a ransome for his enemies ; together with our nature taking vp our very infirmities, our shame, our tormentes , and bearing our sinnes without sin . That thou whom the heauens were too strait to containe , shouldest lay thy selfe in an obscure cratch , thou which wert attended of Angels , shouldest be derided of men, rejected of thine owne, persecuted by Tyrants, tempted with Duckets, betrayed of thy servant , crucified among thecues , and (which was worse then all these) in thine owne apprehension for the time as forsaken of thy father ; That thou whom our sins had pearced, shouldest for our sinnes both sweat drops of blood in the Garden , and powre out streames of blode vpon the Crosse. O the inualuable purchase of our peace ! O ransome enough for mo worlds ! Thou which wert in the counsell of thy Father the Lambe slaine from the beginning of time, camst now in fulnesse of time to bee slaine by man , for man; Being at once the sacrifice offered, the Priest that did offer, and the God to whom it was offered. How graciously diddest thou both proclaime our peace as a Prophet in the time of thy life vpon earth, and purchase it by thy blood as a Priest at thy death, and now confirmeft and applyest it as a King in heauen ? By thee onely it was procured, by thee it is profered. O mercy without example, without measure ! God offers peace to man, the holy seekes to the vniust, the potter to the clay , the King to the traytor.

We care vnworthy that we shuld be received to peace though we desired it ; what are we then that wee shoulde haue peace offered for the receiving ? An easie condition of so great a benefic, hee requires vs not to earne it, but to accept it of him : what could bee giue more ? what could hee require lesse of vs ?

Sect. 6.

The purchase therefore of our peace was paid at once, yet must bee
everall reckoned to euerie soule whom it shall benefit. If wee haue
not an hand to take what Christ's hand doth either hold, or offer, what
is sufficient in him, cannot be effectuall to vs. The spirituall hand wherby
we apprehend the sweet offers of our Iauour is faith, which in short is
no other then an affiance in the mediator; receiuē peace and bee happy,
belieue and thou hast received. From hence it is that wee are interested in
all that either god hath promised, or Christ hath performed. Hence haue
we from god both forgiuenes and loue, the ground of all either peace or
glory. Hence of enemies wee become more then friends, sonnes, and as
sonnes may both expect and challenge not onlie carefull prouision and
safe protection on earth, but an everlasting patrimony aboue. This
field is so spacious, that it were easie for a man to lose himselfe in it: and
if I should spend all my pilgrimage in this walk, my time would sooner
ende than my way: wherein I would haue measured more paces, were it
not that our scope is not so much to magnifie the benefit of our peace, as
to seeke how to obtaine it.

The receipt of
our peace of-
fered by Faith.

Behold now, after wee haue sought heauen and earth, where onely the
wearied Doue may find an Olieue of peace. The apprehending of this al-
sufficient satisfaction makes it ours, vpon our Iatisfaction wee haue
remission; vpon remission followes reconciliation; vpon our reconcili-
ation, peace. When therefore thy conscience like a Stern Sergeant shall
catch thee by the throat, and arrest thee vpon Gods debt, let thy onely
plea be, that thou hast already paid it; Bring forth that bloody acqui-
tance sealed to thee from heauen vpon thy true Faith, straight way thou
shalt see the fierce & terrible took of thy conscience changed into friend-
ly siniks, and that rough and violent hand that was ready to drag thee to
prison, shall now louingly imbrace thee, and fight for thee against all the
wrongfull attempts of any spirituall adversary. O heauenly Peace and
more then peace, Friendship, wherby alone wee are leagued with our
selues and God with vs, which who-euer wants shall find a sad Remem-
brancer in the middest of his dissembled iollitie, and after all vaine strifes
shall fall into many secret dumps, from which his guiltie heart shall de-
ny to be cheareed, tho all the world were his minstrel. Oh pleasure wor-
thy to be pitied, and laughter worthy of teares, that is without this! Go
then foolish man, and when thou feelst any check of thy sin, seeke after
thy iocundest companions, deceiuē the time and thy selfe with merry
purposes, with busie games, feast away thy cares, burie them and thy
self in wine and sleepe: after all these fruolous differings, it will returne
vpon thee, when thou wakeſt, perhaps ere thou wakeſt, nor will be repel-
led.

A corollary of
the benefit of
this secte.

The vain shifts
of the guilty.

Heauen upon Earth.

Ied till it haue shewed thee thy hell, nor when it hath shewed thee, will yet bee repelled ; So the stricken Deere hauing receiued a deadly arrowe, whose shaft shaken out hath left the head behind it, runs from onethicker to another, not able to change his paine with his places , but finding his wounds stilt the worse with continuance. Ah foole, thy soule festereth within, and is affected so much more dangerously by how much leesse it appeareth. Thou mayst while thy selfe with varietie, thou canst not ease thee. Sinne owes thee a spight, and will pay it thee, perhaps when thou art in worst case to sustain it. This flitting doth but prouide for a further violence at last. I haue seen a little stream of no noise which vpon his stoppage hath swelled vp , and with a loude gushing hath borne ouer the heape of turves wherewith it was resisted. Thy death-bed shall smart for these wilfull adiornings of repentance ; whereon how many haue we heard raving of their olde neglected sins , -and fearfully despairing when they haue had most neede of comfort ? In summe , there is no way but this : Thy conscience must haue either satisfaction or torment. Discharge thy sin betimes and be at peace. Hee never breakes his sleepe for debt , that payes when hee wakes vp.

Sect. 7.

Solicitation of
sin remedied.

The ordering
of affections.

Neither can it suffice for peace , to haue crossed the old scrole of our sins; if we preuent not the future, yea the present; very importunity of temptation breeds vnquietnes. Sinne where it hath gorte an haunt looketh for more, as humours that fall towardes their olde issue ; and if it be not strongly repelled, doth neere as much vex vs with soliciting as with yeelding. Let others enuy their happiness, I shal never think their life so much as quiet, whose dores are continually beaten, and their morning sleep broken with early clyents, whose entries are dayly thronged with suters pressing neere for the next audience; much lesse that through their remiss answers are daily haunted with traitors or other instruments of villany offering their mischievous seruice and inciting them to some pestilent enterprize. Such are tentations to the soule. Whercof it cannot be ridde so long as it holds the in any hope of entertainment : & so long they will hope to preuail, while we giue them but a cold & timorous deniall. Suters are drawne on with an easie repulse ; counting that as halfe granted which is but faintly gainsaid: Peremptory answers can onely put sinne out of hart for any seconde attempt. It is ever impudent when it meetes not with a bold hart ; hoping to preuail by wearying vs, and wearying vs by intreaties. Let all suggestiōs therfore finde thee resolute : so shall thy soule finde it selfe at rest ; for as the Diuell, so sinne his naturall brood flies away with resistance. To which purpose, all our heady and disordered affections , which are the secret factors of sinne and Satan, must

must bee restrained by a strong and yet temperate command of reason and Religion; these, if they find the reynes loose in their necks (like to the wilde hories of that chaste hunter, in the Tragedie) carry vs ouer hills and rocks, and neuer leaue vs till wee be dismembred, and they breathlesse; but contrarily if they be pulled in with the sudden violence of a straight hand, they fall to plunging, and careering, and neuer leaue till their saddle be empie, and euen then daungerously strike at their prostrate rider. If there be any exercise of Christian wisedome, it is in the menaging of these vnrule affections, which are not more necessary in their best vse, then pernicious in their mis-governance. Reason hath alwaies beeene busie in vndertaking this so necessarie a moderation: wherein although she haue preuailed with some of colder temper, yet those which haue beene of more stuppeorne metall, like vnto growen schollers, which scorne the serule that ruled their minoritie, haue still despised her weake indeauors. Only christianitie hath this power, which with our second birth giues vs a new nature: so that now, if excesse of passions be naturall to vs as men, the order of them is naturall to vs as Christians. Reason bids the angry man say ouer his Alphabet ere he giue his answere; hoping by this intermission of time to gain the mitigation of his rage. He was neuer throughly angry that can indure the recital of so many idle letters. Christianity giues not rules, but power to auid this short madnesse. It was a wise speech that is reported of our best and last Cardinall I hope, that this land either did or shall see; who when a skilfull Astrologer vpon the calculation of his nativity had foretold him some specialties, concerning his future estate, answerd: such perhaps I was borne, but since that time I haue beeene borne againe, and my second nativity hath crossed my first. The power of nature is a good plea for those that acknowledge nothing aboue nature. But for a Christian to excuse his intemperatenesse by his naturall inclination, and to saye I am borne cholerike, sullen, amorous, is an Apologie worse then the faulte. Wherfore serues religion but to subdue or gouerne nature? Wee are so much Christians as wee can rule our selues, the rest is but forme, and speculation. Yea, the verie thought of our profession is so powerfull that (like vnto that precious stone) beeing cast into this sea, it asswageth those inward tempests, that were rayled by the affections. The vnregenerate minde is not capable off this power; and therefore through the continual mutinies of his passions cannot but be subiect to perpetuall vnquietnesse. There is neither remedy nor hope in this estate: But the Christian soule that hath inured it self to the awe of God, and the exercises of true mortification, by the only looking vp at his holy profession, curreth the burning venome of thcse fiery serpents that luke within him. Hast thou nothing but nature? resolute to looke for no peace. God is not prodigall to cast away his best blessings on so vnworthy subiects. Art thou a christian? Do but remember thou art so; and then if thou dar'st, if thou canst, yelde to the excesse of Passions.

Sect. 2.

Sect. 8.

The second
main enemy so
peace, Crofes.

Hitherto the most inward and dangerous enemie of our Peace: which if wee haue once maistred, the other field shall bee fought & worn with lesse blood. Crofes disquiet vs either in their present feeling or their expectation. Both of them when they meet with weak minds, so extreamly distempering them, that the patient for the time is not himselfe: How many haue wee knowne which through a linging disease, weary of their paine, weary of their liues, haue made their owne hands their executioners? How many meeting with an hedstrong griefe which they could not menage, haue by the violence of it been carried quite from their wits? How many millions, what for incurable maladies, what for losses, what for defamations, what for sad accidents to their children rub out their liues in perpetuall discontentment, therfore living because they cannot yet die, nor for that they like to liue. If there could be any humane receipt prescribed to auoid euils, it would be purchased at an hie rate; But both it is impossible that earth shold redresse that which is sent from heauen: & if it could be don, euen the want of miseries wold prove miserable; For the mind cloied with continual felicity wold grow a burden to it selfe, lothing that at last which intermission would haue made pleasant. Glue a free horse the full rains and he will soon tire. Summer is the sweetest season by all consents, wherin the earth is both most rich with increase, and most gorgeous for ornament, yet if it were not received with enterchanges of cold frosts and pearcing winds, who could liue? Summer would be no summer, if winter did not both lead it in and followe it: we may not therfore either hope or strive to escape all crofes, some we may: what thou canst, fly from; what thou canst not, allay and mitigate; in crofes vniuersally let this be thy rule, Make thy selfe none, escape some, beare the rest, sweeten all.

Sect. 9.

Of crofes that
arise from
conceit.

Apprehension gives life to crofes: & if som be simply, most areas they are taken. I haue seen many which whē God hath meant thē no hurt, haue framed themselues crofes out of imagination, and haue found that insupportable for weight, which in truth never was, neither had euer any but a fancied being. Others againe laughing out heavy afflictions, for which they were bemoned of the beholders. One receiuers a deadly wound, and looks not so much as pale at the smart; an other heares of manie losses, and like Zeno after newes of his shipwracke, (as altogether passion-lesse) goes to his rest, not breaking an houres sleepe for that, which

which would break the heart of some others. *Greenham* that S. of ours (whom it cannot disparage that he was reserued for our so loose an age) can lyce spred quietly vpon the forme looking for the Chirurgians knife, binding himselfe as fast with a resolued patience, as others with strongest cords, abiding his flesh carued and his bowels rifled; and not stirring more than if he felt not, while others tremble to expect, and shrink to feele but the pricking of a veyne. There can bee no remedie for imaginarike crosses but wisedome, which shall teache vs to esteeme of all euents as they are; like a true glasse representing all thinges to our mindes in their due proportion. So as Crosses may not seeme that are hor, nor little and gentle ones seeme great & intolerable. Giue thy bodie Ellebore, thy mind good Counsell, thine eare to thy friend; and these fantasticall euils shall vanish away like themselues:

Sect. 10.

I T were idle aduise to bid men auoyde euilles. Nature hath by a secret instinct taught brute creatures so much, whether wit or sagacitie: and our selfe-loue making the best aduantage of reason, will easily make vs vs so wise and carefull; It is more worth our labour since our life is so open to calamities, and nature to impatience, to teach men to beare what euills they cannot auoide, and how by a wel-disposednesse of minde, wee may correct the iniquity of all hatdeuents. Wherin it is hardly credible how much good art and precepts of resolution may auail vs. I haue seene one man by the helpe of a little engine lift vp that weight alone which fortie helping handes by their cleare strength might haue indeauored in vain. We liue here in an Ocean of troubles, wherein we can see no firme land; One waue falling vpon another, cre the former haue wrought all his spight. Mischiefes strive for places, as if they feared to lose their roomie if they hasted not: so many good things as wee haue, so manye euilles arise from their privation; besides no fewer reall and positiuue euills that afflict vs; To prescribe and apply receiptes to every particular cross, were to write a Salmeron like commentary vpon *Petrarchas* remedies, and I doubt whether so the work would bee perfect: a life would bee too little to write it, and but enough to read it.

Of true and
reall crosses.

Sect. 11.

T He same Medicines cannot helpe all diseases of the bodie, of the soule they may. Wee see Fencers give their schollers the same common rules of position, of warding and wieldyng their weapon for offence for defence against all commers: such vtuerfull precepts there are for

The first reme-
dy of Crosses.
Before they
come.

M

Crosses.

Heauen upon Earth.

Croſſes. In the firſt whereof I would preſcribe Expeſtation, that either he killeth or abateth euils. For Croſſes, after the naure of the Cockatrice, die if they be foreſene; whether this prouidence makes vs more ſtrong to reſiſt, or by ſome ſecret power makes them more vnable to auault vs. It is not credible what a fore reſolute mind can do, can ſuffer. Could our enghliſh *Milo*, of whom Spain yet ſpeaketh ſince their laſt peace, haue ouerthrown that furious beaſt, made now more violent throghe the rage of his bayting, iſ he had not ſetled himſelfe in hiſ ſtation, & expeſted? the frightened multitude ran away from that ouer earnest ſport, which begun in pleaſure, ended in terror: iſ he had turned hiſ back with the rest, where had been hiſ ſafety, where hiſ glorie, and reward? Now he ſtood ſtill, expeſted ouer-came, by one fact he at once preſerved, honored, enriched himſelfe. Euils will come neuer the ſooner for that thou lookeſt for them, they will come the eaſier; it is a labor weſt loſt iſ they come not, and well beſtowed iſ they do come. Wee are ſure the worſt may come, why ſhould wee bee ſecure that it will not? Suddenneſſe findes weake mindeſ ſecure, makes them miſerable, leaues them deſperate. The beſt way therefore is to make thiſgs preſent in conceit before they com, that they may be haſt paſt in their violence when they doe com: Euen as with wooden waſters wee learn to play at the ſharpe. As therfore good ſouliers exerciſe themſelues long at the pale, and theryle ſhole actiuitieſ which afterwardes they ſhall praćtiſe vpon a true adueryſary: ſo muſt we preſent to our ſelues imaginary croſſes and menage them in our minde before god ſends them in euent. Now I eat, ſleepe, di geſt, all ſoundly without complaint; what iſ a languiſhing diſeaſe ſhould bereauie me of my appetiſte and reſt? that I ſhould ſee dainties and loath them, ſurfeſting of the very ſmell, of the thought of the beſt diſhes? that I ſhould counte the lingring houres and thi nke *Ezechiā* long day returned, wearying my ſelfe with changing ſides, and wiſhing any thiſg but what I am. How could I take this diſtemper? Now I haue (iſ not what I would) yet what I need, as not abounding with idle ſuperfluities, ſo not ſtraiſtened with penurie of neceſſarie thiſgs. What iſ pouerty ſhould riſh vpon me as an armeſ man, ſpoyle me of all my liſtle, that I had, and ſend me to the fountaine for my beſt cellar? to the ground for my bed, for my bread to anotherſ cupbord, for my cloathes to the brokers ſhoppe, or my friends wardrobe? How could I brooke this want? I am now at home walking in my owne grounds, looking on my young plants the hope of posterity, conſidering the naure, aduantages or feareſ of my ſoile, enioyng the patrimony of my Fathers; What iſ for my religion, or the malicious ſentencē of ſome great one, I ſhould be exiled from my countrey wādering amongſt thoſe whole habit, language, ſatiō, my ignorance ſhal make me wonder at; where the ſolitude of places, & ſtrangenesſe of perſons ſhal make my life vncomfor-table! How could I abide the ſmell of forrain ſmoke? how ſhould I take the conteſt & hard uſage that waits vpō ſtrāgers? Thy proſperity is idle, & ill ſpēr iſ it be not medled with ſuch fore-caſting

fore-casting and wisely suspicio[n]ous thoughts, if it bee wholly bestowed in enioying, no whit in preuenting : Like vnto a foolish Cittie which notwithstanding a dangerous situation, spends all her wealth in rich furnitures of chambers, and state+houses ; While they bestow not one shouell full of earth on outward Bulwarkes to their defence : this is but to make our enemies the happier and our selues the more readily miserable : If thou wilt not therefore bee oppresled with euils ; *Expect*, and, *Exercise* ; Exercise thy selfe with conceit of euils, *Expect* the euils themclues ; Yea exercise thy selfe in expectation ; so while the minde please[n]t it selfe in thinking, yet I am not thus, it prepareth it selfe against it may beso : And if some that haue beene good at the foyles, haue proued cowardly at the sharpe, yet on the contrary who euer durst point a single combate in the field, that hath not ben some what trayned in the fence schoolle ?

Sect. 12.

Neither doth it a little blunt the edge of euils to consider that they com from a diuine hand, whose almighty power is guided by a most wise prouidence, and tempered with a fatherly loue. Euen the sauage creatures will be smitten of their keeper, and repine not; if of a stranger, they teare him in peeces. Hee strikes me that made me, that moderates the world, why struggle I with him, why with my selfe ? Am I a foole, or a rebell ? A foole if I bee ignorant whence my crosses come ; A rebell if I know it, and be impatient. My sufferings are from a God, from my God, hee hath destin'd me euery dramme of sorrow that I feele : Thus much thoa shalt abide, & here shall thy miscties be flintaed : All worldly helps cannot abate them; all powers of hel cannot ad one scruple to their weight, that hee hath allotted me : I must therefore either blaspheame God in my heart, detraicting from his infinite iustice, wisedome, power, mercy which al shal stand inviolable, whē millions of such worms as I am are gon to dust; or els confess that I ought to be patient. And if I professe I should be that I wil not, I befoole my self & bewray miserable impotēcy. But (as impatience is ful of excuses) it was thine own rash imprudence, or the spight of thine enemie that impouerisht, that defamed thee: it was the malignitie of somi vnholsome dish, or some grosse corrupted aire that hath distempered thee. Ah foolish curre, why doest thou bite at the stone, which could never haue hurt thee but from the hand that threw it ? If I wounde thee, what matters it whether with mine owne sword, or thicke, or anothers. God strikes some immediatly from heauen with his owne arme, or with the arme of Angels: others hee buffets with their owne hands, some by the reuenging sword of an enemie, others with the fist of his dumb creatures: God strikes in all ; His hand mooues theirs. If thou see it not, blame thy carnall eyes. Why dost thou fault the instrument

The next remedy of crosses when they are come.
From their Author.

while thou knowest the agent? Euen the dying thiefe pardons the executioner, exclaims on his vniust ludge, or his malicious accusers. Either then blame the first moouer, or dilcharge the meanes. Which as they could not haue touched thee, but as from him; so from him they haue afflicted thee iustly; wrongfully perhaps, as in themselues.

Sect. I 3.

The third antidote of crosses.

BVt, neither seemeth it enough to bee patient in crosses, if wee bee not thankefull also. Good thinges challenge more then bare contentment. Crosses (vniustly teameſt evills) as they are ſent of him that is all goodneſſe, ſo they are ſent for good, and his end cannot bee fruſtrate. What greater good can be to the diſeased man then fit and proper Physicke to recure him? Crosses are the onely medicines of ſickemindes. Thy ſounde body carryes within it a ſicke ſoule; thou feeleſt it not perhaps: ſo much more art thou ſick and ſo much more daun-gerouſly: Perhaps thou laboureft of ſome plethoric of pride, or of ſome dropſie of Couetouuſneſſe, or the Staggers of inconstancie, or ſome feuuer of luxurie, or conuumption of enuy, or perhaps of the lethargie of Idlenesse, or of the phrenſie of anger: It is a rare ſoule that hath not ſome notable diſease: Onely crosses are thy remedies: What if they bee vnpreeſtant? They are Phyſicke. It is enough if they bee wholsome; Nor pleafant taſt, but the ſecter vertue commenſes medicines; If they cure thee, they ſhall please thee, euen in diſpleaſing; or elſhou loueſt thy palate aboue thy ſoule. What madneſſe is this? when thou complaineft of a bodily diſease, thou ſendest to the Phyſician, that he may ſend thee not ſauorie, but wholsom poſtions; Thou receiuſt them in ſpite of thine abhorring ſtomacke, and withall both thankeft and rewardefteſt the Phyſician. Thy ſoule is ſicke; Thy heauenly Phyſician ſees it, and pitties thee ere thou thy ſelue, and vnfent to, ſends thee not a plauible but a ſouerayne remedy: thou loathest the ſauour, & rather wileſt hazard thy life, then offend thy palate; & in ſteede of thanks, repineſt at, reuileſt the Phyſician. How comes it that we loue our ſelues ſo little (if at leaſt we count our ſoules the beſt or any part) as that wee had rather undergoe death then paine; choosing rather wilfull ſickneſſe, then an harsh remedy? ſurely wee men are meree fooles in the estimation of our own good: like children, our choife is led altogether by ſhowe, no whit by ſubſtāce. We cry after every wellſeeming toy, & put firſt vs ſolide profers of good thinges: The wife arbitrator of all things ſees our folly & corrects it, withholding our idle deſires, & forcing vpouſt the ſound good we refule: It is ſecond folly in vs, if we thake him not: The fooliſh babe cryes for his fathers bright knife or gilded pilles. The wiſer father knowes that they can but hurt him; & therfore with-houlds the after al his teares: the child thinks he is vſed but vnkindly. Every wiſe man, & himſelf at more years,

can fay

Say it was but childsh folly, in desiring it, in complaining that bee missed it. The losse of wealth, friends, health, is sometimes gain to vs. Thy body, thy estate, is worse; thy soule is better, why complainest thou?

Sect. 14.

N Ay, it shall not be enough (me thinke) if onelie we bee but contented and thankfull, if not also cheareful in afflictions; If that, as wee feele their paine, so we look to their end; although indeed this is not more requisite then rarely found, as being proper onely to the good heart. Every bird can sing in a cleare heauen, in a temperate spring; that one, as most familiar, so is most commended, that sings merrye notes in the middest of a shower, or the dead of winter. Every Epicure can inlarge his heart to mirth in the midst of his cups & daliance; Only the three childre can sing in the furnace, *Paul & Silas* in the stocks, Martyres at the stake. It is from beauë, that this ioy comes, so contrary to all earthly occasions, bred in the faithfull heart through a serious & feeling respect to the issue of what hee feeles; the quiet and vntoubled fruit of his righteousnesse, glorie, the crowne after his fight, after his minute of paine eternity of ioy. Hee neuer lookt ouer the threshold of heauen that cannot more reioyce that he shall bee glorious, then mourne in present that he is miserable.

The 4. and last part, from their issue.

Sect. 15.

Y Ea this consideration is so powerfull, that it alone is able to make a parte against the feare or sense of the last and greatest of al terribles, Death it selfe: which in the Conscience of his owne dreadfulness justly laughs at all the vaine humane precepts of Tranquillitie, appalling the most resolute, and vexing the most cheerefull mindes. Neither proptiane *Lucretius*, with all his Epicurean rules of confidence, nor drunken *Anacreon*, with all his wanton Odes, can shift off the importunate, & violent horror of this aduersarie. Seest thou the Chaldean Tyrant beset with the sacred bowles of *Jerusalem*, the late spoiles of Gods temple; and (in contempt of their owner) carousing heathes to his Queenies, Concubines, Peeres? singing amids his cups, triumphant carols of praise to his molten & carued Gods? Woldest thou ever suspect that this hie courage could bee abated? or that this sumptuous and presumptuous banquet (after so royll and iocond continuance) should haue any other conclusion, but pleasure? Stay but one houre longer, and thou shalt see that face, that now shines with a ruddy glosse (according to the colour of his liquor) looke pale and gastly, stayned with the colours of feare and death; and that proud hand, which now lifts vp her massie Goblets in defiance of God, tremble like a leafe in a storme: and those

Of the importunity and terror of Death.

strong knees which never stooped to the burden of their laden body, now not able to bear up themselves : but loosened with a sudden palsie of feate, one knocking against the other. And al this, for that death writes him a Letter of summons to appere that night before him; & accordingly ere the next Sun, sent two *Eunuches* for his honourable conuiance into another world ; where now are those delicate morselles, those deepe draughts, those mery ditties, wherwith the palate & care so pleased them selues ? What is now become of all those chearfull looks, loole laughters, stately port, reuellis, triumphes of the feasting court ? Why doth none of his gallant nobles reviue the faynted courage of their Lordes with a new cuppe ? or with some stirring iest shake him out of this vnseasonable Melancholie ? O death how imperious art thou to carnall mindes ? aggrauating their miserie not onely by expectation of future payne, but by the remembrance of the wooned causes of their ioy; and not suffering them to see ought but what may torment them. Even that monster of Cesars, that had been so well acquainted with bloud and never had found better sport then in cutting of throats ; when now it came to his owne turne, how effeminate, how desperately cowardous did he shew himselfe ! to the wonder of al readers, that he which was euer so valiant in killing, should be so womanly bartless in dying.

Sect. 16.

The grounds
of the fear of
death.

There are that feare not so much to bee dead, as to dye ; the very act of dissolution frightening them with a tormenting expectation of a short, but intolerable painefullnes. Whiche let if the wisdome of God had not interposed to timorous nature, there would haue beeene many more *Latreces*, *Cleopatraes*, *Achitophels*; and good lawes should haue found little opportunity of execution through the wilfull funeralls of malefactors. For the soule that comes into the body without any (at least sensible) pleasure, departs not from it without an extremity of paine; which varying according to the manner and means of separation, yet in all violent decahes especially, retayneth a violence not to bee auoyded, hard to bee endured. And if diseases, which are destin'd towardes death as their end, be so painfull, what must the end and perfection of diseases be? Since as diseases are the maladies of the bodie, so Death is the maladie of diseases : There are that feare not so much to dye as to bee dead. If the pang bee bitter, yet it is but short ; the comforckesse state of the dead striketh some that could well resolute for the act of their passage. Note the worst of the heathen Emperors, made that monfull dritte on his deathbed, wherein he bewraeth (to all memory) much feeling pittie of his soule, for her doubtfull and impotent condition after her parture. How doth *Plaues* worldling bewaile the miserie of the graue, besides all respect of paine ! *Wee me thus I shall lie alone rotting in the silent earth*, a-

Ω' wōi wōtē
neisouas, &c.

mongſt

mongst the crawling wormes; not seeing ought above, not seere. Very nothing is sufficiently abhorred of nature, if death had no more to make it fearfull: But, those that haue lied vnder light enough, to shew them the gates of hell, after their passage through the gates of death (and haue learned, that death is not onely horrible for our not being heere, but for being infinitely & eternally miserable in a future world, nor so much for the dissolution of life as the beginning of torment) those cannot without the certain hope of their immunitie but carnally feare to dye, and hellishly feare to be dead: For, if it be such paine to dye, what is it to be euer dying? & if the straining or luxation of one ioint, can so afflict vs, what shall the racking of the whole body: and the torturing of the soule? whose animation alone makes the bodie to feele and complaine of smart. And if men haue devised such exquisite torments, what can spirits, more subtile, more malicious? And, if our momentany sufferages seeme long, how long shall that bee that is eternall? and if the sorrowes indifferently incident to Gods dear ones upon earth be so extreme as sometimes to driue them within sight of despoyring, what shall those bee that are reserved onely for those that hate him, and that bee hateth? None but those who haue hearde the desperate complaints of some guilty syne, or whose soules haue beeene a little soorched with these flames, can enough conceiu of the horror of this estate; in beeing the pollicie of our common enemy to conceale it so long, that we may see and feele it at once: least we should feare it, before it bee too late to be auoyded.

Sect. I.

Now when this great adversary, like a proud Gyant comes stalking out in his fearful shape, and insulces ouer our fraile mortalitie, daring the Worlde to match him with an equal champion, whiles a whole hoste of worldlings shewe him their backs for feare, the true Christian (armed onely with confidence & resolution of his future happiness) dares boldly encounter him, and can wound him in the forehead (the wonted feare of terror) & trampling upon him can cut off his head with his own sword and victoriously returning, can sing in Triumph, *O death where is thy sting?* An happy victory wee die and ate not foiled: yea weare conquerors in dyng: wee could not overcome death, if wee dyed not. That dissolution is well bestowed, that parts the soule from the body, that it may unite both to God. All our life heere (as that heavenly Doctor well saies it) is but a viall death. How aduantageous is that death that determines this falle and dying life, and begins a trrie one, aboue all the titles of happiness! The Epicure or Saduace, dare no dye for feare of not being. The guiltie and loose worldling dare not die, for feare of beeing miserable. The distrustfull and doubting semi-christian dare

Remedy of the last and greatest breach of peace, arising from death.

Augustine.

Heauen upon Earth.

dare not dye, because hee knows not, whether hee shall bee, or bee miserable, or not be at all. The resolute Christian dare and would dye, because hee knowes hee shall bee happy ; and, looking merrily towards heauen (the place of his rest) can vntainedly say, I desire to be dissolved: I see thee, my home, I see thee. (A sweete and gloriouſ home, after a weary pilgrimage). I see thee ; and now after manye ſtingring hopes, I aspire to thee: How ofte haue I looked vp at thee, with admiration and rauishment of ſoule ! and, by the goodly beames that I haue ſene, gheffed at the glorye that is aboue them ! How oft haue I ſcorned thē dead and vnplesant pleaſures of earth, in comparison of thine ! I come now, my ioyes, I come to poſſeſſe you : I come through paine and death; Yea if Hell it ſelue were in the way betwixt you and mee, I would paſſe through Hell it ſelue to enjoy you. And (in truthe) if that heathen Cleombrotus (a follower of the auncient Academie) but vpon onlie reading of his M^r. Platōs diſcoures of the immortallitie of the ſoule, could caſt down himſelfe headlong from an hie rocke, & wilfully breake his necke, that he might be poſſeſſed of that Immortalitie which he beleued to follow vpō death; how conterted ſhould they be to die, that know they ſhal be (more the immortal) gloriouſ ? He went, not in an hate of the flesh as the Patriarch hereticks of olde; but in a blind loue to his ſoule, out of bare opinion ? We, vpon an holy loue grounded vpon assured knowledge. He, vpon an opinion of future life; we, on knowledge of future glory. He went, vnfetis for ; wee, called for by our maker. Why ſhould his courage exceed ours; ſince our ground, our estate ſo far exceeds his. Euen this age, within the reach of our memorie, bred that peremptorie Italian which in imitation of the old Romane courage (leſt, in that degenerated nation, there ſhould be no ſtep left of the qualities of their Anceſtors) entring vpon his torment for killing a Tyrant, cheareſed himſelfe with this confidence; my death is ſharpe: my fame ſhall bee euerlaſting. The voice of a Romane; not of a Christian. My fame ſhall bee eternall: an idle comfort. My fame ſhall live; not my ſoule live to ſee it. What ſhall it auiale thee to bee talkt of, while thou art not ? Then fame only is precious when a man liues to enjoy it: The fame that ſuruiues the ſoule is bootleſſe. Yet even this hope cheareſed him againſt the violence of his death: what ſhould it doe vs, that (not our fame, but) our life, our glory after death, cannot dy ? He that hath Stephenes eies to looke into heauen, cannot bat haue the tongue of the Sanctes, *Come Lord : How long ?* That man, ſeeing the glorye of the end, cannot but contemne the hardneſſe of the way : But who wants thōſe eies, if he ſay and ſweare, that hee feares not death ; beleue him not: If he protest his Tranquillity, and yet fear death ; beleue him not: Belieue him not, if he ſay he is not miſerable.

Tull. Tuscul.
Callimach.
Epigrams.

August. de
Hæret.

Mors acerba,
Fama perpetua.

Sect. 18.

These are enemies on the left hand. There want not some on the right: which with lesse profesſion of hostilitie, hurt no leſſe; Not ſo caſtic perceiued, because they diſtemper the mind, not without ſome kind of pleaſure. Surfeit killes more then famiē. These are the ouer-deſiring and ouer-joying of theſe earthly things. All immoderationſ are enemis, as to health, to to peace. He that deſires, wants as muſh, as hee that hath nothing. The drunkē man is as thirſty as the sweating traueller. Hence are the ſtudies, cares, feares, ielouſies, hopes, gracieſ, enuies, wiſhes, platforms of achiuing, alterations of purpoſes, and a thouſand like: whereof each one is inough to make the life troublſome. One is ſicke of his neighbour field, whose miſhappen angles diſfigure his, and hinder his Lordship of entireneſſe: what he hath is not regarded; for the want of what he cannot haue. Another feeds on crusts, to purchace what he muſt leauē (perhaps) to a foole, or (which is not muſh better) to a prodigall heyr. Another, in the extremitie of couetous follie, chooſes to dy an vnpitied death; hanging himſelfe for the fall of the markei: while the Commons laugh at that loſſe, and in their ſpeaches Epitaph vpon him, as on that Pope; hee liued as a Wolfe, and died as a dog. One cares not what atteſtance he daunces at al houres, on whose ſtairs he ſits, what vices hee ſooths, what deformities he itnitates, what ſcruile offiſes hee dooth, in an hope to riſe. Another ſtomacks the couered head and ſtiffe knee of his inferiour; angry that other men thinke him not ſo good as he thinks himſelf. Another cares his owne heart with enuie at the richer furniture, and better eſtate, or more honoř of his neighbour; thinking his owne not good, because another hath better. Anoher vexeth himſelfe with a word of diſgrace, paſt from the mouth of an enemie; which he neither can diſteſt, nor call vp; reſolving because another will be his enemie, to be his own. These humors are as maniſold, as there are men that ſeeine proſperous. For the auoideing of all which ridiculous & yet ſpightfull inconueniences, the Minde muſt bee ſettled in a periwafion of the worthleſneſſe of theſe outward things. Let it knowe, that theſe riches haue made many prouder, none better; That, as neuer man was, ſo neuer wiſe man thought himſelfe better for enioying them. Would that wiſe Philosopher haue caſt his gould into the ſea, if hee had not knowne hee ſhould liue more happily without it? If he knewe not the vſe of riches, he was no wiſe man: if he knewe not the beſt way to quietnes, hee was no Philosopher: now euē by the voice of their oracle, he was confeſſed to be both; yet caſt away his gold, that he might be happy. Would that wiſe prophet haue prayed aſwell againſt riches, as poerty? Would ſo many great men (wheroft our little Iland hath yeelded 9. crowned kings while it was held of old by the

The 3. ranke of
the enemis of
Peace.Hippocr.
Aphorit.The 1. remedy
of an ouerpro-
perouſe eſtate.
The vanity and
vaprofitablenesſ
of Riches.
The firſt en-
emy on the
right hand.
Socrates.A proofe, that
with Christians
deſtitutes no
credit; but with
heathens com-
mands it.

the *Saxons*) after they had continued their life in the throne, haue ended it in the cell, and changed their scepter for a book; if they could haue found as much felicity in the hieſt estate, as ſecurity in the lowest? I heare *Peter and John*, (the eldest and deareſt Apostles) lay, Golde and ſiluer haue I none: I heare the Diuell lay, All theſe will I giue thee; and they are mine, to giue. Whether ſhal I deſire to bee in the ſtate of theſe ſaints, or that diuel? He was therefore a better husband then a philofopher, that firſt tearmed riches Goods: & he mended the title wel, that (adding a fit epithete) caſted them goods of *Fortune*; false goods caſcribed to a falſe patron. There is no fortune, to giue or guide riches: there is no true goodnes in riches, to bee guided. His meaning then was (as I can interpret it) to teach vs, in this title; that it is a chance, if euerm riches were good to any. In ſumme, who would account thoſe as riches, or thoſe riches as goods, which hurt the owner, diſquiet others? which the worſt haue; which the beſt haue not; which thoſe that haue not, want not: which thoſe want, that haue them: which are lost in a night; and a man is not worſe, when he hath lost them. It is truе of them, that we ſay of Fier and water; they are good ſeruantes, ill maifters. Make theſt thy ſlauſes, they ſhall be goodes indeſcide: in uſe, if not in nature, good to thy ſelf, good to others by thee: But, if they be thy maifters, thou haſt condemned thy ſelfe to thine own *Gallies*. If a ſeruant rule, he proues a Tyrant. What madneſſe is this? thou haſt made thy ſelfe, at once, a ſlauſe and a foole. What if thy chaines be of golde? or if, with *Heliogabulus*, thou haſt made thee ſilken halteres? thy ſeruitude may be more glorious: it is no leſſe miferable.

Sect. 19.

The 2. enemy
on the right
hand Honor.

Honour, perhaps is yet better; ſuch is the conuerted opinion of thoſe that know little: but a diſtinct and curious head ſhall finde an hard caske, to define in what point the goodnes thereof conſiſtereth. Is it in byc descent of blood? I would thinke ſo, if nature were tyed, by any law to produce children like qualitiēs to their paſters: But, althoſh in the brute creatures ſhe be euer thus regular, that ye ſhall neuer finde a yong pigeon hatched in an eagles neaſt; neither can I thinke that true (or if true, it was monſtrous) that *Nicippus* his ſheepe ſhould yeanc a Lion: yet in the beſt creature (which hath his form, and her attending qualities from aboue) with a likenes of face and features, is commonly founded an unlikenes of diſpoſition: Onely the earthly parte followes the ſeede; wiſedom, valour, vertue are of another beginning. Shall I bow to a molten calfe, because it was made of golden eare-rings? Shall I condenme all honor of the firſt head (tho vpon neuer ſo noble deseruing) because it can ſhew nothing, before it ſelfe, but a white ſhield? If *Cesar*, or *Agathocles*, bee a Potterſonne, shall I contemne him? Or if wiſe *Bion* bee the ſonne of an infamouſ

Olimpia.
Diog.Laert.

infamous Curtizan, shall the censorious lawyer race him of the Catalogue, with *Partus sequitur ventrem*? Lastlie, shall I account that good, which is incident to the worst? Either therfore greatness must shew some charter, wherein it is priuiledged with su ccession of vertue ; or els the goodnes of honor cannot consist in blood. Is it then in the admiration & his opinion that others haue conceited of thee, which drawes al durifull respect, and humble offices from them, to thee ? O sickle good, that is euer in the keeping of others ! especially, of the vnstable vulgar, that beast of many heads: whose diuided tongues, as they neuer agree with each other; so seldome (when euer) agree long with themselves. Do we not see the superstitious *Lisrians*, that ere-while would needes make *Paul* a God, against his will ; and in deuout zeal, drew crowned buls to the altars of their new *Jupiter* and *Mercury* ? violence can iarde holde them from sacrificing to him : now not many houres after, gather vp stones against him; hauing in their concells turned him, from a God, into a malefactor; and are ready to kill him in stead of killing a sacrifice to him. Such is the multitude; and such, the stedfastnesse of their honour. There then onely is true honour, where blood and vertue meete together : the greatness whereof is from blood ; the goodnesse from vertue. Reioyce yee great men, that your blood is ennobled with the vertues and deserts of your Ancestors. This onely is yours: this onely chalengeth all vnfained respect of your inferiours; Count it praiseworthy, nor that you hate, but that you deserue honour. Bloode may be tainted ; the opinion of the vulgar cannot be constant; onely vertue is euer like it selfe, and only wijs reuencie, euuen of those that hate it. Without which, greatness is as a Beacon of vice, to drawe mens eyes the more to behold it : and those that see it, dare loath it; tho they dare not censure it. So, while the knee bendeith, the mind abhorreth; and calleth the body, it honors an vnwoorthy subiect: within it self, secretly comparing that vicious great man (on whom his submisse curtesie is cast away) to some goodly faire bound. *Senectas* Tragedies, that iocularly gilded without: which if a man open, he shall find *Thyestes* the roomb of his own children; or *Oedipus* the husband of his owne mother, or some such monstrous part: which hee (at once) reades, and hates.

Sect. 20.

Let him think, that not only these outwarde things are not in them selves good, but, that they expose their owners to misery. For, besides that God vsually punishes our ouer-louing them, with their losse (because hee thinks them vnwoorthy riuals to himselfe, wh^t challengeth all height of loue, as his onely right) so that the way to losse, is to loue much; the largenes moreouere either of affection, or estate, makes an open way

The second re-
medy of over-
joyed prospe-
rity.

way to ruin : while a man walks on plain ground he falls not ; or, if hee fall, hee doth but measure his length on the ground, and rise again without harme ; but hee that climberth hie is in danger of falling ; and if he fall, of killing. All the sailes, hoised, giue vantage to a tempest ; which (through the mariners force fight giuing timely roome thereto) by their fall, deliver the vessel frō the daunger of that gust, whose rage now passeth ouer with onely beating her with waues for anger that hee was preuented : So, the larger our estate is, the fayrer marke bath Mischief giuen to hit ; and (which is worse) that which makes vs so easie to hit, makes our wound more deepe and grieuous. If poore *Codrus* his house burn, hee stands by and warms him with the flame : because he knowes it is but the losse of an outside ; which (by gathering some fewe stickes, straw, and clay) may with little labor, and no cost, be repaired. But, when the many lossts of the rich man doe one give fire to another ; he cries out one while of his counting house, another while of his wardrobe. Then of some noted chest, and straight of some rich Cabinet : and, lamenting both the frame and the furniture, is therefore impatient because he had something.

Sect. 21.

The vanity of
pleasure ; the
third enemy on
the right hand.

BVt, if ther be any forteresse vpon earth, it is pleasure : which so changeth the minds of men and worketh the disturbance of our Peace, with such secret delight ; that foolish men thinke this want of *Tranquillitie*, happiness. Sheeturneth men into swine, which such sweet charmes, that they would not change their brutish nature, for their former reason. It is a good vnquietnesse (say they) that contenteth : It is a good enemie, that profiteth. Is it any wonder that men should bee foolish, when their reason is mastred with sensuality ? thou fool, thy pleasure contents thee : how much ? how long ? If shee haue not more befriended thee, then ever shee did any earthly fauorite : yea, if shee haue not giuen thee more, then she hath her selfe ; thy best delight hath had some mixture of discontentment. For either some circumstance croseth thy desire, or the inward distaste of thy conscience (checking thine appetite) permits thee not any entire fruition of thy ioy. Euen the sweetest of all flowers hath his thornes : and, who can determine whether the sent bee more delectable, or the pricks more yrksome ? It is enough for heauen, to haue absolute pleasures : which, if they could bee found here below ; certainly, that heauen, which is now not iough desired, would then be feared. God will haue our pleasures here (according to the fashion of our selues) compounded ; So as the best delights, may still sauour of their earth. See, how that great King, which never had any match for wisedome, scarce euer any superiour for wealth, traversed ouer all this inferiour world, with diligent inquierie, and obseruation : and all, to find out

out that goodnes of the childre of men which they enjoy vnder the Sun; abbridging himselfe of nothing that either his eies, or his heart could suggest to him: (as what is it, that he could not either know or purchase?) and now comming home to himself, (after the disquisition of al natural & humane things) complaines, that *Behold all is not onely vanity, but vexation.* Go then thou wise Scholler of experience & make a more accurate search for that which he sought, & missed. Perhaps somwhere (betwixt the tallest Cedar in Lebanon, and the shrubbe Hyssop vpon the wall) Pleasure shrowded her self, that she could not be descryed of him; whether through ignorance, or negligēce: Thine insight may be more percing, thy meanes more comodious, thy successe happier. If it were possible for any man to entertaine such hopes, his vain experiance could not make him a greater foole: it could but teach him what he is and knoweth not. And yet so imperfect as our pleasures are, they haue their satietie: & as their *Continuance* is not good; so their *Conclusion* is worse. Look to the end: and see, how sudden, how bitter it is. Their only *Curtesie* is, to salute vs with a farewell; and such a one, as makes their salutation vuncomfortable. This *Dalila* shewes and speakes faire: but, in the ende shew will bereave thee of thy strength, of thy sight, yea, of thy self. These gnats fly about thine ears, & make thee musick awhile; but euermore they sting, ere they part. *Sorrow* & *Repentance*, is the best end of *Pleasure*: *Paine* is yet worse; but, the worst is *Despaire*. If thou misse of the firt of these, one of the latter shall find thee; perhaps, both. How much better is it for thee, to want a little hony, than to bee swolne vp with a venimous sting?

Thus then, the mind resolued that these earthly things (*Honours, wealth, Pleasures*) are casuall, vNSTABLE, deceitfull, imperfect, dangerous; must learne to vle them without trust, and to want them without grie fe; thinking still, if I haue them, I haue some benefic with a great charge: If I have them not; with little respect of others, I haue much securitie and ease, in my selfe: which once obtained, we cannot fare amisse in either estate; and without which, we cannot but miscary in both.

Sect. 22.

All the enemies of our inward peace, are thus descried and discomfited. Which done, we haue enough to preserue vs from misery: but (since we moreouer seekē how to liue well and happily) there yet remaine those *positive rules*, whereby our *Tranquillity* may bee both had, continued and confirmed. Wherein, I feare not least I should seeme ouerdiuine, in casting the Anchor of Quietnes so deep as Heauen (the onely state of constancy); whiles it can find no holde at all vpon earth. Al earthly things are ful of variablenes: and therfore hauing no stay in themselves, can giue none to vs. He that will haue & hold right *Tranquillity*, must find in himself a sweete fruition of God, and a feeling apprehension of his presence; that, when hee finds manifolde occasions of vexation

Positive rules
of our peace.

ation in these earthly things, hee (ouer-looking them all, and hauing recourse to his Comforter) may finde in him such matter of contentment, that hee may passe ouer all these pertye gricauances with Contempt: which whosoeuer wantes, may bee secure, cannot bee quiet. The minde of man cannot want some refuge, and (as wee saye of the Elephant) cannot rest, vntlesse it haue somthing to leane vpon. The *Couetous man* (whose heauen is his chest) when hee heares him selfe rated and cursed for oppression, comes home; and, seeing his baggs safe, applauds himselfe against all censurers. The *Glutton*, when he loseth friends or good name; yet ioyeth in his full furnisht table, and the laughter of his wine: more pleasing himselfe in some one dish, then hee can bee greeued with all the worlds mis-carriage. The *needie Scholler* (whose wealth lies all in his braine) cheares himselfe against inquierie of times, with the conceit of his knowledge. These starting holes the minde cannot want, when it is harde driven. Now, when as, like to some chased *Sifera*, it shrowds it self vnder the harbour of these *Iaels*; altho they giue it house roome and milke for a time, yet at last either they entertain it wth a naile in the temples, or (beeing guiltie to their owne impotency) send it out of themselves, for laterie and peace. For, if the Croſſe light in that, which it made his refuge (as, if the couetous man be croſſed in his riches) what earthly thing can stay him from a desperate phrenſy? Or, if the croſſe fall in a degree aboue the height of his stay; as if the rich man bee ſick or dying (wherin, all wealth is either contemned, or remembred with anguill) how doe all his comforts (likevermine, from an house on fire) ranne awaye from him, and leauē him ouer to his ruine! whiles the Soule, that hath placed his refuge aboue, is ſure that the grounde of his comfort cannot be matched with an earthly ſorrowe, can-not be made variable by the change of any euent; but, is infinitely aboue all caſualties, and without all vncertainties. What ſtate is there, wherein this heauenly ſtay ſhall not afforde me, nor onely Peace, but Ioy? Am I in prison? or in the hell of priſons (in ſome darke, lowe, and deſolate dungeon)? Lo there, *Algerius* (that ſweet Martyr) finds more light then aboue; and pitieſ the darknes of our liberty. We haue but a Sunne to enlighten our world, which every cloud dimmeth, and hideth from our eies; but, the father of lights (in reſpeſt of whom, all the bright ſtarres of heauen are but as the ſnuffe of a dim candle) ſhines into his pit, & the preſence of his glorious Angels make that an Heauen to him, which the world purpoſed as an Hel of diſcomfort. What wals can keepe out that infinite Spirit, that filles al thinges? What darkeneſſe can bee where the God of this ſunne dwelleth? what ſorrow where he comforteth? Am I wan-dring in baniſhment? Can I go whither God is not? what ſea can diuide betwixt him and me? then would I feare exile, if I could bee driven awaye aſwell from God, as my country. Now he is as much in all earthes: His title is alike to all places; and mine in him: His ſun ſhines to me; his ſea

Pompon.
Alger. Fox
Martyr.

ne or earth beares me vp; his presence cheareth mee, whicher soever I goe. Hee cannot bee layde to flitte, thare never changeth his Host. He alone is a thousand companions; hee alone is a world of friends. That man never knew what it was to be familiar with God, that complaines of the want of home, of friends, of companions; while God is with him. Am I contyned of the world? It is inough for me, that I am honored of God: of both, I cannot. The world would loue me more, if I were lesse friends with God. It cannot hate me so much, as God hates it. *What care I to be hated of them, whom God hateth?* He is vnworthy of Gods favor, that cannot thinke it happyngesse enough without the worlds. How easie is it for such a man, whiles the world disgraces him, at once to seorne and pitthy it, that it cannot think nothing more contemptible then it selfe? I am empouerished with losses: That was never throughly good, that may be lost. My riches will not leele me: yea, tho I forgoe all, to my skin, yet haue I not lost any part of my wealth. For, if he be rich that hath something; how rich is he, that hath the maker and owner of all things! I am weake and diseased in body: Hee cannot miscarry, that hath his Maker, for his Physician. Yet, my soule (the better parte) is sound; for, That cannot bee weake, whose strength God is. How many are sick in that, & complain not! I can be content to be let blood in the arme or foote, for the curieng of the head or heart. The health of the principall part is more ioye to mee, than it is trouble to dee distempered in the inferiour. Let me know that God faours me: then I haue libertie in Prison, home in Banishment, honor in Contempt, in Losses wealth, health in Infirmitie, life in Death, & in al these happiness: And (surely) if our perfect fruition of G O D be our compleat heauen: it must meede be, that our inchoate conuersing with him is our heauen imperfectly, and the entraunce into the other: which (mee thinkes) differs from this, not in the kinde of it, but in degree: For the continuation of whiche happy societie (sith strangenesse looleth acquaintance and breedeth neglect) on our part must be a dayly renuing of heauenly familiaritie, by seeking him vp, even with the contempt of all inferiour distraction; by talking with him in our secret invocations; by hearing his conference with vs; and by mutuall entertainment of each other in the sweete discourses of our daily meditations. He is a sullen and vnsociable friend that wants words. God shall take no pleasure in vs if we bee silent. The heart that is full of loue cannot but haue a busie tonge. All our talke with God is either Suites or Thankes. In them the christian heart pours out it self to his maker, and would not change this priuiledge for a world. All his annoyances, al his wants, al his dislikes are poured into the bosome of his inuisible friend, who likes vs stil so much more as we aske more, as we complaine more. Oh the easie & happy recourse that the poore soule hath to the hie throne of heauen! We stay not for the holding out of a golden scepter, to warne our admission, before which our presence should be presumption and death. No houre is vnseasonable, no person

too base, no words too homely, no fact too hard, no importunity too great. We speak familiarly, we are heard, answer'd, comforted. Another while God interchangably speaks vnto vs by the secret voice of his spirit; or by the audible sound of his word, wee heare, adore, answere him; By both which the minde so communicates it selfe to God, and hath God so plentifully communicated vnto it, that hereby it growes to such an habite of heauenlynesse, as that now it wants nothing but dissolution, of full glory.

Sect. 23.

The subordi-
nate rules
of Tranquillity.

1. For Actions.

O Ut of this maine ground once settled in the heart (like as so many riuers from one common sea) flowe those subordniate resolutions, which wee require as necessarie to our peace, whether in respect of our actions, or our estate. For our actions, there must bee a secret vowe passed in the soule both of constant refraining from whatsoeuer may offend that maiestie wee rest vpon; and aboue this, of true and Canonickall obedience to God, without all care of difficultie, and in spight of all contradictions of nature. Not out of the confidence of our owne power: Impotent men, who afe we, that wee should either vow or performe? But as he said; giue what thou bidst, & bid what thou wilst. Hence the courage of *Moses* durst venture his hand to take vp the crawling and hissing Serpent. Hence *Peter* durst walke vpon the Pauement of the waues. Hence that Heroicall spirit of *Luther* (a man made of mettall fit for so great a worke) durst resolute and professe to enter into that fore-warned citie, though there had beeene as many diuelles in their streetes, as tiles on their houses. Both these vowes as wee once solemnly made by others; so, for our peace wee must renewe in our selues. Thus the experienced minde both knowing that it hath mette with a good friend, and withall what the price of a friend is; cannot but bee carefull to retaine him, and wary of displeasing, and therefore to cut off all dangers of variance, voluntarily takes a double oath of allegiance of it selfe to G O D; which neither benefit shall induce vs to breake, if wee might gaine a world, nor feare vrge vs thereto, tho wee must loose our selues: The wauering heart that findes continuall combates in it selfe betwixt Pleasure and Conscience, so equally matched that neither gets the day, is not yet capable of peace; and whether euer ouercommeth, is troubled both with resistance and victorie. Barren *Abessa* found more ease, then when her twins struggled in her wombe: If *Jacob* had beeene there alone, shew had not complained of that painfull contention: One while Pleasure holds the forte, and Conscience assaults it; which when it hath entered at last by strong hand, after many batteries of iudgements denounced; ere long pleasure either corrupts the watch, or by some cunning stratagem, findes

way

way to recouer her first hold. So, one part is euer attempting, and euer resisting. Betwixt both, the heart cannot haue peace, because it resolues not; For while the soule is held in suspense, it cano not enjoy the pleasure it velleth because it is halfe taken vp with fears. Only a strong and resolute repulse of pleasure is truly pleasant; For then the Conscience filling vs with heavenly delight, maketh sweete Triumphes in it selfe; as being now the Lord of his owne dominions, and knowing what to trust to. No man knowesthe pleasure of this thought, I haue done well, but hee that hath felt it: and hee that hath felt it, contemns all pleasure to it. It is a false slander rayled on Christianity, that it maketh men dymplish & melancholike: for therefore are wee deauis, because wee are not enough Christians. Wee haue religion enough to mislike pleasures; not enough to overcome them; But if wee bee once conquerours ouer our selues and haue devoted our selues wholly to G O D; there can be nothing but heavenly mirth in the soule. Loe here ye Philosophers, the true musick of heauen, which the good heart continually heareth, and answereth it in the iust measures of ioye. Others may talke of mirth as a thing they haue heard of, or vainely fancied; Only the Christian feeleth it; and in comparison thereto scorneth the idle ribaldish, and scurilous mirth of the profane.

Sect. 24. In the next chapter wee will shew

a Rule for our Actions.

And this resolution which wee call for, must not onely exclude manifestly euill actions, but also doubting and suspition of minde in actions suspected, and questionable; wherin the judgement must euer give confident determination one way. For this tranquilitie consisteth in a steadinesse of the minde: and how can that vessell whiche is beaten vpoun, by contrary waies and windes (and tortereth to either part) be laid to keep a steady course? Resolution is the onely mother of securitie. For instance; I see, that Ursie which was wont to bee condemned for no better then a Legall cheif, hath now obtained (with many) the reputation of an honest trade; and is both vsed by manye, and by some defended. It is pittie that a bad practise should find any learned or religious Patron. The summe of my patrimonie lieth dead by mee, sealed vppe in the bagge of my father my chrisier friends aduise me to this easie and sure imrouement. Their coulset & my gaine preuaile; my yearly sums com in with no cost bar of time, wax, parchmens, my estate likes it well: better then my conscience, which tells me still he doubts my trade is too easie to be honest: Yet I continue my illiberal course not without some scrupule & contradiction: so as my fears of offence hinders the joy of my profit, and the pleasure of my gaine, hazzens mee against the feare of iniustice; I would be rich with ease, & yet I wold not be vncharitable, I would not be vnjust. All the while I liue in vnquiet doubts, & distra

ction; Others are not so much entangled in my bonds, as I in my owne. At last that I may bee both iust and quiet, I conclude to referre this case wholly to the sentence of my inward Judge, the Conscience; the Aduocates *Gaine* and *Inſtitute* pleade on either part at this barre with doubtfull ſucceſſe. *Gaine* informes the Judge of a new and nice diſtincſion of toothieſs, and biting intereſt, and brings preſidents of particular caſes of vſury ſo farre from any breach of charity or iuſtice, that both parts theirin confeſſe themſelues aduantaged: *Inſtitute* pleads euen the moſt toothieſſe vſury to haue sharpe gummes, and finds in the moſt harmieſſe and proſitable practiſe of it, an iſentible wrong to the common bodie; beſides the infinit wracks of priuate estates. The weake iudge ſuspenſs in ſuch probable allegaſtions, and demurſteth; as being ouercome of both, and of neither part: & leaues me yet no whit more quiet, no whit leſſe vncertain. I ſuſpend my practiſe accordingly; being ſure it is good not to doe, what I am not ſure is good to be done: and now *Gaine* ſolicites mee as muſh as iuſtitio did before. Betwixt both I haue trouble ſomely: Nor euer ſhall do other, till (in a reſolute deteſtaſion) I haue whipped this euill merchant out of the Temple of my heart. This rigour is my peace. Before I coulde not be well, either full or fasting. Vncertainty is muſh paine, euen in a more tollerable action. Neither is it (I thinke) eaſie to determine, whether it be worse to doe a lawfull aſte with doubting, or an euill with resolution; Since that which in iſelfe is good, is made euill to me by my doubr: and what is in nature euill, is in this one point not euill to me, that I doe it vpon a verdict of a Conscience: ſo now my iudgement offends in not following the truthe; I offend not in that I follow my iudgement: Wherein if the moſt wiſe God had left vs to roue onely according to the aime of our owne coniectures, it ſhould haue beene leſſe faultie to bee ſceptiſt in our actions, and either nor to iudge at all, or to iudge amifle: but now that bee hath giuen vs a perfect rule of eternall equietie and truthe, whereby to direſt the ſentences of our iudgements; hat vncertainty which alloweth no peace to vs, will afforde vs no excuse before the tribunall of heauen: wherefore, then onely is the heart quiet, when our actions are grounded vpon iudgement and our iudgement vpon truthe.

Sect. 25.

Rules for estate
1. Reliance vpo
the prouidence
of God.

For his estate the quiet minde muſt firſt rolle it iſelfe vpon the prouidence of the highest. For, whoſoever foſcasts himſelue vpon theſe outward things that in their proſperous estate he reioyceſt, and (contrarily) is caſt downe in their miſcarriage; I knowe not whether hee ſhall find more vncertainty of reſt, or more certaintie of vnuquietneſſe; ſince hee muſt needs be like a light-vnballanced vefſell, that riſes and falles with every waue, and depends onely on the mercie of winde and water: But who

who relies on the inevitable decree, and all seeing prouidence of God, (which can neither bee crossed with second thoughts, nor with events unlooked for,) layes a ~~sure~~ ground of Tranquilltie. Let the world tosse how it list, and vary it selfe (as it euer doth) in stormes and calms; his rest is pitched aloft, aboue the shewe of changeable mortalitie. To begin is harder then to prosecute: What counsell had God in the first mouling of thee in the wombe of thy mother? what ayde shall hee haue in repairing thee from the wombe of the earth? and if hee could make, and shall restore thee without thee, why shall hee not much more (not without thy indeuour) dispone of thee? Is God wise enough to guide the heauen & to produc all creatures in their kindes & seasons? and shal he not be able to order thee alone? Thou sayest I haue friends, and (which is my best friend) I haue wealth to make both them, and mee; and wit to put both to best vse. O the broken reedes of humane confidence! who euer trusted on friends that could trust to himselfe? Who euer was so wise, as not sometimes to bee a foole in his owne conceit? oft times in the conceit of others? Who was euer more discontent, then the wealthy? Friends may be false: Wealth cannot but bee deceitsfull: Wit hath made many fooles. Trust thou to that, which (if thou wouldest) cannot faile thee. Not that thou desirest *I shall come to passe*; but that which GOD hath decreed. Neither thy feares, nor thy hopes, nor Vowes shall either for slowe or alter it. The vnexperienced passenger, when hee sees the vessell goe amiss or too farte, layes fast hold on the contrarie part, or on the Mast for remedie: the Pilot laughs at his follie; knowing, that (what ever he labors) the barkē will goe, which waye the winde and his sterne directeth it. Thy goods are embarked: Now, thou wist a direct North-wind to drue thee to the *Strayis*; and then a West, to frunne in; and now, when thou hast empred and laded againe, thou call'st as earnestlie for the South, and South-east, to returne; and lowrest, if all these answere thee not: As if heauen and earth had no thing else to doe, but to wayte vpon thy pleasure; and serued onely, to bee commanded seruice by thee. Another that hath contrary occasions, asks for windes quite opposite to thine. He that sits in heauen, neither fits thy fancy nor his: but bids his winds speare sometimes in thy face; sometimes to fauour thee with a side blast; sometimes, to be boistrouous; other whiles, to be silent, at his own pleasure. Whether the Mariner sing or curse, it shall goe, whither it is sent. Strive, or lyce still, thy Destiny shall run on; and what must be, shall be: Not, that we should hence exclude benefit of Meanes (which are alwayes necessarily included in this wise preordination of all things) but, perplexity of cares, and wrestling with prouidence. Oh, the idle and ill-spent cares of curious men, that consulte with starres, and spirits; for their destinies, vnder colour of prevention! If it be not thy destiny; why wouldest thou know it, what needst thou resist it? If it bee thy destiny; why wouldest thou knowe that thou canst not prevent? That, which God hath dereed

is

is already done in heauen; and must be done on earth. This kinde of expectation doth but hasten slow euills, and prolong them in their continuance: hasten them, not in their euent, but in our conceit. Shortly then, if thou swimmest against the stremme of this prouidence, thou canst not escape drowning; euery waue turnes thee ouer, like a *Porkpisse* before a tempest. But, If thou swimmst with the stremme, do but cast thine armes abroade, thou passest with safetye, and with ease: it botch bears thee vp, and carries thee on to the haven (whither G O D hath determined thine arivall) in peace.

Sect. 26.

The 2. rule for
estate. A per-
swasion of the
goodnes and
frees of it for
vs.

Next to this, the mind of the vnquiet man must bee so wrought by these former resolutions, that it be throughly perswaded, The estate wherin hee is, is best of all; if not in it selfe, yet to him: Not out of pride; but, out of contentment: Which whosocuer wanteth, cannot but bee continuallie vexed with enuie, and racked with ambition. Yea, if it were possible to bee in heauen without this, he could not bee happy. For, It is as impossible, for the mynde at once to long after, and enjoye, as for a man to feede and sleepe at once. And this is the more to bee striuen for, because wee are all naturally prone to afflict our selues with our owne frowardnes, ingratefully contemning alwe haute, for what we would haue. Even the best of the Patriarks could say, O Lord what wilt thou give me, since I goe childlesse: The bondman desires, now, nothing but liberty: that alone would make him happy. Once free (forgetting his former thought) he wilches some wealth, to make vse of his freedome and saies, it were as good bee straited in place as inabilitie. Once rich, hee longeth after nobilitie, thinking it no praise, to be a wealthy peasant. Once noble, hee begins to deeme it a base matter, to be subiect: nothing can now content him, but a crowne. Then it is a smal matter to rule, so long as he hath but little dominions, and greater neighbours. Hee would therefore bee an vnuersal Monarch: whither then? surely, it vexeth him as much, that the earth is so small a globe, so little a mole-hill; and that there are no more worlds to conquer. And, now that hee hath attained the hyest dignitie among men, hee would needs bee a God, conceiteth his immortality, erects temples to his owne name, commaunds his dead Statues to bee adored, and (not thus contented) is angry that he cannot commaund heauen, and controll nature. O vaine fooles! whither doth our restlesse ambition climbe? What shall bee at length the period of our wishes? I could not blame these desires, if contentment consisted in hauing much: but, now that He onely hath much, that hath contentment, (and that is as easilie obtained in a lowe estate,) I can account of these thoughts, no better then proudly foolish. Thou art poore? What difference is there betwixt a greater man and thee? save that he doth his busynesses

sinclea by others; thou doest them thy selfe. Hec hath *Casters*, *Cookes*, *Baylins*, *Stewards*, *Secretaries*; and all other officers for his severall seruices: thou proudest, dressest, gatherest, receivest, expendest, wrkest for thy selfe. His pauperitie is large; thine earnings small. If Briareus feede fistle belles with his handeth hands, what is he the better, then he that with two hands feedeth one? Hec is served in siluer: thou in vessel of the same colour, of lesser priece; as good for vse, tho not for value. His dishes are more daintie & fine as weel clished to thoe, and no lesse wholesome. He eateth olives; thou garlicks: he comis like: noe more the smell of thy fauce, then thou doest the rast of his. Thou wantest somewhat that he hath: he wylleth something which thou hast, and regardest not. Thou couldst be content to haue the rich mans purse, but his gour thou wouldst not haue. Hec would haue thy health; but not thy fare. If wee might picke ou of all mens shares, that whiche is laudable, omitting the inconueniences; we wold make our selues complete: but if we mustake all together, we shold perhaps little aduantage our selues with the change. For, the most wise G O D hath so proportion'd out euerie mans condition, that hec hath some iust cause of sorrow inseparablie mixed with other contentments: and hath allotted, to no man nothing, an absolute happiness without some gricauces; nor, to any man such an exquisite miserie, at that he findeth not somewhat wherein to solice himselfe: the weight whereof varies, according to our estimation of them. One hath much wealth; but no childe to inheret it: he enioys at the poore mans fruitfulness, which hath many heires, and no lands; and could be content, with all his abundance to purchase a successor of his owne lynes. Another hath many children, little maintenance: he comidereth the careles quietnes of the barren; and thinks, fewer mouthes and more meate would do better. The labouring man hath the blessing of a strong body, fit to digest any fare, to indure any labour: yet, he wylleth himselfe weaker, on condicion hec might bee wealthier. The man of nice education hath a feble stomach; and (rasping since his last meal) doubts, whether he should eare of his best dish, or nothing: this man repines at nothing more, than to see his hungry plowman feed on a crust; and wylleth to change estates, on condicion hec might change bodies with him. Say, that God shold give thee thy wish; what wouldest thou desire? Let me (thou sayest) be wise, healthful, rich, honorable, strong, learned, beautifull, immortall. I know, thou louest thy self so well, that thou canst wish al these and more: But, say that God hath so shared out these gifts (by a most wise and iust distribution) that thou canst haue but some of these, perhaps but one; Which wouldest thou single out for thy selfe? Any thing, beside what thou hast: If learned thou wouldest be strong; if strong, honorable; if honorable, long-liued: Some of these thou art already. Thou sole! canst God choose better for thee, then thou for thy self? In other matches thou trist & the choyce of a skilfuller chapman: when thou seest a goodlie horse in

in the faire (tho his shape please thine eye well) yet thou darest not buy him, if a cunning horse-maister shall tell thee he is taukie; and art willing to take a plainer and sounder, on his commendation, against thy fancies: How much more should we in this case, allow his choyce that cannot deceive vs; that cannot be deceived? But, thou knowest that other thou desirest, to bee better then what thou hast: Better perhaps for him that hath it; not better for thee. Liberty is sweet and profitable to those that can yeile it: But, fetters are better for the franticke man. Wine is good nourishment for the healthfull; poyson to the aquish. It is good for a sound bodie, to sleepe in a whole skin: but, he that complaines of swelling sores, canot sleep till it be broken. Hemlocke to the goat; and spiders to the monkey: turnt to good sustenance; which, to ocher creatures are accounted deadly. As in dices so in estimation of good and euill, of greater and lesser good, there is much variety. All palates commend not one dish; and what one commands for most delicate, another rejects for vnaugury. And if thou know what dish is most pleasant to thee, thy Physician knowes best which is wholesome. Thou wouldest follow thine appetite too much; and, (as the French haue in their prouerb) wouldest dig thy owne graue with thy teeth: thy wise physician ouersees and ouerrules thee. Hee sees, if thou wert more esteemed, thou wouldest bee prouide; if more strong, Licensious; if richer, couetous; if health-fuller more secure: But thou thinkest not thus hardly of thy selfe. Fond man! what knowest thou of future things? belieue thou him, that onely knowes what would bee, what will bee. Thou wouldest willingly goe to heauen: what better guide canst thou haue, than him that dwells there? If hee lead thee through deepe sloughes, and brackie thickets; know, that hee knowes this the neerer way, though more combersome. Can there be, in him, any want of wisedome, not to foresee the best? Can there be any want of power, not to effect the best? Any want of loue not to giue thee what he knowes is best? How canst thou then fail of the best? Since what his Power can doe, and what his wisedome sees should be done, his Loue hath done, because all are infinite. He willett not things, because they are good: but, they are good, because he wills them. Yea, if ought had beeene better, shis had not been. G O D willett what hee doth: and, if thy will accord not with his, whether wilt thou condamne of imperfection?

Sect. Vl.

The conclusio
of the whole.

I Haue chalked out the way of Peace: What remayneth, but that wee walke along in it? I haue conducted my reader to the Mine, yea to the mint of Happiness; and shewed him those glorious heapes, which may eternally enrich him. If (now) he shall goe away with his hands and skirt emptie

emptie; how is he but worthy of a miserable want? Who shall pity vs, while we haue no mercy on our selues? wilfull distresse hath neither remedy nor compassion. And, to speake freely, I haue oft wondred at this painfull folly of vs men, who in the open view of our peace (as if wee were condemned to a necessary and fatal vnquietnes) liue vpon our owne rack, finding no more ioy then if wee were vnder no other hands, but our executioners. One drouperth vnder a fained euill, another augments a small sorrow through impatience, another drawes vpon himselfe an vncertainte euill through feare; one leeks true contentment, but not enough, another hath iust cause of ioy, and perceiues it not: One is vexed for that his grounds of ioy are matched with equall grievances; another cannot complaine of any present occasion of sorow, yet liues fullenly, because he finds not any present cause of comfort; one is haunted with his sinne, another distractcd with his passion: Amongst all which he is a miracle of all men, that liues not some waye discontented. So we liue not while we doe liue, onely for that we want either wisedome, or wil, to husband our liues to our owne best aduantage. O the inequality of our cares! Let riches or honour bee in question, we sue to them, we seeke for them with importunity, with scruile ambition: Our paines need no sollicitor; Yea, there is no way wrong that leads to this end: We abhorre the patience to stay till they inquire for vs. And if euer (as it rarely happens) our desert and woorthines winnes vs the fauour of this profer, wee meete it with both handes, not daring with our modest denyalls to whet the instancy, and double the intreaties of so welcome suiters; Yet lo, here the onely true and precious riches, the hyest aduancement of the soule, peace and happines, leekes for vs, sues to for acceptation; our answeres are coy and ouerly, such as we give to those clients that looke to gaine by our fauours. If our want were through the scarcitye of good, wee might yet hope for pitty to ease vs: but now that it is through negligence, and that wee perish with our hands in our bosome, wee are rather worthy of stripes, for the wrong wee doe our selues, then of pittie for what we suffer. That we may and will not, in opportunity of hurting others, is noble and Christian: but in our owne benefit sluggish, and lauoring of the worst kinde of vnbriiftines.

Sayest thou then, this peace is good to haue, but hard to get? It were a shamefull neglect that hath no pretence: Is difficultly sufficient excuse to hinder thee from the pursuit of riches, of preferment, of learning, of bodily pleasures? Art thou content to sit shrugging in a base cottage, ragged, famished, because houle, clothes, and food will neither be had without mony, nor mony without labour, nor labour without trouble and painfulnes? Who is so mercifull, as not to say that a whip is the best almes for so lazie and wilful need? Peace should not be good, if it were not hard: Goe, and by this excuse shurte thy self out of heaven at thy death, and liue miserably till thy death, because the good of both worlds is hard to compasse.

compaſie. There is nothing but miſery on earth and hell below, that thou canſt com to without labour; And if we can be content to caſt away ſuch immoderate and vneſonable paines vpon theſe earthly trifles, as to weare our bodies with violence, and to incroach vpon the night for time to get them; what madnes ſhall it ſeeme in vs not to afford a leſſe labour to that which is infinitely better, and which onely giues worth & goodnes to the other? Wherefore if wee haue not vowed enmytie with our ſelues, if we be not in loue with miſerie and vexation, if wee bee not obſtinate careleſſe of our owne good; let vs ſhake off this vnthriftie, dangerous, and deſperate negligence, and quicken theſe dull hears to a lively and effectuall ſearch of what onely can yeeld them ſweet and abiding contentment; which once attayned, How ſhall we iuft ouer cuils, and biidle them do their worſt? How ſhall wee vnder this calme and quiet day, laugh at the rough weather and vneſtadie motions of the world? How ſhal heauen and earth ſmile vpon vs, and wee on them; commanding the one, aſpiring to the other? How pleauant ſhall our life be, while neither ioyes nor ſorrowes can diſtemper it with exceſſe? yea while the matter of ioye that is within vs, turnes all the moft ſad occurrences into pleasure? How deare and welcome ſhall our death bee, that ſhall but lead vs from one heauen to another, from peace to glory? Go now ye vaine and idle worldlings, and please your ſelues in the large extent of your rich Mannors, or in the homage of thoſe whome baſeneſſe of minde hath made ſlaves to your greatness, or in the price and fashions of your full wardrobe, or in the wanton varieties of your delicate gardens, or in your cofers fullof red and white earth; or if there be any other earthly thing more alluring, more precious, enjoy it, poſſeſſe it, and let it poſſeſſe you: Let me haue onely my peace; and let me neuer want it, till I enuie you.

FINIS.



THE
A R T O F D I V I N E
M E D I T A T I O N ;

Exemplifyed with two large Patternes
of *Meditation*:

The one of eternal Life,
as the end;
The other of Death, as
the way.

Revised and augmented.
By Ios. HALL.



AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel*
Macham. 1614.





TO THE RIGHT WORSHIPFULL, SIR

RICHARD LEA KNIGHT,

all increase of true honour with

God and men.



Ir, euer since I began to bestow my selfe upon the common good, studying wherein my labours might bee most seruicable ; I still found they could could bee no way so well imrooued, as in that part which concerneth devotion, and the practise of true pietie. For, on the fide I perceiued the number of Polemicall bookees,rather to breedeth then ende strifes ; and those which are doctrinall, by reason of their multitude, rather to oppresse then satisfie the Reader ; wherein, if wee write the same thinges, wee are indged tedious ; if different, singular. On the other part, respecting the Reader, I sawe the braines of men never more stuffed, their tongues,never more stirring,their hearts never more emptie, nor their handes more idle, Wherfore , after those sudden Meditations which passed me without rule, I was easily induced by their successe (as a small thing movues the willing ,) to send forth this Rule of Meditation ; and after my Heauen vpon earth to discourse (although by waye of example) of heauen aboue . In this Arte of mine, I confesse to haue received more light from one obscure nameleſſe Monke, which wrote some 112. yeares agoe, then from the directions of all other writers : I would his humility had not made him riggardly of his name, that wee might haue knowne whome to haue thanked. It had beene easie to haue framed it with more curiositie: But God and my soule knowe,that I made profitte the scope of my labour, and not Applause : and therefore (to chuse) I wished rather to bee rude then unprofitable. If now the simplicitie of any Reader , shall bereave him of the benefite of my precepts, I know he may make his vse of my examples. Why I haue honored it with your name, I neede not giue account to the world ; which alreadie knoweth your worth and deserts ; and shall see by this, that I acknowledgē.

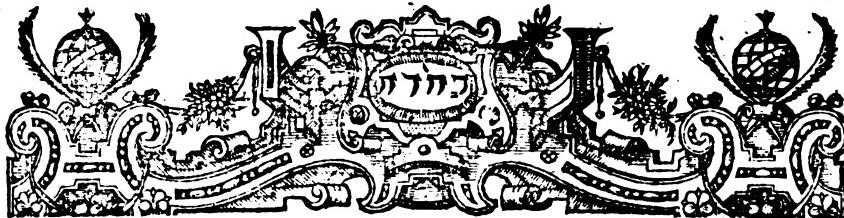
The Epistle Dedicacie.

ledge them. Goe you on happily (according to the heauenly aduise of your Junius) in your worthie and glorious profession ; still, bearing your selfe as one that knoweth vertue the truest nobilitie , and Religion the best vertue. The God whome you serue shall honour you with men, and crowne you in heauen. To his grace I humbly command you : requesting you onely to accept the worke, and continue your fauour to
the Author.

Your Worships humbly deuoted,

Ios. HALL.





THE SVMME OF THE CHAPTERS.

<i>He benefite and uses of Meditation.</i>	Cap. 1.
<i>The description and kindes of Meditation.</i>	Cap. 2.
<i>Concerning Meditation Extemporall.</i>	Cap. 3.
<i>Cautions of Extemporarie Meditation.</i>	Cap. 4.
<i>Of Meditation deliberat: wherin first the quality of the person: of whome is required,</i>	
<i>1 That he be pure from his sinnes.</i>	Cap. 5.
<i>2 That hee bee free from worldly thoughts.</i>	Cap. 6.
<i>In the time set.</i>	Cap. 7.
<i>3 Constant</i> { <i>In continuance.</i>	Cap. 8.

<i>Of other necessary circumstancess: and,</i>	
<i>1 Of the place fit for Meditation.</i>	Cap. 9.
<i>2 Of the time.</i>	Cap. 10.
<i>3 Of the site and gesture of body.</i>	Cap. 11.
<i>Of the matter and subiect of Meditation.</i>	Cap. 12.
<i>The order of handling the worke it selfe.</i>	Cap. 13.

<i>1 Common entrance, which is prayer.</i>	Cap. 14.
<i>The entrance into the worke; 2 The particular and proper entrance into the matter, which is in our choice thereof.</i>	Cap. 15.

<i>The proceeding of our Meditation: therein a Method allowed by some Authors, rejected.</i>	Cap. 16.
<i>Premonitions concerning our proceeding in the first part of Meditation.</i>	Cap. 17.

The Table.

The practice of Medication : the first part wherof in the vnderstanding: therein,

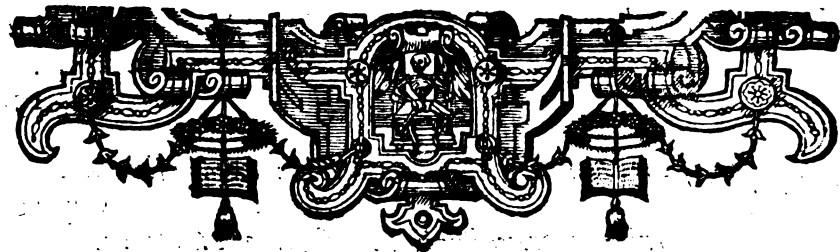
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|--|----------|
| 1 We begin with some description of that which we meditate of. | Cap. 18. |
| 2 An easie and voluntary diction of the matter meditated. | Cap. 19. |
| 3 A consideration of the causes thereof in all the kinds of them. | Cap. 20. |
| 4 The Consideration of the Fruits and Effects. | Cap. 21. |
| 5 The consideration of the subject wherein or wherabout it is employed. | Cap. 22. |
| 6 Consideration of the Appendances and qualities of it. | Cap. 23. |
| 7 Consideration of that which is contrary to it, or diuers from it. | Cap. 24. |
| 8 Of comparisons and similitudes whereby it may be most fitly set forth to vs. | Cap. 25. |
| 9 The Titles and Names of the matter considered. | Cap. 26. |
| 10 Consideration of fit Testimones of Scripture concerning our Theme. | Cap. 27. |

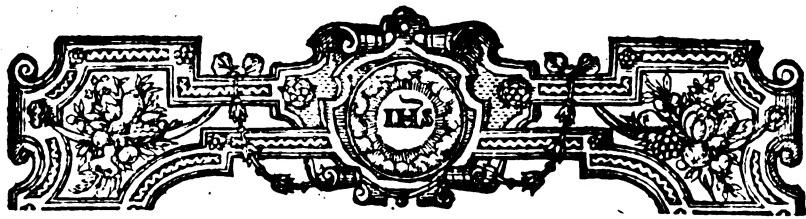
Of the Second Part of Meditation, which is in the affections: wherein is

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|---|----------|
| 1 First required, a taste and relish of what wee thought vpon. | Cap. 28. |
| 2 A Complain bewayling our want and untowardnes. | Cap. 29. |
| 3 A hearty wish of the soule for what it complaines to want. | Cap. 30. |
| 4 An humble confession of our disability to effect what wee wish. | Cap. 31. |
| 5 An earnest Petition for that which wee confess to want. | Cap. 32. |
| 6 A vehement enforcement of our Petition. | Cap. 33. |
| 7 A chearefull confidence of obtaining what we haue requested and enforced. | Cap. 34. |

The conclusion of our Meditation, in what order.

- | | |
|--|----------|
| First, with thanksgiving for what wee are confident to be granted. | Cap. 35 |
| Secondly, with a Recommendation of our soules and waies to G O D. | Ibid. |
| The Epilogue, reproaching the neglect, and exhorting to the use of Meditation. | Cap. 36. |
| | Cap. 37. |





THE ART OF DIVINE MEDITATION.

Cap. I.



T is not, I suppose, a more bold then profitable labour, after the indeuors of so many contemplatiue men, to teach the Art of Meditation: An heauenly busynesse, as any belongeth either to man or Christian; and such as wherby the soule doth vnspeakeably benefitte it self. For by this doe we ranlacke our deepe & false hearts, finde out our secret enemies, buckle with them, expell them, arme our selues against their reentraunce. By this, we make

vse of all good meanes; fit our selues to all good dueties; by this we descrie our weakenesse, obtaine redresse, preuent tentations, cheare vp our solitarines, temper our occasions of delight; get more light vnto our knowledge, more heat to our affections, more life to our devotion. By this we growe to be (as wee are) straungers vpon earth; and, out of a right estimation of alleastry things, into a sweete fruition of inuisible comforts. By this, wee see our Sauiour with *Stenes*, wee talke with God as *Moses*; and by this we are rauished with blessed *Paul* into Paradise, and see that Heauen which wee are loath to leaue, which we cannot vtter. This alone is the remedy of securitie and worldliness, the pastime of Saints, the ladder of heauen, and in short, the best improouement of Christianicie. Learne it who can, and neglect it who list; bce shall never finde ioy, neither in God nor in himselfe, which doeth not both knowe and practise it. And how euer of olde some hidden Cloysterers, haue ingrossed it to themselues, and confined it within their Celles, who indeed professing

The benefit &
vses of Medita-
tion.

Which are uni-
uersal to al chri-
stians, & not to be
appropriated to
some profes-
sions.

Divine Meditation.

fessing nothing but contemplation, through their immunitie from thole cares which accompany an active life, might haue the best leasure to this busynesse; yet seeing there is no man so taken vp with action, as not sometimes to haue a free minde ; and there is no reasonable minde so simple, as not to be able both to discourse somewhat, and to better it self by her secret thoughts; I deeme it an envious wrong to conceale that from any , whose benefit may bee vniuersall. Those that haue but a little stocke, had neede to knowe the best rules of christ.

Cap. 2.

The descrip-
tion and kinds
of Meditation.

For rather for that whereas our Divine Meditation is nothing else but a bending of the minde vpon some spirituall obiect, through diuers formes of discourse, vntill our thoughts come to an issue; and this must needs be either Extemporall, and occasioned by outward occurrences offered to the mind; or Deliberate, and wrought out of our owne heart : which againe is either in matter of Knowledge, for the finding out of some hidden truth, and conuincing of an heresie by profound trauersing of reason, or in Matter of Affection, for the enkindling of our loue to God : the former of these two last, wending to the Schooles and masters of Controuer-
sies, search after the later; which is both of larger vse, and such as no Christian can reicte, as either vnnecessarie, or ouer-difficult. For, both euerie Christian had neede of fire put to his affections, and weaker iudgements are no lesse capable of this diuine heat, which procedes not so much from reason, as from faith.

One faith (and I beleue him) that Gods Schoole is more of Affection, than Vnderstanding: Both lessons verie needfull, very profitable ; but for this age, especially the later : For, if there bee some that haue much zeale, little knowledge, there are more that haue much knowledge without zeale. And hee that hath much skill and no affection, may doe good to others by information of judgement, but shall never haue thankes either of his owne hart or of God ; who vseth not to cast away his loue on those, of whome he is but knowne, not loued.

Cap. 3.

Concerning
meditation Ex.
temporall.

For Extemporall Meditation there may bee much vse, no rule : forasmuch as our conceipts herein varie according to the infinite multitude of obiects, and their diuers manner of proffering themselves to the mind ; as also for the suddennesse of this act. Man is placed in this Stage of the world to viewe the

thesuerall natures and actions of the creature; To view them, not idly, without his vle, as they doe him: God madcall these for man, and man for his owne sake. Both these purposes were lost, if man shoud let the creatures passe carelesly by him, onely scene, not thought vpon: Hee onely can make benefit of what he sees; which if hee doe not, it is allone, as if he were blind or brute. Wheunce it is, that wise *Salomon* putteth the sluggard to school vnto the Ant, and our Sauior sendeth the distrustfull to the Lilly of the field.

In this kinde was that Meditation of the Diuine Psalmist, which vp-on the viewe of the glorious frame of the Heauens, was ledde to wonder at the mercifull respect G O D hath to so poore a creature as man. Thus our Sauiour tooke occasion of the water fetcht vp solemnly to the Altar, from the Well of *Shilo*, on the day of the great *H o s A N N A H*, to meditate and discourse of the Water of life. Thus holy and sweet *A v g v s t i n e*, from occasion of the water-course neere to his Lodging, running among the pebbles, sometimes more silently, sometimes in a baser murmure, and sometimes in a shriller note, entred into the thought and discourse of that excellent order which God hath settled in all these inferiour things. Thus that learned and heauenly soule of our late *E s b y e*, when wee late together and heard a sweet consort of Musicke, seemed vpon this occasion carried vp for the time before-hand to the place of his rest, saying, not without some passion, What Musicke may we thinke there is in heauen? Thus lastly (for who knowes not that examples of this kind, are infinite?) that faithfull & reverend *Deering*, when the Sunne shined on his face now lying on his death-bed, fell into a sweet Meditation of the glorie of God, and his approching ioy. The thoughts of this nature are not onely lawfull, but so behouefull, that wee cannot omit them, without neglect of God, his creatures, our selues. The creatures are halfe lost if we onely employ them, not learne something of them: God is wronged if his creatures bee vnregarded; our selues most of all, if wee reade this great volume of the creatures, and take out no lesson for our instruction.

Cap. 4.

VHerein yet caution is to be had, that our Meditations be not either too farre fetcht, or favoring of Superstition. Farre fetcht I cal those which haue not a faire & easiere resemblance vnto the matter from whence they are raised; in which case our thoughts proue loose and heartleſſ, making no memorabile impression in the mind. Superstitious, when wee make choice of those grounds of Meditation, which are forbidden vs as Teachers of Vanitie; or employ our owne deuises (though well grounded) to an vſe aboue

Cautions of extemporall Meditation.

aboue their reach ; making them vpon our owne pleasures not only furtherances, but parts of Gods worship; in both which, our Medications degenerat, and growe rather perillous to the soule ; Whereto adde, that the minde bee not too much cloyed with too frequent iteration of the same thought ; which at last breedes a weariness in our selues, and an unpleasantnesse of that conceit, which at the first entertainment promised much delight. Our nature is too readie to abuse familiaritie in any kinde : and it is with Medications, as with Medicines ; which with ouer-ordinarie vs, lose their Soueraignetie ; and fill, in stead of purging. God hath not strakid vs for matter, hauing giuen vs the scope of the whole world ; so that there is no creature, euent, action, speach, which may not afford vs new matter of Meditation. And that which we are wont to lay of fine wittes, wee may as truely affirme of the Christian hart ; that it can make vs of any thing. Wherefore as trauellers in a forreine countrey make euery sight a lesson ; so ought wee in this our pilgrimage. Thou seest the heauen rolling aboue thine head in a constant and vnmoueable motion ; the starres so overlooking one another , that the greatest shew little, the least greatest, all glorious : the ayre full of the bottles of raine, or fleeces of snow, or diuers sortes of fierie Exhalations : the Seavnder one vniiforme face, full of strange and monstrous shapes beneath ; the earth so adorned with varietie of plants, that thou canst not but tread on many at once with euery foote ; besides the store of creatures that lie aboue it, walke vpon it, liue in it : Thou idle Truant, doest thou learn nothing of so many maisters ? hast thou so long read these capitall letters of Gods great booke, and canst thou not yet spell one word of them ? The brute creatures see the same things, with as cleere, perhaps better eyes. If thine inward eyes see not their vs, as well as thy bodily eyes their shape, I know not whether is more reasonable, or lesse brutish.

Cap. 5.

Of Meditation
deliberate.

Wherein first,
The qualities
of the person.

Of whom it
is required: First,
that he be pure
from his sinnes.

Delibera^t Meditacion is that wee chiefly inquire for ; which both may be well guided, and shall be not a little furthered by precepts ; part wherof the labors of others shal yeeld vs, & part the plainest mistresse, Experience. Wherin order requires of vs first the qualities of the person fit for meditation, then the circumstancess, maner and proceedings of the worke.

The hill of Meditation may not bee climbed with a profane foot ; but as in the deliuery of the lawe so here, no beast may touch Gods hill lest he die : only the pure of heart haue promise to see God : sinne dimmeth and dazeleth the eie that it cannot behold spirituall things : The gard of heauenly Souldiers was about Elyshaes seruant before ; hee saw them not before, through the scales of his infidelity. The soule must therefore bee purged

purged, ere it can profitably meditate. And as of old they were wont to search for, and thrust out malefactors from the presence ; ere they went to sacrifice, so must wee our sins, ere we offer our thoughts to God. First, saith *David*, I will wash my hands in innocency, then I wil compass thine altar. Whereupon not vnfitly did that worthie Chauncellour of *Paris*, make the first staire of his Ladder of Contemplation, *Humble Repentance*. The cloth that is white, (which is wont to bee the colour of innocencie) is capable of any Dye ; the blacke, of none other : Nor that wee require an absolute perfection (which as it is incident vnto none, so if it were, would exclude all neede and vse of Meditation) but rather an honest sincericite of the heart, not willingly sinning, willingly repenting when wee haue sinned : which whoso findes in himselfe, let him not thinke any weaknes a lawfull barre to Meditation. Hee that pleades this excuse, is like some simple man, which being halfe starued with cold, refuseth to come neare the fire, because hee findeth not heate enough in himselfe.

Cap. 6.

Neither may the soule that hopeth to profit by Meditation, suffer it selfe for the time intangled with the world ; which is all one, as to come to G O D's flaming bush on the hill of visions, with our shooes on our feete. Thou leest the birde, whose feathers are limed, vnable to take her former flight : so are wee, when our thoughtes are clinged together by the world, to soare vp to our heauen in Meditation. The payre of brothers must leaue their nets if they will follow Christ ; *Elisba*, his oxen, if hee will attend a Prophet : It must bee a free and a light minde that can ascend this Mount of Contemplation, ouercomming this height, this steepenesse : Cares are an heauie lode, and vneasie ; these must be laid downe at the bottome of this hill, if wee euer looke to attaine the top. Thou art loaded with housshould-cares, perhaps publike ; I bid thee not cast them away : euен these haue their season, which thou canst not omit without impietie : I bid thee lay them downe at thy Closet doore, when thou attemptest this worke : Let them in with thee, thou shalt find them troublesome companions, ever distracting thee from thy best errand : thou wouldest thinke of heauen ; thy Barne comes in thy way, or perhaps thy Count book, or thy Coffers, or it may be thy mind is before hand trauelleng vpon the morrowes iourney. So while thou thinkest of many things, thou thinkest of nothing ; while thou wouldest goe many wayes, thou standest still. And as in a crowde, while many presse forward at once through one doore, none proceedeth : so when variety of thoughts tumultuously throng in vpon the minde, each prooueth a barre to the other, and all an hinderance to him that entertaines them.

Secondly that
he be free from
worldly
thoughts.

Chap. 7.

Cap. 7.

Thirdly, that
he be constant:
and that, First.

And as our Clyent of Meditation must both bee pure and free in vndertaking this taske, so also constant in continuing it; Constant both in time and in matter; both in a set courie and houre reserved for this worke, and in an vnwearied prosecution of it once begunne. Those that meditate by snatches and vncertaine fits, when onely all other employments forsake them, or when good motions are thrust vpon them by necessitie, let them never hope to reach to any perfection. For, those feeble beginnings of luke-warme grace, which are wrought in them by one fitte of serious Meditation, are soone extinguished by intermission, and by mis-wonting perish: This dayes meale (tho large and liberall) strengthens thee not for to morrow: the body languisheth if there bee not a dayly supply of repast. Thus feede thy soule by Meditation; Set thine houres and keepe them, and yeeld not to an easie distraction. There is no hardnesse in this practise, but in the beginning; vse shall giue it not ease onely, but delight. Thy companion entertaineth thee this while in louing discourses; or some unexpected busynesse offers to intrept thee. Neuer any good worke shall want some hinderance: Either breake through the lettes, except it be with inciuility or losse; or, if they bee importunate, pay thy selfe the time that was vnseasonably borrowed; and recompence thine omitted houres with the double labours of another day: For thou shalt finde, that deserting breedes (beside the losse) an indisposition to good; So that what was before pleasant to thee, being omitted, to morrow growes harsh; the next day vnnesclarie; afterwards odious. To day thou canst, but wilt not; to morrow thou couldest, but listest not; the next day thou neither wilt nor canst bend thy mind on these thoughts. So I haue scene friends that vpon neglect of durie growe ouerly: vpon ouerlinesse, strange; vpon strangenes, to vtter de fiance. Those whose very trade is Diuinicie (mee thinks) should omit no day without his line of Meditation: those which are secular men, not many; rememb'reng that they haue a common calling of Christianicie to attend, aswell as a speciaall vocation in the world: and that other being more noble and important, may iustly challenge both often and diligent seruice.

Cap. 8.

Secondly that
he be Constant
in the continu-
ance.

And as this Constancie requires thee to keepe day with thy selfe, vnfesse thou wilt prooue bankrupt in good exercizes; so also that thy minde should dwell vpon the same thought without flitting, without weariness, vntill it haue attained to

to some issue of spirituall profit: Otherwise it attempteth much, effecteth nothing. What availeth it to knock at the doore of the heart, if we depart ere wee haue an answere? What are wee the warmer if wee passe hastily along by the heart, and stay not at it? Those that doe onely trauell through Africke become not Blackemores: but those which are borne there, thole that inhabite there. Wee account those damosels too light of their loue, which betroth them selues vpon the first sight, vpon the first motion: and those wee deeme of much price, which require long and earnest soliciting. Hee deceiueth himselfe that thinketh grace so easily wonne; there must bee much suite and importunitie ere it will yeeld to our desires: Not that wee call for a perpetuitie of this labour of Meditation; Humane frailty could neuer bear so great a toyle. Nothing vnder heauen is capable of a continual motion without complaint: It is inough for the glorified spirits aboue, to bee euer thinking, and neuer wearie: the minde of man is of a strange mettall; if it be not vsed, it rusteth; if vsed hardly, it breaketh: briefly, is sooner dulled than satisfied with a continual meditation: whence it came to passe, that those ancient Monks who intermeddled bodily labour with their contemplations, proued so excellent in this diuine busines; when those at this day, which hauing mewd & mured vp themselues from the world, spend themselues wholly vpon their beads and Crucifixe, pretending no other work but meditation, haue colde hearts to God, and to the world shew nothing but a dull shadow of deuotion: for that, if the thoughts of these latter were as diuine as they are superstitious; yet being, without all interchangeablenes, bent vpon the same discourse, the minde must needes growe wearie, the thoughts remisse and languishing, the obiects tedious: while the other refreshed themselues with this wise varietie, employing the hands, while they called of the mind, as good Comedians so mixt their parts, that the pleasantnes of the one, may temper the austerenes of the other; whereupon they gained both inough to the body, and to the soule more than if it had bin all the while busied.

Besides, the excellencie of the obiect letteth this assiduity of meditation, which is so glorious, that like vnto the Sunne, it may abide to haue an eye cast vp to it for a while, will not bee gazed vpon; whosoeuer ventureth so farre, loseth both his hope and his wits. If wee hold with that blessed *Monica*, that such like cogitations are the foodc of the minde, yet euen the minde also hath her satietie, and may suffer of too much. It shall bee sufficient therefore, that wee perseuer in our Meditation without any such affectation of perpetuitie, and leaue without a light fickleness; making alwayes not our houre-glassse, but some competent increase of our deuotion, the measure of our continuance; knowing, that as for heaven, so for our pursuite of grace, it shall auiale vs little to haue begunne well, without perseveriance: and withall that the Soule of man is not

* Saving our
iust quarrell a-
gainst him for
the Councell of
Constance.

alwaies in the like disposition : but sometimes is longer in letting through somevquietnesse, or more obstinate distraction ; sometimes heauier, and sometimes more active, and nimble to dispatch : * *Gerasen* (whose authoritie I rather vse, because our aduersaries disclaim him for theirs) professeth, hee hath been sometimes foure hours together working his heart, ere hee could fraine it to purpose : A singular patterne of vnwearied constancie, of an vnconquerable spirit ; whome his present vnsuitesse did not so much discourage ; as it whetted him to striue with himselfe till hee could ouercome. And surely other victories are hazardous, this certaine, if wee will persist to striue : other fights are vpon hope, this vpon assurance ; whiles our successe dependeth vpon the promise of God which cannot disappoint vs. Persist therefore, and preuaile ; persist till thou hast preuailed : so that which thou beganst with difficultie, shall end in comfort.

Cap. 9.

Of the Circum-
stances of Me-
ditation.

And therin,
First, Of the
place.

Rom the qualities of the person, wee descend towards the action it selfe : where first wee meete with those Circumstances which are necessary for our predisposition to the worke ; Place, Time, Site of body.

Solitariness of Place is fittest for Meditation. Retire thy selfe from others, if thou wouldest talke profitably with thy selfe. So I e s v s meditates alone in the Mount, Isaac in the fields, Iohn Baptist in the desert, David on his bed, Chrysostome in the bath, each in seuerall places ; but all solitarie. There is no place free from God, none to which hee is more tied : one finds his closet most conuenient, where his eyes being limited by the knowne walls, call the mind after a sort from wandering abroade ; Another findeth his soule more free when it beholdeth his heauen aboue and about him : It matters not so wee bee solitarie and silent. It was a wittie and Divine speech of Bernard, that the Spouse of the soule, C H a i s t I e s v s, is bashfull, neither willingly commeth to his bride in the presence of a multitude ; And , hence is that sweete invitation which wee finde of her : *Come my welbeloued, let vs goe foorth into the fields, let vs lodge in the villages : Let vs goe up early to the vines : let vs see if the Vine flourish, whether it hath disclosed the first grape, or whether the Pomegranates blossom* ; there will I giue thee my loue. Abandon therefore all worldly societie, that thou mayest change it for the companie of G O D and his Angels ; The societie, I say, of the world, not outward onely, but inward also. There bee many that sequester themselues from the visible companie of men, which yet carie a world within them ; who being alone in body, are haunted with a chrong of fancies : as Jerome, in his

bis wildest desert; found himself too oft in his thoughts amongst the daunces of the Romane dames. This companie is worse than the other: for it is more possible for some thoughtfull men to haue a solitarie minde in the midst of a market, then for a man thus disposed to bee alone in a wildernes. Both companies are enemies to Meditation; whicher tendeth that ancient counsell of a great Master in this Art, of three things requisite to this busines; *Secrecy, Silence, Rest*: whereof the first excludeth companie; the second noylc, the thirde motion. It cannot bee spoken how subiect wee are in this worke, to distraction; like Salomons old man whome the noylc of euerie bird wakeneth: sensually delights wee are not drawne from with thiethree-fold cords of iudgement; but our spirituall pleasures are easily hindered. Make choice therefore of that place, which shall admitte the fewest occasions of withdrawing thy soule from good thoughts: wherein also euen change of places is somewhat prejudicall; and I knowe not how it falleth out, that wee finde God neerer vs in the place where we haue been accustomed familiarly to meet him: Not for that his presence is confined to one place aboue others, but that our thoughts are through custome more easily gathered to the place where wee haue ordinarily conuersed with him.

Cap. 10.

 Ne *Time* cannot bee prescribed to all: for, neither is God bound to hoares, neither doth the contrary disposition of men agree in one choice of opportunities: the golden hours of the morning som find fittest for Meditation, when the body newly raysed, is well calmed with his late rest, and the soule hath not as yet had from these outward things any motions of alienation: Others find it best to learne wisdome of their reines in the night; hoping, with *Iob*, that their bedde will bring them comfort in their meditation; when both all other things are still; and themselues, wearied with these earthly cares, doe out of a contempt of them, growe into greater liking and loue of heauenly things: I haue euer found *Isaacs* time fittest, who went out in the euening to meditate. No precept, no practise of others can prescribe to vs in this circumstance: It shall bee enough, that first we set our selues a time; secondly, that we set apart that time, wherein we are aptest for this seruice. And as no time is prejudiced with unfitnessse, but every day is without difference seasonable for this worke; so especiallie Gods day. No day is barren of grace to the searcher of it, none alike fruitfull to this; which being by God sanctified to himself, and to bee sanctified by vs to God, is priuiledged with blessings aboue others: for, the plentifull instruction of that day stirreth thee vp to this action, and filleth thee with matter; and the zeale of thy publike service

Secondly, of
the Time.

Seruice warmth thy heart, to this other busynesse of meditation: also
M A N N A fell to the Israelites on their Sabaoth, & our spirituall M A N N A falleth on ours, most frequent, if thou wouldest haue a fullesoule,
gather as it falles; gather it by hearing, reading, meditation: spiritual
idlenesse is a fault this dayes, perhaps no lesse then bodily workes.

Of the Site and
gesture of the
body.

* Gerson.

* Godel. Paris.
* Dionys. Carthul.

Neither is there lesse varietye in the Site and gesture of the body: the due composednes wherof is no little advantage to this exercise; even in our speech to God, wee obserue not alwaies one and the same position; sometimes we fall groueling on our faces, sometimes wee bow our knees, sometimes stand on our feete; sometimes wee lift vp our handes, sometimes cast downe our eyes. God is a Spirit, who therefore being a leuere obseruer of the disposition of the soule, is not scrupulous for the body; requiring not so much, that the gesture therof should bee uniforme, as reverent: No maruell therefore though in this, all our teachers of meditation haue commended severall positions of body, according to their disposition and practise; * One, sitting with the face tuned vp to heauen-ward, according to the precept of the Philosopher, who caught him, that by sitting and resting, the mind gathereth wisedome.

* Another, leaning to some Rest, towards the left side, for the greater quieting of the heart; * A third, standing with the eyes lift vp to heauen, but shut for feare of distractions; But of all other (wee thinketh) Isaacs choice the best, who meditated walking. In this let every man bee his owne maister; so bee wee ylc that frame of body that may both testifie reverence, and in some cases helpe to stirre vp further devotion; which also must needs bee varied according to the matter of our Meditation. If wee thinke of our sinnes & abus soft pasc, the Publican's dejected eyes, and his hand beating his breast, are more seasonable: If of the ioyes of heauen, Stevens countenance fixed aboue, and Davids hands lift vp on high, are most stirring; In all which the body, as it is the instrument and vassall of the soule, so will easily follow the affections therof; and in truth ther is our devotion most kindly when the body is thus commanded his seruice by the spirit, and not suffered to goe before it and by his forwardnes to prouoke his master to emulation.

Of the matter
and subiect of
our meditation.

Now time and order call vs from these circumstances, to the matter and subiect of Meditation : which must bee Diuine and Spirituall ; not euill, nor worldly. O the carnall and vnprofitable thoughts of men ! Wee all meditate; one how to doe ill to others ; another how to doe some earthly good to himselfe : another to hurt himselfe, vnder a colour of good, as how to accomplish his lewde desires , the fulfilling whereof proueth the bane of the soule ; how hee may saine vnsene, and goe to hell with the least noise of the world. Or perhaps some better mindes bend their thoughts vpon the search of naturall things ; the motions of every heauen, and of euery starre ; the reason and course of the ebbing and flowing of the Sea ; the manifold kinds of simples that growe out of the earth , and creatures that creepe vpon it ; with all their strange qualities, and operations. Or perhaps the seuerall formes of gouernment, & rules of State take vp their busie heads: so that while they would be acquainted with the whole world, they are strangers at home; and while they seeke to know all other things, they remaine vnknown of themselues. The God that made them, the vilenesse of their nature, the danger of their sins, the multitude of their imperfetiōs, the sauour that bought them, the heauen that bee bought for them , are in the meane time as vnknowne, as vtregarded, as if they were not.

Thus do foolish children spend their time and labour in turning ouer leaues to looke for painted babes , not at all respecting the solide matter vnder their hands. We fooles, when will we be wise, & turning our eyes from vanitye , with that sweete singer of Iserael, make gods statutes our song, and meditation in the house of our pilgrimage ?

Earthly thinges proffer themselves with importunity : Heauenly things must with importunity be sued to. Those, if they were not so little worth, would not be so forward; and being so forward, need not any Meditation to solicite them: These by how much more hard they are to intreate, by so much more precious they are being obtained; and therfore worthier our endeauour. As then wee cannot goe amisse, so long as wee keepe our selues in the tracke of Diuinity; while the soule is taken vp with the thoughts, either of the Deitie in his essence , and persons (sparingly yet in this point, and more in Faith and admiration then inquirie) or of his attributes, his iustice, power , wisedome, mercie, truth ; or of his workes, in the creation, preseruation, gouernment of all things ; according to the Psalmist, *I will meditate of the beautie of thy glorious Maiestie, and thy wonderfull woorkes:* so , most directly in our way , and best fitting our exercise of Meditation are those matters in Diuinity, which can most of all worke compunction in the heatt, and most stir vs vp to deuotion. Of which kinde, are the Meditations concerning Christ Iesus, our mediator his Incarnation, Miracles, Life, Passion, Bur-

all, Resurrection, Ascension, Intercession, the benefit of our Redemption, the certainty of our Election, the graces and proceeding of our Sanctification, our glorious estate in Paradise lost in our first Parents, our present vileness, our inclination to sin, our severall actuall offences; the temptations and sleights of euill Angels, the vse of the Sacraments, nature and practise of faith and repentance: the miseries of our life, with the frailty of it, the certaintie and vncertainty of our death, the glory of Gods Saints aboue, the awfulness of iudgement, the terrors of hell, and the rest of this quality: wherein both it is fit to haue variety (for that euen the strongest stomake doeth not alwayes delight in one dish) and yet so to change, that our choice may be free from wildnes and inconstancy.

Cap. I 3.

The order of
the work it self.

Now after that we haue thus orderly suited the person & his qualities, with the due circumstances of time, place, disposition of body, & substance of the matter discussed; I knowe not what can remaine, besides the maine busines it self, & the manner & degrees of our prosecution therof; which aboue all other calleth for an intentive Reader, & resolute practise; Wherein, that we may auoide al nicenes & obscuritie (since we striue to profit) we will giue directiō for the *Entrance, Proceeding, Conclusion* of this Diuine worke.

Cap. I 4.

The Entrance
into the worke.

¹ The common
entrance, which
is Prayer.

A Goodly building must shewe some magnificence in the gate; and great personages haue seemely Vshers to goe before them; who by their vncouered heads commaund reverence and way. Euen verie Poets of old had wont, before their Ballads, to implore the aid of their Gods: And the heathen Romans entred not vpon any publike ciuile businesse, without a soleyme appreception of good successe: How much lesse should a Christian dare to vndertake a spirituall worke of such importance, not hauing eraued the assistance of his G O D? which (me thinkes) is no lesse, then to professe hee could doe well without Gods leaue. When wee thinke euill, it is from our selues; when good, from God. As prayer is our speach to God, so is each good Meditation (according to Bernard) GODS speech to the heart; The heart must speake to God, that G O D may speake to it. Prayer therefore, and Meditation are as those famous twinnes in the story, or as twoo louing Turtles, whereof separate one, the other languisheth.

Prayer maketh way for Meditation; Meditation giueth matter, strength

strength, and life to our prayers. By which, as all other things are sanctified to vs, so wee are sanctified to all holy things: This is as some royall Eunuch to perfume and dress our soules, that they may bee fit to conuerse with the Kinge of heauen.

But the prayer that leadeth in Meditation, would not be long, requiring rather that the extension and length should bee put into the vigour and seruencie of it; for that it is not here intended to be the principall busynesse, but an introduction to another; and no otherwise than as a portall to this building of Meditation: The matter whereof shall be, that the course of our Meditation may be guided aright and blessed; that al distractiōns may be auoided; our iudgements enlightened, our inuentions quickned, our willes rectified, our affections whetted to heauenly things, our hearts enlarged to God-ward, our devotion enkindled; so that wee may finde our corruptions abated, our graces thriuen, our soules and liues euerie way bettered by this exercise.

Cap. I 5.

So vch is the common entrance into this worke: there is another yet more particular and proper; wherein the minde, recollecting it selfe, maketh choise of that Theme or matter wherupon it will bestow it selfe for the present; settling it selfe on that which it hath chosen: which is done by an inward inquisition made into our heart of what we both doe, and should thinke vpon: reiecting what is vncxpeditient and vnproufitable: In both which, the Soule, like vnto some noble Hawkē, lets passe the Crows, and Larkes, and such other worthless birdes that crosse her way, and stoopeth vpon a fowle of price, worthy of her flight: after this maner.

What wilt thou muze vpon, O my soule? thou seest how little it availeth thee to wander and roue about in uncertainties: thou findest how little sauour there is in these earthly things, wherewith thou hast wearied thy selfe; Trouble not thy selfe any longer (with Martha) about the many and needeleſſe thoughts of the world: None but heauenly thinges can affoord thee comfort: up then my soule, and minde those thinges that are aboue, whence thy selfe art: Amongſt all which, whereon shouldest thou rather meditate than of the life and glorie of Gods Saints? A worthier employmēnt thou canſt never finde, than to thinke vpon that estate thou ſhalt once poſſeſſe, and now deſireſt.

Cap. I 6

It hereto the entrance; after which, our Meditation must proceede in due order, not troubledly, nor preposterously: It begins in the vnderstanding, endeth in the affection; It begins in the braine, descends to the heart; Begins on earth, ascends to heauen; Not ſuddenly, but by certain ſtaires and degrees,

Particular and proper entrance into the matter which is in our choice thereof.

The proceeding of our Meditation.

And therein a
Methode al-
lowed by some
authors, etc. &
ed by vs.

degrees, till wee come to the highest.

I haue found a subtil Scale of Meditation, admited by some Professors of this Arte, aboue all other humane deuises; and farre preferred by them to the best directions of *Origen, Austin, Bernard, Hugo, Bonauenture, Gerson*, and whosoeuer hath been reputed of greatest pertection in this skill. The seuerall staires whereof (lest I should seeme to defraude my Reader through enuie) I would willingly describe, were it not that I feared to scarre him rather with the danger of obscuritie, from venturing further vpon this so worthy a businesse: yet, lest any man perhaps might complaine of an vnknowne losse, my Margent shall finde roome for that which I hold too knotty for my Text.

* In all which, (after the incredible commendations of some practitioners) I doubt not but an ordinary Reader will easily espie a double fault at the least, *Darkenesse*, and *Coincidence*: that they are both too obscurely deliuert, and that diuers of them fall into other, not without som vain superfluitie. For this part therefore which concerneth the vnderstanding, I had rather to require only a deepe and firme *Consideration* of the thing propounded; which shall be done, if we follow it in our discourse, through all, or the principall of those places which naturall reason doth afford vs: wherein, let no man pleade ignorance, or feare difficulty: we are all thus far borne Logicians; Neither is there, in this, so much need of skill, as of industry. In which course yet, we may not be too curios, in a precise search of euery place and argument, without omission of any (though to bee fetcht in with racking the inuention.) For as the minde, if it go loose and without rule, roues to no purpose; so if it bee too much fetterred, with the giues of strict regularity, moueth nothing at all.

*The Scale of Meditation of an Au-
thor, ancient but nameleſſe.*

* *Degrees of Preparation.*

1 *Question.* { What I { thinke.
{ should think.

2 *Excusſion.* { A repelling of
what I should
not think.

3 *Choice,* { Of what { necessary,
or { most { expedient
Election. { comely.

* *Degrees of proceeding in the un-
derstanding.*

4 *Commemoration.* { An actuall thinking up-
on the matter e-
lected.

5 *Confideration.* { A redoubled Commemo-
ration of the same, till it be
fully knowne.

6 *Attention.* { A fixed and earnest confide-
ration whereby it is fasted
in the mind.

7 *Explanation.* { A clearing of the
thing considered
by similitudes.

8 *Tractation.* { An extensing the thing con-
sidered to other points where
all questions of doubts are
discussed.

9 *Judication.* { An estimation of
the worth of the
thing thus handled.

10 *Causation.* { A confirmation of
the estimation
thus made.

11 *Ruminacion.* { A sad and serious Medita-
tion of all the former, till
it may worke vpon the
affections.

*From hence to the degrees of
affection.*

Cap. 17.

Cap. 17.

Re I enter therefore into any particular tractation, there
are three things wherof I wold premonish my Reader,
concerning this first part, which is in the vnderstanding.
Firstly, that I desire not to binde ^{the} reader man to the same
uniforme proceeding in this part. Practice and custome may
perhaſt haue taught other courses more familiar, and not leſſe direct.
Item noꝝ we can, by any deſir method, worke in our hearts ſo deepe an
apprehencion of the matter meditated, as it may dueſly stirre the affeſ-
tions, i.e. that onely wee require.
Secondly, that whoſoever applyeth himſelfe to this direction, thinke
high neceſſarily reſed to the protection of all these Logicall places,
which heſe findeth in the ſequel of our Treatise, ſo as his Meditation
ſhould bee lame; and imperfect without the whole number: for there are
ſome Themes which will not beare all thefe; as, when wee meditate of
God, there is no roome for Caues or Compariſons, and others yeeld them
with ſuch diſcultie, that their ſearch interrupteſt the chiefe worke in-
deed. It ſhall be sufficient if we take the moſt pregnant, & moſt voluntary.
Thirdly, that when wee ſtinke in the diſpoſition of any the places fol-
lowing (as iſ, meditating of Sin, I cannot readily meete with the Materi-
all and Formall Caues, or the Appendances of it) wee rack not our minds
too much with their inquierie thereof; which were to ſtrive moſe for Lo-
gique, than deuotion: but, without too much disturbance of our
thoughts, quietly paſſe ouer to the next. If wee breake our teeth with
the ſhell, wee ſhall finde ſmall pleasure in the kernell.

Now then, for that my onely feare is, least this part of my diſcourse
ſhall ſceme ouer perplexed vnto the vntaught Reader; I will in this
whole proceſſe, ſecond my rule with his example, that ſo what might
ſeem obscure in the one, may by the other be explained; & the ſame ſteps
he ſeeſt me take in this, he may accordingly traede in any other Theme.

Cap. 18.

First therefore it ſhall be expedient to conſider ſeriously, what
the thing is wherof wee meditate.
What then, O my ſoule, is the life of the Saints, wherof thou
ſtudieſt? Who are the Saints, but thoſe which haue beeſe weak-
ly holy upon earth, are perfectly holy aboue? which even on earth
were perfectly holy in their Sauour, now are ſo in themſelues? which ouer-
comming on earth, are truely canonized in heauen? What is their life, but that
blessed estate aboue; wherein their glorified ſoule hath a full fruition of God?

Cap. 19.

Premonitions
concerning our
proceeding in
the first part of
Meditation.

The praſtice of
Meditation; &
wherin First we
begin with ſome
decription of
that we medi-
tate of.

Cap. 19.

Secondly fol-
lowes an easie
and voluntarie
diuision of the
matter medita-
ted.

He nature whereof after we haue thus shadowed-out to our selues by a description, not curios alwayes, and exactly framed according to the rules of art, but sufficient for our owne conceit; the next is (if it shall seeme needfull, or if the matter will beare, or offer it,) some easie and voluntarie diuision, whereby our thoughts shall haue more roome made for them, and our proceeding shall bee more distinct.

There is a life of nature, when thou my soule, dwellest in his bodie, and informest thine earthly burden: There is a life of grace, when the spirite of God dwels in thee; There is a life of glorie, when the body beeing united to thee, both shall bee united to God: or when, in the meane time, being separated from thy companion, thou enjoyest God alone. This life of thine therefore, as the other hath his ages, hath his statures: for it entereth upon his birth when thou passest out of thy bodie, and changest this earthly house for an heauenly: it entereth into his full vigour, when at the day of the common resurrection, thou resumest this thy companion, unlike to it selfe, like to thee, like to thy Sauour, immortall now, and glorious. In this life beeere may bee degrees, there can bee no imperfection: If some be like the skye, others like the starres, yet all shine; If some sit at their Sauours right hand, others at his left, all are blessed; If some vessels hold more, all are full; none complaineth of want, none enuieth at him that hath more.

Cap. 20.

3 A considera-
tion of the cau-
ses thereof in al
kinds of them.

Verich done, it shall bee requisit for our perfecter vnderstanding, and for the laying grounds of matter for our affection, to carrie it through those other principal places, and heads of reason, which Nature hath taught euery man, both for knowledge and amplification: the first whereof are the Causes, of all sorts.

Whence is this eternall life, but from him which onely is eternall, which onely is the fountaine of life, yea, life it self? Who, but the same God that gives our temporall life, giueth also that eternall: The Father bestoweth it, the Sonne merites it, the holy Ghost seales and applyeth it: Expect it onely from him, O my soule, whose free election gaue thee the first title to it, to be purchased by the blood of thy Sauour. For thou shalt not therefore bee happie because he sawe that thou wouldest bee good; but therefore art thou good, because bee hath ordained, thou shalt bee happy: Hee hath ordayned thee to life; he hath giuen thee a Sauour to give this life unto thee; faith wherby thou mightest attaine to this Sauour; his woord by which thou mightest attaine to this faith; what is there in this, nor his? And yet

yet not so his simple, as that it is without tbe : without thy merit indeede, not without thine acte. Thou liuest heere through his blessing, but by bread ; thou shalt liue aboue through his mercy, but by thy faith belowe, apprehending the author of thy life. And yet as bee will not saue thee without thy faith, so thou canst never haue faith without his gift ; Looke up to him therefore, O my soule, as the beginner and finisher of thy saluation ; and while thou magnishest the author, bee rauished with the glorie of the worke : which farre passeth both the tongue of Angels, and the heart of man : It can be no good thing that is not there ; Howe can they want water that haue the spring ? Where God is enjoyed, in whome onely all things are good, what good can bee wanting ? And what perfection of blisse is there where all goodnessse is mette and united ? In thy presence is the fulnesse of ioye, and at thy right hand are pleasures for euermore : O blessed reflection of glorie ! wee see there, as wee are seen : in that we are seene, it is our glory ; in that wee see, it is Gods glory ; therefore doth he glorifie vs, that our glory should bee to his. How worthy art thou O Lord, that through vs thou shouldest looke at thy selfe !

Cap. 21.

4 The Consideration
of the Fruits &
Effects.

 He next place shalbe the *Fruits and Effects* following vpon their severall causes : which also affoords very feeling and copious matter to our meditation; wherein it shall bee ouer-

best, not so much to seek for all, as to chuse out the chiefest.

No maruaile then if from this glory proceede unspeakable ioy, and from this ioy the sweete songs of praise and thanksgiving. The spirit bids vs, when wee are merrie, sing : How much more then, when wee are merrie without all mixture of sorrowe, beyonde all measure of our earthly affections, shall wee sing ioifull Hallelu-iah's, and Holannahs to him that dwelleth in the highest heauens ? our hearts shall be so full that wee cannot chuse but sing, and we cannot but sing melodiously ; There is no iarre in this Musick, no end of this song. O blessed change of the Saints ; they doe nothing but weepe belowe, and now nothing but sing aboue ; Wee sowed in teares, reape in ioy ; there was some comfort in those teares, when they were at worst ; but there is no danger of complaint in this heauenly mirth. If wee cannot sing here with the Angels, On earth peace, yet there wee shall sing with them, Glory to god on hye ; and ioyning our voices to theirs shall make vp that celestiall comfort, which none can either heare or beare part in, and not be happy.

Cap. 22.

5 Consideration
of the Subject
wherein, or
whereabout it is.

 After which comes to bee considered the *Subject*, either wherin that is, or where-about that is employed, which wee meditate of : As,

And indeed, what lesse happiness doth the verie place promise,
wherein

wherein this glory is exhibited? which is no other then the Paradise of God. Here belowe we dwell, or rather we wander in a continued wildernesse; there we shall rest vs in the true Eden: I am come into my garden, my sister, my spoule. Kings vs not to dwell in Cottages of clay; but in Royall Courts fit for their estate: How much more shall the King of heauen, who hath prepared for men so faire mansions on earth, make himself an habitation suitable to his maiestie. Euen earthly Princes haue dwelt in Cedar and Tuory: but the great Citie, Holy Ierusalem the palace of the highest, hath her wall of Jasper, her building of gold, her foundation of precious stones, her gates of pearle: How glorious things are spoken of theo, O thou Citie of God! We see but the pavement, and yet how goodly it is! The beleeving Centurion thought himselfe unworthy that Christ should come vnder his roofe: yet wert thou, O Sauour, in thine humbled estate, in the forme of a servant: How then shall I thinke my selfe worthy to come vnder this roofe of thine, so shining and glorious? O, if this claye of mine may come to this honour aboue, let it bee trampled vpon and despised on earth.

Cap. 23.

6 Confid. of the Appendances and Qualities of it.

Sixtly, shall followe the Appendances and Qualities, which cleave vnto the subiect whereof wee meditate: As, But were the place lesse noble and maiesticall; yet the company which it affordeth, hath enough to make the soule blessed: For, not the place giueth ornament to the guest, so much as the guest to the place. How loath are we to leaue this earth, onely for the societie of some fewe friends in whom we delight? which yet are subiect every daye to mutuall dislikes: what pleasure shall wee then take in the enjoying of the Saints? when there is nothing in them not amiable, nothing in vs that may coole the fervor of our loue. There shalt thou my soule, thy selfe glorified, meeete with thy deare Parents and friends alike glorious, neuer to bee seuered: There shalt thou see and conuerse with those ancient Worthies of the former world; the blessed Patriarches and Prophets, with the crowned Martyrs and Confessors; with the holy Apostles, and the Fathers of that Primitive, and this present Church, shining each one according to the measure of his blessed labours. There shalt thou liue familiarly in the sight of those Angels, whome now thou receiuest good from, but seest not. There (which is the heade of all thy felicitie,) thine eyes shall see him whome now thine heart longeth for, (that Sauour of thine) in the onely hope of whom now thou liuest. Alas how dimmely, and a farre off doest thou now behold him? How imperfectly doest thou enioye him, while every temptation bereaves thee, for the time, of his presence? I sought him whome my soule loueth: I sought him, but found him not; his backe is now towarde thee many times through thy sinnes, and therefore thou hardlie discernest him. Other-while and often thy backe is turned vnto him through negligence, that when thou mightest

test obscurely see him, thou doest not: Now thou shal see him, and thine eyes thus fixed shall not be remoued. Yet neither could this glory make vs happye, if beeing thus absolute, it were not perpetuall. To bee happye, is not so sweet a state, as it is miserable to haue beene happye. Least ought therefore should be wanting beholde, this felicitie knoweth no end, feareth no intermission, and is as eternall for the continuance, as bee that had no beginning. O blessednesse truly infinite! Our earthly joyes doe scarce euer beginne; but when they beginne, their end bordereth vpon their beginning. One houre seeth vs oft-times ioyfull and misera-ble: Heere alone is nothing but eternitie. If then the diuine Prophet thought here one day in Gods earthly house, better then a Thousande otherwher; what shall I compare to thousands of millions of yeares in Gods heauenly Temple? Tis, millions of yeares are not so much as a minute to eternity, and that other house not a cottage to this.

Cap. 24.

Sauenthly, our thoughts, leauing a while the consideration of the thing as it is in it selfe, shal descend vnto it as respectiue-ly with others; and therfore first shall meditate of that which is diuers from it, or contrary vnto it.

¶ Of that which
is Divers from
it, or Contrary
to it.

What doest thou here then, O my soule? What doest thou here gromeling upon earth? where the best thinges are vanishe, the rest no better then vexation. Looke round about thee, and see whether thine eyes can meete with any thing but either sinnes or miseries. Those fewe and short pleasures thou seest, eareuer sorrowfully; and in the meane time are intermingled with many grievances. Here thou hearest one crie ou of a sicke body, whereof there is no parte which affoords not choice of diseases; This man layeth his hande vpon his consuming lungs, and complaineth of shorte winde; that other vpon his rising spleene; a thirde shaketh his painfull head; another roares out for the torment of his reines or bladder; another for the racking of his goutie ioynts; one is distempered with a watery Dropsic, another with a windie Colicke, a third with a fiery Ague, a fourth with an earthen Melancholie; one grouels and someth with the falling sicknes; another lyeth bed-ridde halfe senselesse with a dead Palsey: There are but fewe bodies that complaine not of some disease; and that thou maisest not looke farre, it is a wonder if thy selfe feele not alwaies one of these evils within thee. There, thou hearest another lament his losse: either his estate is impaired by suretieship or stealth, or shipwracke, or oppression; or his child is vnruly, or miscarried; or his wife dead, or disloyall; Another tormented with passions; Each one is some way miserable: But, that which is yet more irkesome, thy one eare is beaten with cursings & blasphemies; thy other with scorneful, or wanton, or murthering speeches; thine eyes see nothing but pride, filthiness, profaneness, blood, ex-cess; and whatsoever else might vexe a righteous soule: and if all the world besides were innocent; thou findeſt enough within thy selfe, to make thy selfe weary, and thy life loathsome. Thou needest not ſeach cause of complaint

plaint from others; thy corruptions yeeld thee too much at home; euer sinning, euer presuming; Sinning euен when thou hast repented: yes, euен while thou repenteſt, ſinning. Goe to nowe, my ſoule and ſolace thy ſelfe heere belowe, and ſuffer thy ſelfe beſotted with theſe goodly conueniens; worthy of no better, while thou fixeſt thy ſelfe on theſe: ſee if thou canſt find any of theſe aboue; and if thou canſt meet with any diſtemper, any loſſe, any ſinne, any complaint, from thy ſelfe or any other aboue, deſpife thine heauen as muſh as now thou loueſt the earth. Or iſ al thiſ cannot enough command vnto thee the ſtate of heauenly glorie, caſt downe thine eyes yet lower, into that deepe and bottomleſſe pit, full of horrore, full of torment, where there iſ nothing but flames, and teares, and ſhrikes, and gnashing of teeth, nothing but fiends and tortures: where there iſ palpable darkeſneſſe, and yet perpeſuall fire; where the damned are euer boyling, neuer conuerged; euer dying, neuer dead; euer complaينyng, neuer pitied; where the Glutton, that once would not giue a cruft of bread, now begges for one droppē of water; and yet al aſ, iſ whole riuers of water ſhould fall into his mouthe, how ſhould they quench thoſe riuers of brimſtone that feedeth thiſ flame? where there iſ no ieru- mifion of complainiſes, no breathing from paine; and after millions of yeaſes, no poſſiblitiſ of Comfort: And iſ the rodde wherewith thou chaſtiſeſt thy chi- dren, O Lord, euē in thiſ life beſoſmart & galling, that they haue beeene brought down to the brimme of deſpaire; & in the bitterneſſe of their ſoule haue increaſed death to releafe them: What ſhall I thinke of their plaques in whoſe righteoſe conuulfion thou iuſticeſt, and ſayeft; Aha, I will auenge me of mine enemis? Euen that thou ſhalt not be thus miſerable, O my ſoule, iſ ſome kind of happiness: but that thou ſhalt bee as happy, as the reprobate are miſerable, how worthy iſ it of more estimation, then thy ſelfe iſ capable of?

Cap. 25.

¶ Of compariſons and ſimiſtudes whereby it may be moſt ſily ſet forth.

After thiſ opposition, the minde ſhall make compariſon of the matter meditated, with what may neareſt reſemble iſt; and ſhall illuſtrate iſt with ſureſt ſimiſtudes, which give no ſmall light to the vnderſtanding, nor leſle force to the affection.

Woondre then, O my ſoule, as muſh as thou canſt, at thiſ glory; and in compariſon thereof, contemne thiſ earth, which now thou treadeſt upon; whoſe ioyes, iſ they were perfect, are but ſhort; and iſ they were long, are imperfect: One day when thou art aboue, looking downe from the height of thiſ glory, and ſeeing the ſommes of men creeping like ſo many Anis on thiſ mole- hill of earth, thou ſhalt think: Alas how basely I once liued! Was yonder fillie dungeon the place I ſollowed, and was ſo loath to leauē! Think ſo now before hand; and ſince of heauen thou canſt not, yet account of thiſ earth, as it iſ woorthy: Howe heartleſſe and irke ſome are yee, O yee beſt earthly pleauers, iſ yee be ma- ched with the leaſt of thoſe aboue? Howe vile are you, O ye ſumptuous buildings of

of Kings, euen if all the entrailes of the earth had agreed to enrich you, in comparison of this frame not made with hands ? It is not so hie above the earth in distance of place, as in woorthe and maiestie : Wee may see the face of heauen from the heart of the earth ; but from the nearest parte of the earth who can see the least glorie of heauen ? The three disciples, on Mount Tabor, sawe but a glimpse of this glorie shinynge upon the face of their Saviour ; and yet being rauished with the sight, cryed out, Master, It is good being heere ; and, thinking of building of three Tabernacles (for Christ, Moses, Elias,) could haue beene content themselves to haue lier without shelter, so they might alwayes haue enjoyed that sight : Alas, how could earthly Tabernacles haue fitted those heauenly bodies ? They knewe what they sawe, what they sayd they knewe not. Lo these 3. disciples were not transfigured ; yet how deepeley they were affected, euen with the glory of others : How happy shall wee bee, when our selues shall bee changed into glorious ? and shall haue Tabernacles not of our owne making, but prepared for vs by God ? and yet not Tabernacles, but eternall mansions. Moses sawe God but a while, and shined ; How shall wee shine that shall behold his face for euer ? What greater honour is there then in Soueraigntie ? What greater pleasure then in feasting ? This life is both a kingdome and a feast. A kingdome : He that overcomes, shall rule the nations, & shall sit with me in my Throne : O blessed promotion, Oh large dominion, and royall seate ! to which Salomons throne of Tuory was not woorthy to become a footstole. A feast : Blessed are they that are called to the Marriage-supper of the Lamb : Feastes haue more then necessarie of prouision, more shenordinarie dicht, but marriage-feastes yet more then common abundance ; But the marriage-feast of the Sonne of God to his blessed spouse the Church, must so farre exceede in all beauenly munificence and varietie, as the persons ~~of~~ the greater state and Maiestie. There is newe wine, pure Manna, and all manner of spirituall dainties ; and with the continuall cheare, a sweete and aunswerable welcome ; while the bridegroome louingly cheareth vs vp, Eat, O Friendes, drinke, and make you merrie, O welclothed : yea, There shalt thou bee my soule not a guest, but (how unworthie souer) the Bride her selfe ; whome bee hath euerlastingly espoused to himselfe in truelb and righteousesse ; The contract is passed here belowe, the marriage is consummate aboue, and solemnized with a perpetuall feast : So that now thou mayest safely saye, My welbeloved is mine, and I am his : Wherefore hearken O my soule, and consider and incline thine eare, forgette also thine owne people, and thy fathers house, (thy supposed home of this world,) so shall the King haue pleasure in thy beauty ; for bee is the Lord , and worship thou him.

22

Cap. 26.

M. Hall

Hallie Forey

Cap. 26.

9 The Titles
and Names of
the thing con-
sidered.



Heverie Names, and Titles of the matter considered, yeeld no small store to our Meditation: which being commonly imposed, that they secretly comprehend the nature of the thing which they represent, are not vnworthy of our discourse.

What neede I seeke these resemblances, when the verye name of life im-
plyeth sweetnesse to men on earth: even to them which confess to live with some
discontentment? Surely the light is a pleasant thing, and it is good to the eyes to
see the Sanne: yet when Temporall is added to Life, I know not how this
addition detracteth some thing, and doth greatly abate the pleasure of
life; for shose which ioye to thinke of Life, grieue to thinke it but Temporall;
So vexing is the ende of that whose continuance was delightfull; But nowe
when there is an addition (above Time) of Eternitie, it maketh life so much
more sweete as it is more lasting; and lasting infinitelie, what can it give
lesse then an infinite contentment? Oh dying and false life, which wee
enioye heere, and scarce a shadowe and counterfeite of that other: What
is more esteemed then glory? which is so precious to men of spirit, that
it makes them prodigall of their bloude, proude of their woundes, carelesse
of themselves: and yet alas how pent and how fading is this glorye,
affected with such dangers and death? hardly after all Trophees and mo-
numentes, either knowne to the next Sea, or suruaining him that dyeth for
it: It is true glory to triumph in heauen; where is neither enuie nor for-
getfulness.

What is more deare to vs then our Countrey? which the worthy and faithfull
Patriots of al times haue respected above their parents, their children, their liues,
counting it onely happy to liue in it, and to dye for it: The banishe man pinces for
the want of it; the traveller digesteth all the tediousnesse of his way, all the sor-
rows of an ill journey, in the onely hope of home; forgetting all his forreine
miseries, when he feeleth his owne smoake. Where is our Countrey but above?
Thence thou cameſt, O my soule; thither thou art going, in a short, but weary
pilgrimage: O miserable men, if wee account our selues at home in our pilgri-
mage: if in our iourney, wee long not for home! Doeſt thou ſee men ſo in-
love with their native foyle, that even when it is all deformed with the defolations
of warre and turned into rude heapes, or while it is even now flaming with the
fire of ciuill broiles, they couet yet ſtill to liue in it; preferring it to all other places
of more peace and pleasure; and ſhalt thou, ſeeing nothing but peace and blessednes
at home, nothing but trouble abroad, content thy ſelfe with a faint wiſh of thy
diftolution? If heauen were thy layle, thou couleſt but thinke of it uncomforably.
Oh what affection can bee worthy of ſuch an home?

Cap. 27.

Cap. 27.

 Astly, if wee can recal any pregnant Testimonies of Scripture concerning our Theme, thole shall fitly conclude this part of our Meditation. Of Scripture; for that in these matters of God, none but diuine authority can command assent, and settle the conscience: Witnesseſ of holy men may ſerue for colours; but the ground muſt bee onely from God.

There it is (faith the ſpirit of God, which cannot deceiver thee) that all teares ſhall bee wiped from our eyes; there ſhall bee no more death, nor ſorrows, nor crying, neither ſhall there be any more pain: yea, there ſhall not onely be an end of ſorrowes, but an abundant recompence for the ſorrowes of our life; as hee that was rapt vp into the thirde heauen, and there ſaw what cannot bee ſpoken, ſpeaketh yet thus of what hee ſaw: I count, that the afflictions of this preſent time are not worthy of the glory which ſhall bee shewed to vs: It was ſherued vnto him what ſhould heereafter bee shewed vnto vs; and hee ſaw, that if all the world full of miseries were layd in one balance, and the leaſt glorie of heauen in another, thofe vould bee incomparably light, yea (as that diuine Father) that one dayes felicitie aboue, were vworth a thouſand yeareſ torment beloue; vwhat then can bee matched vwith the eternity of ſuch joyes? Oh how great therefore is this thy goodnes, O Lord, which thou haſt laide vp for them that fear thee, and done to them that truſt in thee, before the ſonnes of men!

Cap. 28.

 He moſt diſſiculte and knotty part of Meditation thus finished, there remayneth that which is both more likeliye, and more eaſie vnto a good hearte, to bee wrought altogether by the affections: whiſh if our diſcourses reach not vnto them, they prooue vaine, and to no purpoſe. That which followeth therfore, is the verye ſoule of Meditation, where to all that is paſt ſerueth but as an iſtrument. A man is a man by his vnderſtanding part: but he is a Christian by his will & affections. ſeeing therfore, that al our former labour of the braine, is onely to affect the heart, after that the mind hath thus trauerſed the point proposed through all the heads of reaſon, it ſhal indeuour to finde in the firſt place ſome ſeeling touch, and ſweete reliſh in that which it hath thus chewed; which ſtruite, through the bleſſing of God will voluntariily follow vpon a ſerious meditation. David ſaith, Oh taste and ſee how ſweete the Lord is: In Meditation wee doe both ſee and taste; but wee ſee before we taste: ſight, is of the vnderſtanding; taste, of the affection: Neither can wee ſee, but wee muſt taste; wee cannot knowe aright; but wee muſt needes be affected: Let the heart therefore firſt conceiue and feele in it ſelſe the ſweetnes or bi-

10 Conſid. of fit testimonies of Scripture, concerning our Theme.

Of our ſecond part of meditation: which is, in the affections.

Wherin is required a Taff and reliſh of what wee haue thought vpon.

ernes of the matter meditated : which is neuer done without some passion ; nor expressed without some hearty exclamation.

Oh blessed estate of the Saints ! O glorie not to be expressed, euen by those which are glorified ! O incomprehensible saluation ! what sauour hath this earth to thee ! Who can regarde the world, that beleueith thee ? Who can thinke of thee, and not bee rauished with wonder and desire ? Who can hope for thee, and not reioyce ? Who can knowe thee, and not bee swallowed vp with admiration at the mercy of him that besloweth thee ? O blessednesse worthy of Christ's blood to purchase thee ! worthy of the continual songs of Saints and Angels to celebrate thee ! How should I magnify thee ! How should I long for thee ! how should I hate all this world for thee !

Cap. 29.

Secondly a Complaint bewailing our wants and vntowardnes.

After this *Tast* shall followe a *Complaint*, wherein the heart bewayleth to it selfe his owne pouertie, dulnesse, and imperfection ; chiding and abasing it selfe in respect of his wants and indisposition : wherein *Humiliation* truly goeth before glory. For , the more wee are cast downe in our conceit, the higher shall GOD lift vs vp at the ende of this exercise, in spirituall reioycing.

But alas , where is my loue ? where is my longing ? where art thou , O my soule ? what beauiness hath overtaken thee ? Howe hath the world bewitched & possessed thee, that thou art becom so careless of thine home, so senseless of spirituall delights, so fond vpon these vanities ? doest thou doubt whether there bee an heauen ? or whether thou haue a God , and a Sauour there ? O farre be from thee this *Atheisme* ; farre bee from thee the least thought of such desperate impietie. Wo were thee, if thou beleueydst not : But O thou of little fashon, doest thou beleue there is happiness, and happiness for thee , and desirest it not, and delightest not in it ? Alas , how weake and unbelieveing is thy beleefe ! how cold and fainte are thy desires ? Tell me , what such goodly entertainment hast thou met withall here on earth, that was woorthie to withdraw thee from these heavenly ioyes ? What pleasure in it euer gave thee contentment ? or what cause of dislike findest thou above ? Oh no , my soule, it is onely thy miserable drowzinesse, onelie thy securitie : The world , the world hath besotted thee, hath undone thee with carelessness ! Alas, if thy delight bee so colde, what difference is there in thee from an ignorant Heathen, that doubts of another life ; yea from an Epicure that denies it ? Art thou a Christian, or art thou none ? If thou bee what thou professest, awaye with this dull and sencelesse worldliness ; awaye with this earthly unchearefulness ; shake off at last this profane and godlesse securitie, that hath thus long weighed thee downe from mounting vp to thy ioyes ; Looke up to thy G O D , and to thy crowne, and say with confidence, O Lord I haue waited for thy saluation.

Cap. 30.

Cap. 30.

After this *Complaint*, must succeed an heartie and passionate *Wish* of the soule, which ariseth clearly from the two former degrees, For, that which a man hath found sweete, and comfortable, and complaines that hee still wanteth ; hee cannot but wish to enjoy.

O Lord, that I could waite and long for thy saluation ! Oh that I could mind the things above ; that as I am a stranger indeed, so I could bee also in affection ! Oh that mine eyes, like the eyes of thy first Martyr, could by the light of faith see but a glimpse of beauen ! Oh that my heart could bee rapt up thither in desire ! How should I trample upon these poore vanities of the earth ! How willinglye should I endure all sorrowes, all tormentes ! how scornefully shoulde I passe by all pleasures ! how should I be in trauell of my dissolution ! Oh when shall that blessed daye come, when all this wretched worldnesse remoued, I shall solace my selfe in my God ? Rebould, as the Hart Brayeth for the rivers of waters, so panteth my soule after thee, O God ; My soule thirsteth for God, euen for the living God ; Oh when I shall come and appeare before the presence of God ?

Cap. 31.

After this *Wishing*, shall follow humble *Confession*, by iust order of nature : for, hauing bemoaned our want, and wished suppie, not finding this hope in our selues, we must needs acknowledge it to him, of whom onelye wee may both seeke and find ; wherein it is to be dueley obserued, how the mind is by turnes depressed, and lifted vp : Beeing lifted vppc with our Taste of ioy, it is cast downe with *Complaint* : lift vp with *Wishes*, it is cast downe with *Confession* ; which order doth best holde it in vre, and iust temper, and maketh it more feeling of the comfort which followeth in the Conclusion. This *Confession* must derogate all from our selues, and ascribe all to God.

Thus I desire, O Lord, to be aright affected towards thee and thy glory ; I desire to come to thee : but alas, how weakely ! how heartlesly ! Thou knowest that I can neither com to thee, nor desire to com, but from thee. It is Nature that holds me from thee ; this treacherous Nature fauours it selfe, loueth the world, hateth to thinke of a dissolution, and chuseth rather to dwell in this dungeon with continuall sorrow and complaint, then to endure a parting, althoough to liberty and ioye. Alas, Lord, it is my miserie that I loue my paine. How long shall these vanities thus beset me ? It is thou onely that canst turne away mine eyes, from regarding these follies, and my heart from affecting them : Thou onely, who as thou shalt one daie receive my soule into beauen, so nowe before hand canst fix my soule upon beauen and thee.

Thirdly, an harty *Wish* of the soule for what it complaineth to want.

4. An humble Confession of our ditabilitie to effect what wee wish.

Cap. 32.

Cap. 32.

5 An earnest
Petition for that
which we con-
fess to want.

After Confession, naturally followes Petition ; earnestly requesting that at his handes , which wee acknowledge our selues vnable , and none but God able to performe.

Oh carrie it vp therefore , thou that hast created , and redeemeid it , carrie it vp to thy glorie : Oh let me not alwayes bee thus dull and brutish ; Let not these scales of earthly affection alwayes dimme and blinde mine eyes : Oh thou that layedst clay vpon the blinde mans eyes , take away this clay from mine eyes , wherewith alas they are so darbed vp , that they cannot see heauen : Illuminate them from aboue , and in thy light let me see light . Oh thou that hast prepared a place for my soule , prepare my soule for that place ; prepare it with holinesse , prepare it with desire : and cuen while it soiourneth on earth , let it dwell in heauen with thee , beholding euer the beantie of thy face , the glory of thy Saints and of it selfe .

Cap. 33.

6 A Vehement
enforcement of
our petition.



After Petition, shall follow the Enforcement of our request , from argument and importunate obsecration; wherin we must take heede of complementing in termes with God ; as knowing that he wil not be mocked by any fashionable forme of suite , but requireth holy and feeling intreaty .

How graciously hast thou proclaimed to the worlde , that who-ever wants wisedome shall aske it of thee , which neither denyest nor rebraidest : O Lord , I want heauenly wisedome , to conceiue aright of heauen , I want it and aske it of thee ; giue mee to aske it instantly , and giue me according to thy promise abundantly . Thou seest it is no strange fauour that I begge of thee : no other then that which thou hast richly bestowed vpō al thy valiant Martyrs , Confessours , seruants from the beginning : who never could haue so chearefully embrased death and torment , if through the middest of their flames and paine , they had not seene their crowne of glorie . The poore sheepe on the Crosse had no sooner craued thy remembrance when thou cameſt to thy kingheme , then thou promisedſt to take him with thee into heauen : Presence was better to him then remembrance . Beholde , now thou art in thy kingdome , I am on earth ; remember thine unworthy seruant , and let my soule in conceit , in affection , in conuersation , bee this day and for euer with thee in Paradise . I see , man walkeith in a vaine shadowe , and disquieteth himselfe in vaine : they are pitifull pleasures hee enjoyeth , while he forgetteſt thee ; I am as vaine , make mee more wise : Oh let mee see heauen , and I knowe I ſhall never enuie , nor follow them . My times are in thine hand : I am no better then my fathers , a ſtranger on earth . As I ſpeakē of them , ſo ſkenext , yea

yea this generation shall speake of mee as one that was ; My life is a bubble, a smoake, a shadowe, a thought : I know it is no abiding in this shorowfare : Oh suffcr me not so madde, as while I passe on the waye, I should forget the ende. It is that other life that I must trust to ; With thee it is that I shall continue ; Oh let mee not bee so foolish as to settle my selfe on what I must leue, and to neglect eternitie. I haue seene enough of this earth, and yet I loue it too much. O let me see heauen another while, and loue it so much more then the earth, by howe much the thinges there are more worthy to be loued. Oh God, looke downe on thy wretched Pilgrime ; and teach mee to looke up to thee, and to see thy goodnes in the land of the living. Thou that boughtest heauen for me, guide mee thither, and for the price that it cost thee, for thy mercies sake, in spight of all tentacions enlighten thou my soule, direct it, crowne it.

Cap. 34.

After this Enforcement doth followe Confidence ; wherin the soule after many doubtful and vnquiet bickerings, gathereth vp her forces, and chearefully rowzeth vp it selfe ; and, like one of Davids Worthies, breaketh through a whole armie of doubts, and ferchech comfort from the Well of life, which, though in some, later, yet in all is a sure reward from G O D of sincere Meditation.

Yea, bee thou bold, O my soule, and doe not merely craue, but challenge this favour of God, as that which he oweith thee. He oweith it thee because he hath promised it, and by his mercie hath made his gift, his debt; Faithfull is he that hath promised, which will also doe it : Hath he not giuen thee not onely his hand in the sweete hopes of the Gospel, but his seale also in the Sacraments ? Yea, besides promise, hand, seale, hath hee not giuen thee a sure earnest of thy salvation, in some weake, but true graces ? Yet more : hath he not giuen thee, besides Earnest, possession ? while bee that is the Truth and Life, saith , Hee that belieueth hath cuerlasting life, and hath passed from death to life. Canst thou not then bee content to cast thy selfe upon this blessed issue ; If God bee mercifull, I am glorious ; I haue thee alreadie, Oh my life. God is faithfull, and I doe belieue : who shall separate me from the loue of Christ ? from my glorie with Christ ? who shall pull me out of my heauen ? Goe to then, and returne to thy rest, O my soule, make vse of that heauen wherein thou art, and bee happy.

Thus wee haue found, that our meditation, like the wind, gathereth strength in proceeding ; and as naturall bodies, the neerer they come to their places, moue with more celerite ; so doeth the soule in this course of meditation, to the vnspeakable benefite of it selfe.

Cap. 35.

He Conclusion remaineth: wherin we must aduise (like as Physicians doe in their sweates and exercise) that we ceasse not ouer-suddenely, but leauue off by little and little. The mind may not bee

7 A chearfull
Confidence of
obtaining
what wee haue
requested and
enforced.

The Conclus. of
our Meditation,
in what order it
must be.

First, with
Thanksgiving.

bee suffered to fall headlong from this height, but must also descend by degrees.

The first whereof after our *Confidence*, shall bee an heartie *Gratulations*, and thanksgiving. For, as man naturally cannot bee miserable, but hee must complaine, and craue remedie; so the good heart cannot finde it selfe happie, and not be thankfull: & this thankfulness which it feeleth and expresteth, maketh it yet more good, and affecteth it more.

What shall I then do to thee for this mercie, O thou Saviour of men? what should I render to my Lord, for all his benefits? Alas! what can I give thee, which is not thine owne before? Oh that I could give thee but all thine! Thou giuest mee to drinke of this cuppe of salvation: I will therefore take the cuppe of salvation, and call upon the name of the Lord: Praise thou the Lord, O my soule; and al that is within me praise his holy name. And since here thou beginnest thine heauen, beginne heere also that ioyfull song of thanksgiving, which there thou shalt sing more sweetly, and neuer end.

Cap. 36.

Secondly, with
Recommendation
of our
foules & waies
to God.



After this *Thanksgiving*, shall follow a faithful recommendation of our selues to God; wherein the soule doth cheerfully giue vp it selfe, and repose it selfe wholly vpon her Maker, and Redeemer; committing herselfe to him in all her wayes, submitting her selfe to him in all his wayes, desiring in all things to gloriſe him, and to walke worthy of her high and glorious calling.

Both which later shall bee done (as I haue ever found) with much life and comfort, if for the full conclusion, we shall lift vp our heart and voice to God, in singing some *Versicle* of *Davids diuine Psalmes*, answerable to our disposition, and matter; whereby the heart closes vp it selfe with much sweetnes and contentment.

This course of meditation thus heartily obſerved, let him that practiseth it, tell me whether he find not that his soule, which at the beginning of this exerſice did but creape and grouell vpon earth, doe not now in the conclusion ſoare aloft in heauen; and being before aloofe off, do not now finde it ſelfe neare to God, yea with him and in him.

Cap. 37.

An Epilogue.

 Hushauē I endeauored (right worshipfull Sir) according to my slender facultie, to prescribe a Methode of Meditation: Not vpo ſo ſtrict tearmes of Necessity, that whosocuer goeth not my way, erreth. Diuers paths leade oftentimes to the ſame end; and euerie man aboundeth in his owne ſense: If experience and custome hath made another forme familiar to any man, I forbide it not; as that learned Father ſaid of his Translation. *Let him*

him vsfe his owne, not contemne mine. If any man be to chuse, & beginne, let him practise mine, till he meeete with a better Master : If another course may bee better, I am sure this is good. Neither is it to be suffered, that like as fantasticall men, while they doubt what fashioned fute they shoulde weare, put on nothing ; lo , that wee Christians should neglect the matter of this worthy busynesse , while wee nicely stand vpon the forme thereof. Wherein giue mee leaue to complaine with iust sorrowe and shame, that if there bee any Christian ductie , whose omission is notoriously shamofull, and prejudiciale to the soules of professors, it is this of Meditation . This is the very end, God hath giuen vs our soules for : wee missepend them, if we vsle them not thus. How lamentable is it, that we so employ ethem, as if our facultie of discourse serued for nothing but our earthly prouision ? as if our reasonable and Christian mindes were appointed for the slaues and drudges of this body, onely to bee the Caters and Cookes of our Appetite.

Reprooving
the neglect of
Meditation.

The world filleth vs , yea cloyeth vs : wee find our selues woorke enough to thinke ; What bieng I yes ? How may I get more ? What must I lay out ? What shall I leaue for posterite ? How may I prevent the wrong of mine Aduersarie, how may I returne it ? What answeres shall I make to such allegatiōns ? What entertainment shall I give to such friends ? What courses shall I take in such suits ? In what pastime shall I spend this day, in what the next ? What aduantage shall I reape by this practise ; what losse ? What was sayd, answered, replied, done, followed ?

Exhorting to
the vs of Me-
ditation.

Goodly thoughts , and fitte for Spirituall minds ! Say , there were no other world, how could wee spend our cares otherwise ? Vnto this onely neglect , let vsc ascribe the commonnesse of that Laodicean temper of men, or (if that bee worse) of the dead coldnesse which hath striken the hearts of many, hauing left them nothing but the bodies of men , and vilors of Christians ; to this onely, They have not meditated . It is not more impossible to live without an heart , than to bee devout without Meditation : Would GOD therefore my wordes could be in this (as the wise man saith the wordes of the wise are,) like vnto Gades in the sides of euery Reader, to quicken him vp out of this dull and lazy security , to a chearefull practise of this *Divine Meditation* . Let him curse mee vpon his death bed, if looking backe from thence to the bestowing of his former times , hee acknowledge not these houres placed the most happily in his whole life ; if hee then wish not he had worne out more dayes, in so profitable and heavenly a worke.

A MEDITATION OF DEATH ACCORDING TO THE FORMER RYLES.

The Entrance.



And now, my Soule, that thou hast thought of the end, what can fit thee better then to think of the way? And though the forepart of the way to heauen bee a good life, the latter and more immediate, is death; Shall I call it the way, or the gate of life? sure I am, that by it only, wee passe into that blessednes, whereof we haue so thought, that wee haue found it cannot bee thought of, enough:

The Descriptio.

What then is this Death, but the taking downe of these sticks, wherof this earthly tent is composed? The separation of two great, and old friends, till they meete againe. The gaole-delivery of a long prisoner; our iourney into that other world, for which wee, and this thorowfare were made; our payment of our first debt to Nature, the sleepe of the body, and the awaking of the soule?

The Division.

But least thou shouldest seeme to flatter him whose name and fact hath euer seemed terrible to others, remember that there are two deaths, then one; If the first death bee not so fearefull, as hee is made, (his horror lying more in the conceit of the beholder, then in his owne aspe) surely, the second is not made so fearefull, as he is: No living eye can behold the terrors therof; it is as impossible to see them, as to feel them, and liue: Nothing but a name is common to both; The first hath men, casualties, diseases for his executioners, the second, Diuels: The power of the first is in the graue; the second, in hell; The worst of the first is sensibilitie, the easiest of the second is a perpetuall sense of all the paine, that can make a man exquisitely miserable.

The Causes.

Thou shalt haue no busines, O my soule, with the second death; Thy first resurrection hath secured thee; Thank him that hath redemeed thee, for thy safety. And how can I thank thee enough, O my Sauiour, which hast so mercifully bought off my torment, with thy owne; and hast drunk off that bitter potion of thy fathers wrath, whereof the very taste had bene our death; Yea such is thy mercy, O thou redeemer of men, that thou hast not onely subdued the second death, but reconciled the first; so as thy children taste not at all of the second, & find the first so sweetned to them by thee, that they complaine not of bitterness: It was not thou, O God, that madest death; Our hands are they that were guilty of this euil; Thou sawst all thy work that it was good, we brought forth sin, and sinne brought forth death: To the discharge of thy iustice and mercy, we acknowledg-

acknowledge this miserable conception: and needs must that child be vglie that hath such parents: Certaintly, if Being and Good be (as they are) of an equall extent, then the dissolution of our Being must needs in it selfe be euill: How full of darkenesse and horror then, is the priuation of this vitall light? especially since thy wisdome intended it to the reuenge of sinne, which is no lesse then the violation of an infinite iustice: It was thy iust pleasure to plague vs with this brood of our owne begetting: Behold, that death which was not tilthen, in the world, is now in euery thing: one great conqueror findes it in a state, another findes it in a flye; one findes it in the kirell of a grape; another in the pricke of a thorne; one in the taste of an herbe, another in the smell of a flower; one in a bit of meat, another in a mouthfull of ayre; one in the very sight of a daunger, another in the conceit of what might haue beeene: Nothing in all our life is too little to hide death vnder it: There neede no cords, nor kniues, nor swords, nor pieces; wee haue made our selues as many waies to death, as there are helps of liuing.

But if wee were the authors of our death, it was thou that didst alter it; our disobedience made it, and thy mercy made it not to be euill; It had beeene all one to thee, to haue taken away the very Being of death from thine owne: but thou thoughtest it best, to take away the sting of it onely; as good Physicians when they would apply their Leeches, scourthem with salt and nettles, and when their corrupt blood is voided, employ them to the health of the patient. It is more glory to thee, that thou hast remoued enmyt from this *Esau*, that now hee meets vs with kisses in steede of frownes: and if wee receive a blowe from this rough hand, yet that very stripe is healing. Oh how much more powerfull is thy death, then our sinne? O my sauioour, how hast thou perfumed, and softened this bed of my graue by dying? How can it grieue me to tread in thy steps to glory?

Our sinne made death our last enemy, thy goodnes hath made it the first friend that we meet with, in our passage to another world: For as shee that receiuers vs from the knees of our mother in our first entrance to the light, washeth, cleanseth, dreseth vs, and presents vs to the brest of our nurse, or the armes of our mother, challenges some interest in vs, when wee come to our growth; so death which in our passage to that other life, is the first that receiuers and presents our naked soules to the handes of those Angels, which carie it vp to her glory, cannot but think this office friendly, and meritorious: What if this guide leade my carcasse through corruption and rotteness, when my soule in the very instant of her separation knowes it selfe happy? What if my friendes mourne about my bed, and coffin, when my soule sees the smiling face, and loving imbracements of him that was dead, and is aliue? what care I, who shut these earthen eyes, when death opens the eye of my soule, to see as I am seene? what if my name be forgotten of men, when

The Effects.

The Subject.

I liue aboue with the God of spirits?

If death would be still an enemy, it is the worst part of mee, that he hath any thing to doe withall; the best is aboue his reach, and gaines more then the other can leete: The worst peece of the horror of death is the graue; and set aside infidelitie, what so great miserie is this? That part which is corrupted, feelest it not; that which is free from corruption feelest an abundant recompence, and forelees a ioyfull reparacion: What is here but a iust restitution? We carry heauen and earth wrapt vppe in our bosoms; each part returnes home-ward; And if the exceeding glory of heauen cannot counteruaille the dolesomenesse of the graue, what doe I beleevung? but if the beauty of that celestiall sanctuarie doe more then equallize the horrour of the bottomelesse pit, how can I shrinke at earth like my selfe, when I knowe my glory? And if examples can moue thee any whit, looke behinde thee, O my soule, and see which of the Worthies of that ancient, and later worlde, which of the Patriarks, Kings, Prophets, Apostles, haue not trod in these red steps; where are those millions of generations, which haue hitherto peopled the earth? How many paling-bells hast thou heard for thy known friends? How many sicke beds hast thou visited? How many eyes hast thou seene closed? How many vaine men hast thou seene that haue gone into the field to seeke death, in hope to find an honor as foolish as them-selues: How many poore creatures hast thou mulcted with death for thine owne pleasure? And canst thou hope that God will make a by-way and a postern for thee alone, that thou maiest passe to the next world, not by the gates of death, not by the bottome of the graue?

The Adjunct.

What then doest thou feare, O my soule? There are but two stages of death, the bed, and the graue; This latter, if it haue senslesnesse, yet it hath rest; The former, if it haue paine, yet it hath speedinesse; and when it lights vpon a faithfull heart, meets with many and strong antidotes of comfort: The euill that is ever in motion is not fearfull? That which both time, and eternitie finde standing where it was, is worthie of terror: well may those tremble at death, which find more distresse within, then without, whose consciences are more sick, and nearer to death, then their bodies: It was thy fathers wrath that did so terrifie thy soule, O my Sauiour, that it put thy body into a bloody sweat. The mention and thought of thy death ended in a Psalme, but this began in an agonie: Then didst thou sweat out my feares; The power of that agony doth more comfort all thine, then the Angels could comfort thee; That very voyce deserued an eternall separation of horrour from death, where thou saydst, *My God, my God, why hast thou forsaken mee?* Thou hadst not complained of being left, if thou wouldest haue any of thine left destitute of comfort, in their parting. I knowe not whome I can feare, while I knowe whome I haue beleeuued;

beleaved; how can I be discouraged with the sight of my losse, when I see so cleare an aduantage?

What discomfort is this, to leaue a frayle body, to bee ioyned vnto a glorious head? To forsake vaine pleasures, fallehonours, bootelesse hopes, vnlatysing wealth, stormie contentments, sinnefull men, perilous tentations, a sea of troubles, a gallie of seruitude, an evill world, and a consuming life, for freedom, rest, happiness, eternitie; And if thou wert sentenced, O my soule, to liue a thousand yeares in this bodie, with these infirmities, how wouldest thou bee wearie, nor of being onely, but of complaining. Whiles, ere the first hundred, I should bee a childe; ere the second, a beast; a stone, ere the third; and therefore should bee so farre from finding pleasure in my continuance, that I should not haue sense enough left, to feele my selfe miserable; And when I am once gone, what difference is there, betwixt the agedest of the first Patriarks, and mee, and the childe, that did but liue to be borne, saue onely in what was; and that which was, is not. And if this body had no weakenesse, to make my life tedious, yet what a torment is it, that while I liue, I must sinne; Alasse, my soule, euery one of thy knowne sinnes, is not a disease, but a death: What an enemie art thou to thy selfe, if thou canst not be content, that one bodily death should excuse thee from many spirituall; to cast off thy body, that thou maiest be stripped of the ragges, yea the fetters of thy sinne, and clothed with the robes of glory: Yet these teartmes are too hard; Thou shalt not be cast off, O my body: rather thou shalt be put to making; this change is no lesse happie for thee, then for thy partner. This very skinne of thine, which is now tawny, and wrinkled, shall once shine; this earth shall be heauen, this dust shall be glorious. These eyes, that are now wearie of being witnesses of thy sinnes and miseries, shall then neuer bee wearie of seeing the beauty of thy Sauiour, and thine owne in his: These eares, that have beene now tormented with the impious tonges of men, shall first heare the voyce of the Sounce of God, and then the voyces of Saints, and Angels in their songs of Alleluiah. And this tongue that now complaines of miseries, and feares, shall then beare a part in that divine harmony.

In the meane time, thou shalt but sleepe in this bed of earth; hee that hath tryed the worst of death, hath called it no worse; very heathens haue teameid them cozens; and it is no vnusuall thing for cozens of blood, to carry both the same names, and features: Hast thou wond, O my body, when the day hath wearied thee, to lye downe vnwillingly to thy rest? behold in this sleepe there is more quietnesse, more pleasure of visions, more certaintie of waking, more checrefulness in rising: why then art thou loath to think of laying off thy rags, and reposing thy selfe; why art thou like a child, vnwilling to go to bed? Hast thou euer

The Contrary.

The Comparisons.

A Meditation

uer seene any bird, which when the cage hath beene opened, would rather sit still, and sing within her grates, then fly forth vnto her freedome in the woods? Hast thou euer seene any prisoner, in loue with his bolts, and fetters? Did the chiefe of the Apostles, when the Angell of God shined in his Iayle, and strooke him on the side, and loosed his two chaynes, and bad him, Arise quickly, and opened both the wooden, and iron gate, say, What, so soone? yet, a little sleepe? What madnesse had it beene, rather to slumber betwixt his two keepers, then to follow the Angell of God into liberty? Hast thou euer seene any mariner that hath saluted the sea with songs, and the hauen with teares? What shall I say to this diffidence, O my soule, that thou art vnwilling to thiake of rest after thy toyle, of freedome after thy durance, of the hauen after an vnquiet and tempestuous passage? How many are there that seeke death, and cannot finde it? merely out of the irksomnesse of life: Hath it found thee, and offered thee better conditions, not of immunitie from euils, but of possession of more good, then thou canst thinke, and wouldest thou now fly from happiness, to be ridde of it?

The Names.

What? Is it a name that troubles thee? what if men would call sleep death, wouldest thou bee afraid to close thine eyes? what hurt is it then, if hee that sent the first sleepe vpon man, whilst he made him an helper, send this last and soundest sleep vpon me, whiles he prepares my soule for a glorious spouse to himselfe. It is but a parting, which we call death; as two friends, when they haue led each other on the way, shake handes till they retarne from their iourney: If either could miscarie, there were cause of sorrow; now, they are more sure of a meeting, then of a parture; what folly is it, not to be content to redeeme the vnspakable gain of so deare a friend, with a little intermission of enjoying him? He will returne laden with the riches of heauen, and will fetch his old partner to the participation of this glorious wealth: Goe then my soule, to this sure and gainfull traffique, and leaue my other halfe in an harbor as safte, tho not so blessed; yet so shalt thou be separated, that my very dust shall be vniited to thee still, and to my Sauour in thee.

The Testimo-nies.

Vert thou vnwilling at the command of thy creator, to ioyne thy selfe at the first, with this body of mine? why art thou then loath to part with that, which thou hast found, though intire, yet troublesome? Doest thou not hear Salomon say, *The day of death is better then the day of thy birth;* doest thou not beleue him, or art thou in loue with the worse, and displeased with the better? If any man could haue found a life worthy to be preferred vnto death, so great a King must needs haue don it; now in his very throne, he cōmends his coffin: yea, what wilt thou say to those heathens, that haue mourned at the birth, & feasted at the death of their chil-drē? They knew the miseries of living as wel as thou, the happines of dying they could not know; & if they rcioiced out of a cōceit of ceasing to be

be miserable; how shouldst thou cheer thy selfe in an expectation, yea an assurance of being happy? Hee that is the Lord of life, and tryed what it was to dye, hath proclaimed them blessed that die in the Lord; Those are blessed I know, that live in him, but they rest not from their labours; Toyle and sorrow is between them, and a perfect inioying of that blessednes, which now they possesse only in hope and inchoation; when death hath added rest, their happiness is finished.

O death, how sweet is that rest wherewith thou refreshest the weary pilgrims of this vale of mortallitie? How pleasant is thy face to those eyes, that have acquainted themselves with the sight of it, which to strangers is grim, and gastly? How worthy art thou to be welcome vnto those that know whence thou art, and whether thou rendest? who that knowes thee can fear thee? who that is not all nature, would rather hide himselfe amongst the baggage of this vile life, then follow thee to a crowne? what indifferent iudge that should see life painted ouer, with vaine semblances of pleasures, attended with troupes of sorowes, on the one side, and on the other with vncertainty of continuance, and certaintie of dissolution; and then should turne his eyes vnto death, and see her blacke, but comely, attended on the one hand with a momentany paine, with eternitie of glory on the other, would not say, out of choice, that which the Prophet said out of passion; *It is better for mee to dye then to live.*

But, Oh my soule, what ailes thee to bee thus suddenly backward, and fearfull? No heart hath more freely discoursed of death, in speculation; no tongue hath more extolled it in absenco. And now, that it is comming to thy beds-side, and bath drawne thy curtaines, and takes thee by the hand, and offers thee seruice, thou shrinkest inward, and by the paleness of thy face, and wildnesse of thine eye bewraiest an amazement at the presence of such a guest. That face, which was so familiar to thy thoughts, is now unwelcome to thine eyes; I am ashamed of this weak irresolution. Whithero haue tended all thy serious meditations? what hath Christianitie done to thee, if thy feares be still heathenish? Is this thine imitation of so many worthie saints of God, whomie thou hast seene intertaine the violentest deathes with smiles and songs? Is this the fruit of thy long, and frequent instruction? Diddest thou thinke death would haue been content with words? didst thou hope it would suffice thee to talke, while all other suffer? Where is thy faith? Yea, where art thou thy selfe, O my soule? Is heauen worthy of no more thankes, no more ioy? Shall hereticks, shall pagans give death a better welcome, then thou? Hath thy maker, thy redeemer sent for thee, and art thou loath to go? hath hee sent for thee, to putt thee in possession of that glorious inheritance, which thy wardshippe hath cheerfully expected, and art thou loath to go? Hatch God with this sergeant of his, sent his Angels to fetch thee, and art thou loath to go? Rouze vp thy selfe

The last of our
Meditation.

The Com-
plaint.

A Meditation

for shame, ô my soule : and if euer thou hast truely beleued, shake off this unchristian diffidence and addresse thy selfe joyfully for thy glory.

The Wish.

Yea, ô my Lord, it is thou, that must raise vp this faint and drooping heart of mine; thou onely canst ridde mee of this weake and cowardly distrust; Thou that sendest for my soule, canst prepare it for thy selfe; thou only canst make thy messenger welcome to me. Oh that I could but see thy face, through death ! Oh that I could see death, not as it was, but as thou hast made it ; Oh that I could hartily pledge thee, my Sauiour, in this cup, that so I might drinke new wine with thee, in thy fathers Kingdom.

The Confession.

But alasse, O my God, nature is strong and weake in mee, at once : I cannot wish to welcome death, as it is worthie; when I looked for most courage, I finde strongest temptations : I see & confess, that when I am my selfe, thou hast no such coward as I : Let me alone, and I shall shame that name of thine, which I haue professed: Every secure worldling shall laugh at my feebenes. O God were thy Martyrs thus haled to their stakes, might not they haue beeene loosed from their racks, and chose to die in those tortures? Let it be no shame for thy scruant, to take vp that complaint, which thou mad'st of thy better attendants; *The spirit is willing, but the flesh is weake.*

The Petition
and enforce-
ment.

Oh thou God of spirits, that hast coupled these two together, unite them in a desire of their dissolution; weaken this flesh to receiue, and encourage this spirit either to desire, or to contemne death ; and now as I grow nicerer to my home, let mee increase in the sense of my ioyes: I am thine, saue me, O Lord; It was thou that didst put such courage into thine ancien, and late witnessses, that they either invited, or challenged death; and held their persecutors their best friends, for letting them loose from these gyues of flesh . I knowe thine hand is not shorued; Neither any of them hath received more proofes of thy former mercies; Oh let thy goodnesse enable me to reach them in the comfortable stedynesse of my passage: Doe but draw this vaile a little, that I may see my glory, and I cannot but be inflamed with the desire of it: It was not I, that either made this body for the earth, or this soule for my body, or this heauen for my soule, or this glory of heauen, or this entrance into glory : All is thine owne worke; Oh perfect what thou hast begun, that thy praise, and my happiness may be consummate at once:

The assurance
or Confidence.

Yea, O my soule, what need'st thou wish the God of mercies to bee tender of his owne honour? Art thou not a member of that body, whereof thy Sauiour is the head ? canst thou drowne, when thy head is aboue? was it not for thee, that hee triumpht ouer death? Is there any feare in a foiled adversarie? Oh my redeemer, I haue already ouercomme in thee: how can I miscarie in my selfe? O my soule, thou hast marched valiantly! Behold, the damosels of that heauenly Jerusalem come

come forth with timbrels and harpes to meet thee, and to applaud thy
successe : And now, there remaines nothing for thee, but a crowne of
righteousnesse, which that righteous iudge shall give thee, at that day :
Oh death where is thy sting ! Oh graue where is thy victory ?

Returne now vnto thy rest, O my soule ; for the Lord hath beene
beneficiall vnto thee. O Lord God the strength of my saluation, thou
hast covered my head in the day of battell : O my God, and King, I
will extoll thee, and will blesse thy name for euer, and euer. I will
blesse thee dayly, and praise thy name for euer and euer. Great is
the Lord, and most worthy to bee praised, and his greatness
is incomprehensible : I will meditate of the beautie of
thy glorious maiesty, and thy wonderfull
workes : *Hosanna, thou that dwellest*
in the highest heauens
Amen.

The Thanksgiving.

FINIS.





HOLY OBSERVA- TIONS.

LIB. I.

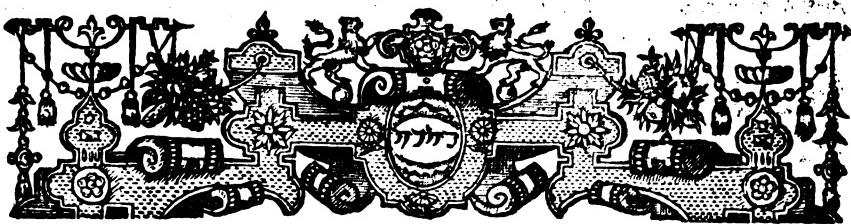
By Ios. Hall.



AT LONDON,
Printed by Humphrey Lownes, for Samuel
Macham. 1614



Journal des débats politiques et littéraires



TO THE RIGHT HO
NORABLE, EDWARD LORD
DENNIE, BARON OF
WALTHAM, MY MOST
bountifull Patron; Grace,
and Peace.

Right Honourable:



His aduantage a scholar hath above others, that he cannot be idle, and that he can worke without instruments. For, the mind inured to contemplation will set it selfe on worke, when other occasions faile: and hath no more power not to studie shen the eye which is open, hath not to see something; n which busines s it carries about his owne Library, neither can complaine to want books while it enjoyeth it selfe.

I could not then neglect the commoditie of this plentifull leasure in my so easie attendance here; but (though besides my course, and without the help of others writings) must needs busie my selfe in such thoughts as I haue here given account of, to your Lordship: such as I hope shall not be unprofitable, nor unwell come to their Patron, & their Readers. I send them forth from hence, under your honorable name; to shew you that no absence, no imployment can make me forget my due respect to your Lordship: to whome (next under my gracious Master) I haue deservedly bequeathed my selfe and my indeauours. Your goodnessse hath not wront to magnifie it selfe more in giving then in receiuing such like holy presents: the knowledge whereof hath intituled you to more labours of this nature (if I haue numbred aright) then any of your Peeres. I misdoubt not either your acceptation, or their vse. That G O D, who hath above all his other fauours giuen your Lordshippe, even in these carelesse times, an heart truely religious, give you an happy increase of all his heauen-

ly

The Epistle Dedicatory.

*ly graces by my unworthe service. To his gracious care I dayly commend your Lordshippe with my honourable Lady; wishing you both, all that little
joy earth can affoord you, and fulnesse of glory above.*

Non-such. July. 3.

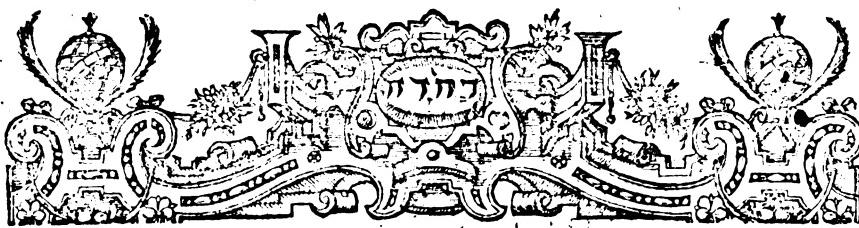
Your Lo:

Most humbly deuoted,
for euer,

In all duty and
obseruance,

Ios. HALL.





H O L Y O B S E R V A T I O N S.



S there is nothing sooner dry then a tear; so there is nothing sooner out of season then worldly sorrow: which if it bee fresh and still bleeding, findes some to comfort and pity it; if stale and skinned outer with time, is rather entertained with smiles, then commiseration: But the sorrow of repentance comes never out of time. All men are alike vnto that eternitie, whereto wee make our spirituall mones: That which is past, that which is future, are both present with him. It is neither weake nor vncomely, for an old man to weepe for the sinnes of his youth. Those teares can never be shed either too soone, or too late.

2.

Some men liue to bee their owne executors for their good name; which they see (not honestly) buried, before themselves die: Some other of great place, and ill desert, part with their good name and breath, at once. There is scarce a vicious man whose name is not rotten before his carcasse. Contrarily, the good mans name is oft times the heire to his life; either born after the death of the parent, for that entie would not suffer it to come forth before: or perhaps so well growen vp in his life time, that the hope thereof is the staffe of his age, and ioy of his death. A wicked mans name may be feared a while; soone after, it is either forgotten or cursed: The goods mans either sleepeth with his body in peace, or waketh (as his soule) in glory.

S

Oft

Oft times those which show much valour while there is equall possibility of life, when they see a present necessity of death, are found most shamefully timorous. Their courage was before grounded vpon hope: that cut off, leaves them at once desperate and cowardly: whereas men of feebler spirits meeet more cheeresfully with death; because though their courage be lesse, yet their expectation was more.

I haue seldome seen the sonne of an excellent and famous man, excellent: But, that an ill bird hath an illegge, is not rare; children possesing as the bodily diseases, so the vices of their Parents. Vertue is not propagated: Vice is; euen in them which haue it not raigning in them selues: The grain is sowne pure, but comes vp with chaffe and husk. Hast thou a good sonne? He is Gods, not thine. Is he euill? Nothing but his sin is thine: Help by thy praiers and indeauours to take away that which thou hast given him, and to obtain from God that which thou hast, & canst not give: Els thou maist name him a possession; but thou shalt find him a losse.

These things be comely and pleasant to see; and worthy of honour from the beholder: A yong Saint, an old Martyr, a religious Souldier, a confesonable Statesman, a great man curteous, a learned man humble, a silent woman, a child vnderstanding the eie of his parent, a mery companion without vanitie, a friend not changed with honour, a sicke man cheerfull, a soule departing with comfort and assurance.

I haue oft obserued in merry meetings solemnly made, that somewhat hath fallen out crosse, either in the time, or immediatly vpon it; to season (as I thinke) our immoderation in desiring or inioyng our friendes: and againe, events suspected, haue proued ever best; God herein blessing our awfull submission with good success. In all these humane things, indifference is safe. Let thy doubts be euer equall to thy desires: so thy disappointment shall not be grieuous, because thy expectation was not peremptory.

7 You

You shall rarely finde a man eminent in sundry faculties of minde, or sundry manuarie trades. If his memory be excellent, his fantasie is but dull: if his fancie be busie and quicke, his iudgement is but shallow: If his iudgement be deepe, his vterance is harsh: which also holds no lesse in the actiuities of the hand. And, if it happen that one man be qualified with skill of diuers trades, and practise this varietie, you shall seldome finde such one thriving in his estate: with spirituall giftes it is other wile; which are so chained together, that who excels in one hath some eminencie in more, yea in all. Looke vpon faith: shee is attended with a Beuie of Graces: Hee that beleuees, cannot but haue hope: if hope, patience. Hee that beleuees and hopes, must needs finde ioy in God: if ioy, loue of God; he that loues God, cannot but loue his brother: his loue to God breedes pietie and care to please, sorrow for offending, fear to offend. His loue to men, fidelitie and Christian beneficence: vices are seldome single; but vertues go euer in troupes: they goe so thicke, that sometimes some are hid in the croud; which yet are, but appeare not: They may be shut out from sight; they cannot be seuered.

The Heauen euer moues, and yet is the place of our rest: Earth euer rests, and yet is the place of our trouble: Outwarde motion can be no enemy to inward rest; as outward rest may well stand with inward vnquietnesse.

None liue so ill, but they content themselues in somewhat: Euen the begger likcs the lme of his dish. It is a rare cuill that hath not something to sweeten ir, either in sense, or in hope: Otherwise men would grow desperate, mutinous, envious of others, wcarie of themselues. The beter that thing is wherein we place our comfort, the happier wee liue: and the more wee loue good things, the better they are to vs. The worldlings comfort, though it bee good to him because hee loues it; yet because it is not absolutely and eternally good, it failes him: wherein the Christian hath iust aduantage of him, while hee hath all the same causes of ioy refined and exalted; Besides more and higher, which the other knowes not of. The worldling laughes more, but the Christian is more delighted. These two are easilly seuered: Thou seest a

Holy Observations.

goodly picture, or an heape of thy gould: thou laughest not, yet thy delight is morethen a iest that shaketh thy spleene: As grieve, so ioy is not lesse when it is least expressed.

IO

I haue seen the worst natures, and most depraved minds not affecting all sinnes: but still some they haue condemned in others, and abhorred in themselues: One exclaimes on covetousnes, yet he can too well abide riotous good fellowshippe: Another inueighes against drunkennesse and excesse, nor caring how cruell hee be in usurrie and oppression. One cannot endure a rough and quarrelous disposition, yet giues him selfe ouer to vncleane and lasciuious courses: Another hates all wrongs, saue wrong to God. One is a ciuill Atheist, another a religiouse Usurper, a third an honest Drunkarde, a fourth an unchaste Iusticer, a fist a chaste Quarreler. I know not whether every diuell excell in all sins: I am sure some of them haue denomination from some sinnes more speciall. Let no man applaude himselfe for those sinnes hee wanteth, but condemne himselfe rather for that sinne hee hath. Thou censurdest another mans sinne, he thinke; God curseth both.

II

Gould is the heaviest of all metals: It is no wonder that the rich man is vsually carried downward to his place. It is hard for the soule, clogged with many weighes, to ascend to heaven: It must bee a strong and nimble soule that can carry vp it selfe, and such a lode; yet Adam and Noah flew vp thither with the double Monarchie of the world; the Patriarkes with much wealth, many holy Kings with massie Crownes and Scepters. The burden of covetous desires is more heauy to an empty soule then much treasure to the full. Our affections give poise or lightenes to earthly things. Either abate of thy lode if thou find it too pressing, whether by having lesse, or louing lesse: or adde to thy strength and actiuitie, that thou maiest yet ascend. It is more commendable, by how much more harde, to climbe into heauen with a burden.

A Christian in all his waies must haue three guides: Truth, Chariti, Wisedome: Truth to goe before him; Charity and Wisedome on either hand. If any of the three be absent, he walks amisse. I haue seen some doc-

doe hurt by following a truth vncharitably. And others while they would salue vp an errour with loue; haue failed in their wisdome, and offended against iustice. A charitable vntruth, and an vncharitable truth, and an vnwise menaging of truth or loue, are all to be carefully auoyded of him that would goe with a right foot in the narrow way.

13

God brought man forth at first, not into a wildernesse, but a Garden; yet then hee expected the best seruice of him. I neuer finde that he delights in the miserie, but in the prosperitie of his seruants. Chcerfullnesse pleases him better then a deiected and dull heauinessse of heart. If wee can be good with pleasure hee grudgeth not our ioy: If not, it is best to stint our selues; not for that these comforts are not good, but because our hearts are euill: faulting not their nature, but our vse and corruption.

14.

The homeliest seruice that wee doe in an honest calling, tho it be but but to plow, or digge, if done in obedience, and conscience of Gods commandement, is crowned with an ample reward; whereas the best works for their kinde (preaching, praying, offering euangelicall sacrifices) if without respect of Gods iniunction and glory, are loded with curses: God loueth aduerses; and cares not how good, but how well.

15

The goulden infancie of some hath proceeded to a brazen youth, and ended in a leaden age: All humane maturities haue their period: Only grace hath none. I durst neuer lay too much hope on the forward beginnings of wit and memory, which haue beeene applauded in chil-dren. I knewe they could but attaine their vigor; and that if sooner, no whit the better: for the earlier is their perfection of wisdome, the longer shall bee their wilesse age. Seasonableness is best in all these things which haue their ripenesse and decay. Wee can neuer hope too much of the timely blossomes of grace, whose spring is perpetuall, and whose haruest begins with our end.

S 3

16 A

A man must give thankes for somewhat which hee may not pray for. It hath beeene sayde of Courtiers, that they must receiue iniuries and give thankes. God cannot wrong his, but he will crosse them ; those crosses are beneficiall ; all benefits challenge thankes ; Yet I haue read that Gods children haue with condition prayed against them, neuer for them. In good things wee pray both for them, and their good vse : in euill, for their good vse, not themselves ; Yet we must giue shanks for both. For there is no euill of paine which God doth not ; nothing that God doth, is not good ; no good thing but is worthy of thankes.

One halfe of the world knowes not how the other liues : and therfore the better sort pitie not the distressed ; and the miserable enuie not those which fare better, because they know it not. Each man judges of others condition, by his owne. The worst sort would be too much discontented, if they saw how far more pleasant the life of others is : And if the better sort (such wee call those which are greater) could looke downe to the infinite miseries of inferiours, it would make them either miserable in compassion, or proud in conceit. It is good, sometimes, for the delicate rich man to looke into the poore mans cupboard : and seeing God in mercie giues him not to knowe their sorrowe by experience, to knowe it yet in speculation : This shall teach him more thankes to God, more mercie to men, more contentement in himselfe.

Such as a mans prayer is for another, it shall be in time of his extremitie for himselfe : For though hee loue himselfe more then others, yet his apprehension of God is alike for both. Such as his prayer is in a former extremitie, it shall be also in death : this way, wee may haue expe-rience euen of a thing future : If God haue beeene farre off from thee in a fit of thine ordinary sickness, feare lest hee will not be neerer thee in thy last : what differs that from this, but in time ? Correct thy dulnes vpon former proofes : or else at last thy deuotion shall want life before thy body.

19

Those that come to their meate as to a medicine (as *Augustine* reports of himselfe) liue in an austere and Christian temper, and shall be sure not to ioy too much in the creature, nor to abuse themselves: Those that come to their medicine as to meat, shall be sure to liue miserably and die soone: To come to meate as meat, if without a gluttonous appetite and palate, is allowed to Christians: To come to meat as to a sacrifice vnto the belly, is a most base and brutish idolatrie.

20

The worst that euer were, even *Cain* and *Iudas*, haue had some fau-tors that haue honoured them for Saints: And the Serpent that beguiled our first Parents, bath in that name had diuine honour and thanks. Neuer any man trod so perilous and deepe steppes, but some haue followed, and admired him. Each master of heretic hath found some cli-ents; even hee, that taught all mens opinions were true: Againe, no man hath beeene so exquisite, but some haue detraeted from him, euen in those qualities which haue seemed most worthie of wonder to others. A man shall bee sure to bee backed by some, either in good or euill, and by some sholdred in both. It is good for a man not to stand vpon his Abberters, but his quarell; and not to depende vpon others, but himselfe.

21

We see thousands of Creatures die for our vse, and neuer do so much as pittie them: why doe we thinke much to die once for God? They are not ours so much as wee are his; nor our pleasure so much to vs as his glory to him: their lives are lost to vs, ours but changed to him.

22

Much ornament is no good signe: Painting of the face argues an ill complexion of bodie, a worse minde. Truth hath a face both honest and comely, and lookest best in her owne colours: but, aboue all, diuine truth is most faire, and most scorneth to borrow beautie of mans wit or tongue: she louereth to come forth in her native grace like a princely

ly Matrone; and counts it the greatest indignity, to bee dallied with as a wanton Strumpet: Shee lookes to command reurence, not pleasure: she would be kneeled to, not laughed at; To pranke her vppe in vaine dresses and fashions, or to sport with her in a light and youthfull manner, is most abhorring from her nature: they knowe her not, that give her such entertainment; and shall first knowe her angry, when they doe knowe her. Againe; she would be plaine, but not base, not fluttish: Shee would be clad, not garishly, yet not in ragges: She likes as little to be set out by a base foile, as to seeme credited with gay colours. It is no small wisdome to know her iust guise, but more to follow it; and so to keepe the mean, that while we please her, we discontent not the beholders.

23

In wordly carriage so much is a man made of, as he takes vpon himselfe: but such is Gods blessing vpon true humilitie, that it still procureth reurence. I never saw Christian lesse honoured for a wise neglect of himselfe: If our deiectio[n] proceede from the conscience of our want, it is po[s]sible we shalld be as little esteemed of others, as of our selues: But if wee haue true graces, and prize them not at the highest; othes shall value both them vs, and vs for them, and with vsurie giue vs that honour we withheld modestly from our selues.

24

Hee, that takes his full liberty in what he may, shall repent him: how much more in what he shalld not? I never read of Christian that repented him of too little worldly delight. The surest course I haue still found in all earthly pleasures, To rise with an appetit, and to be satisfied with a little.

25

There is a time when Kings goe not forth to warfare: our spirituall warre admits no intermission: it knowes no night, no winter, abides no peace, no truce. This calls vs not into a garrison, where we may haue ease and respite, but into pitched fieldes continually: wee see our enemies in the face alwaies, and are alwaies seen and assalted: euer resisting, euer defendinge, receiuing and returning blowes. If either we be negligent or weary, we die: what other hope is there while one fights, and the other standes still? Wee can never haue safetie and peace, but in victory.

There

There must our resistance be courageous and constant, where both yeelding is death, and all treaties of peace mortall.

26

Neutrality in things good or euill is both odious, and prejudicial; but in matters of an indifferent nature is safe and commendable: Herein taking of parts, maketh sides, and breaketh vnitie. In an vnjust cause of separation, hee that sauoureth both parts, may perhaps haue least loue of either side: but hath most charite in himselfe.

27

Nothing is more absurd then that Epicurean resolution, Let vs eat and drinke, to morrow wee shall die: As if wee were made onely for the paunch, and liued that wee might liue: yet there was never any naturall man found sauour in that meate which he knew should be his last: whereas they should say; Let vs fast and pray, to morrow wee shall die: For, to what purpose is the body strengthned, that it may perish? whose greater strength makes our death more violent. No man bestowes a costly roof on a ruinous tenement: That mans end is easie and happy, whom death findes with a weake body, and a strong soule.

28

Sometime, even things in themselues naturally good, are to be refused for those, which (being euill) may be an occasion to a greater good. Life is in it selfe good, and death euill: Else *David*, *Elias*, and many excellent Martyrs would not haue fled, to hold life and auoid death; Nor *Ezechiah* haue prayed for it, nor our Sauiour haue bidden vs to flee for it, nor God promised it to his for a reward; yet if in some cases we hate not life, we loue not God, nor our soules. Herein, as much as in anything, the perversenesse of our nature appears, that we wish death, or loue life ypon wrong causes: wee would liue for pleasure, or we would die for paine; *Job* for his sores, *Elias* for his persecution, *Iames* for his gourd would presently die, and will needs out-face God that it is better for him to die then to liue: wherein we are like to garrison-souldiers, that while they liue within safe walles, and shew themselves once a day rather for ceremony and pompe, then need of danger, like warfare well enough; but if once called forth to the field, they wish themselues at home.

29 Not

Nor onely the least but the worst is euer in the bottome: what should God doe with the dregges of our age? when sinne will admitt thee his Clyent no longer, then God shall bee beholden to thee for thy seruice: Thus is God dealt-with in all other offrings; The worst and least sheafe must bee Gods Tenth: The deformedst or simplest of our Children, must bee Gods Ministers: The vncleanlyest and most carelesse house, must be Gods Temple; the idlest and sleepiest houres of the day, must be reserued for our prayers; The worst part of our age, for Deuotion. Wee would haue God giue vs still of the best, and are ready to murmur at every little euill he sends vs: Yet nothing is bad enough for him, of whom we receiuie all. Nature condemns this inequality: and tells vs, that he which is the author of good, should haue the best; and hee which gives all should haue his choice.

When wee goe about an euill busynesse, it is strange how ready the diuell is to set vs forward; how carefull, that we should want no furtherances: So that if a man would be lewdly wittie, he shal be sure to be furnished with store of profane iests, wherein a loose heart hath double aduantage of the consonable. If hee would bee voluptuous, hee shall want neither obiects nor opportunities. The currant passage of ill enterprizes is so far from giuing cause of incouragement, that it should iustly fright a man to looke back to the author; and to consider that he therefore goes fast, because the Diuell drives him.

In the choice of companions for our conuersation, it is good dealing with men of good natures: for tho grace exerciseth her power in bridling nature, yet (sith we are still men, at the best) some swinge shee will haue in the most mortified. Austericie, sullennesse, or strangenesse of disposition, and whatsoeuer qualities may make a man vn sociable, cleave faster to our naturé, then those which are morally euil. True Christian loue may be separated from acquaintance, and acquaintance from intrenesse: These are not qualities to hinder our loue, but our familiaritie.

32

Ignorance as it makes bold, intruding men carelesly into vnknown dangers; so also it makes men oft-times causelessly fearfull. Herod feared Christs comming, because hee mistooke it: If that Tyrant had knowne the manner of his spirituall regiment, hee had spared both his owne fright and the blood of others. And hence it is that wee feare Death, because wee are not acquainted with the vertue of it. Nothing but innocencie and knowledge can giue sound confidence to the heart.

33

Where are diuers opinions, they may bee all false; there can bee but one true: and that one Truth oft-times must be fetcht by piece-meale out of diuers branches of contrarie opinions. For, it falleth out not sel-dom, that Truth is through ignorance or rash vchenemy, scattered into sundry parts; and, like to a little siluer melted amongst the ruines of a burnt house, must be tried out from heapes of much superfluous ashes. There is much paines in the search of it; much skill in finding it: the value of it once found, requites the cost of both.

34

Affectation of superfluitie, is in all things a signe of weaknesse: As, in wordes hee that vseth circumlocutions to expresse himselfe, shovves want of memory, and want of proper speech: And much talke argues a braine feeble and distempered: what good can any earthly thing yeld vs beside his vse? and what is it but vanitie, to affect that which doth vs no good? and what vse is in that which is superfluous? It is a great skill to know what is enough, and great wisdome to care for no more.

35

Good things, which in absence were desired, now offering themselues to our presence, are scarce intretained; or at least not without our purposed cheerefulnessse. Christs comming to vs and our going to him, are in our profession well esteemed, much wished: But when hee singlenth vs out by a direct message of death, or by some fearfull signe, giueth likeli-hooде of a present returne, wee are as much affected with feare, as before

before with desire. All changes, although to the better, are trouble some for the time, vntill our settling: There is no remedie hereof but inward preuention: Our mind must change, before our estate be changed..

36

Those are greatest enimies to religion, that are not most irreligious. Atheistes, tho in themselves they bee the worst, yet are seldom found hottie Persecuters of others: whereas those which in some one fundamentall poynt be hereticall, are commonly most violent in oppositions. One hurts by secret infection, the other by open resistance: One is carelesse of all trueth, the other vehement for some vntrueth. An Atheist is worthie of more hatred, an Heretique of more feare; both, of auoidance.

37

Waies if neuer vsed, cannot but bee faire; if much vsed, are made commodiously passable; if before oft vsed, and now seldom, they become deep and dangerous. If the heart be not at all inured to meditation, it findeth no fault with it selfe; nor for that it is innocent, but secure; It often, it findeth comfortable passage for his thoughts; If rarely, and with intermission, tedious and troublesome. In things of this nature, we onely escape complaint, if wee vs them either alwaies or neuer.

38

Our sensuall hand holds fast what soeuer delight it apprehendeth: our spiritual hand easily remitteth; because appetite is stronger in vs then grace: whence it is, that we so hardly deliuier our selues of earthly pleasures, which we haue once intartained; and with such difficulty draw our selues to a constant course of saith, hope, and spirituall ioy, or to the renued acts of them once intermitted. Age is naturally weake, and youth vigorous; but in vs the old man is strong, the new faint and feeble: the fault is not in grace, but in vs: Faith doth not want strength, but we want faith.

39

It is not good in worldly estates for a man to make himselfe necessary. For hereupon he is both more toyled, and more suspected: but in the

the sacred Common-wealth of the Church, a man cannot be engaged too deeply by his seruice : The ambition of spirituall well-doing , breeds no danger. He that doth best, and may worst be spared, is happiest.

40

It was a fit comparison of worldly cares, to thornes : For, as they choak the wort: so they pricke our loules : Neither the wort can grow vp amongst them, nor the heart can rest vpon them : Neither body nor soule can finde case while they are within, or close to vs : Spirituall cares are as sharpe ; but more profitable: they paine vs, but leue the soule better. They breake our sleepe, but for a sweeter rest : wee are not well but either while wee haue them, or after wee haue had them. It is as impossible to haue spirituall health without these, as to haue bodily strength with the other.

41

In temporall good things, it is best to live in doubt ; not making full account of that, which wee hold in so weake a tenure. In spirituall, with confidence ; not fearing that which is warranted to vs by an infallible promise and sure earnest. Hee lives more contentedly, that is most secure for this world, most resolute for the other.

42

God hath in nature given euerie man inclinations to some one particular calling ; which if hee followes, hee excelleth in the same, hee proues a non-proficiente, and changeable : But all mens natures are equally indispole to grace, and to the common vocation of Christianity : wee are all born heathens. To doe well, nature must in the first be obserued and followed, in the other crossed and overcome.

43

Good-man is a title given to the lowest ; wheras all Titles of Greatnesse, Worshipp, Honor, are obserued and attributed with choice. The speech of the World bewrayes their minde, and shewes the common estimation of goodness compared with other qualities. The World therefore is an ill Herald, and vriskifull in the true stiles : It were hapie

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that goodness were so common; and prie that it either should not stand with greatness, or not bee preferred to it.

44

Amongst all actions Satan is euer busiest in the best, and most in the best part of the best; as in the ende of Prayer when the hart shoulde clothe vp it selfe with most comfort. He never feares vs, but when wee are well employed: and the more likelyhood he sees of our profit, the more is his enuie and labour to distract vs. We shoulde loue our selues, as much as bee hates vs: and therefore striue so much the more towards our good, as his malice striueth to intercept it. Wee doe nothing, if wee contend not, when wee are resisted. The good soule is euer in contradiction; denying what is graunted, and contending for that which is denied; suspecting when it is gayne-saide, and fearing libertie.

45

God forewarnes ere hee try, because hee would bee preuented: Satan steales vpon vs suddenly by temptations, because hee would foile vs. If we relent not vpon Gods premonition, and meet not the lingring pale of his punishments to forestall them, hee punishesth more by how moch his warning was more euident & more large; Gods tryals must be met when they come: Satans must bee seene before they come; and if wee be not arm'd ere we be assaultid, wee shall be soyled ere we can be arm'd.

46

It is not good to bee continuall in denunciation of judgement: The noyse, to which wee are accustomed (tho loud) wakes vs not; whereas a lesse if vnusuall stirreth vs: The next waye to make threatnings contemned, is to make them common. It is a profitable rod that strikes sparingly, and frights somwhat oftner then it smiteth.

47

Want of vs causeth disabilitie, and custome perfection. Those that haue not vsed to praine in their closet, cannot praine in publicke, but coldely and in forme. Hee that discontinues meditation shall bee long in recovering; whereas the man inured to these exercises (who is not dressed till hee haue prained, nor hath supped till hee haue meditated) dooth

dooch both thele well, and with easie. Hee, that intermittes good duties, incurres a double losse: of the blessing that followeth good; of the facultie of dooing it.

48

Christianitie is both an easie yoke, and an hard; hard to take vp, easier to beare when once taken. The heart requires much labour, ere it can be induced to stoope vnder it; and finds as much contentment when it hath stooped. The worldling thinks Religion seruility: but, the Christian knowes whose slauke hee was, till hee entred into this seruice; and that no bondage can bee so euill, as freedome from these bondes.

49

It is a woonder how full of shifthes Nature is; Ready to turne ouer all good purposes. If we thinke of death shee suggests secretly, Tush it shall not come yet: If of iudgement for sinne, This concernes not thee; it shall not come at all: If of heauen and our labour to reach it; Trouble not thy selfe, it will come soone enough alone: Addresse thy selfe to praye; it is yet vnseasonable, stay for a better opportunitie: to giue almes; thou knowest not by owne fute want: To reprove, what needest thou thrust thy selfe into wilful hatred? Every good action hath his lett: Hee can neuer bee good, that is not resolute.

50

All Arts are Maides to Diuinitie; therefore they both vayle to her, and doe her service, and she like a graue mistresse controlls them at pleasure: Naturall philosophie teacheth, that of nothing can be nothing made; &, that from the priuation to the habite is no returne: Diuinitie takes her vp for obiect; and vpon supernaturall principles, teaches her, a Creation, a Resurrection. Philosophy teaches vs to follow sense, as an infallible guide: Diuinity telles her, that faith is of things not seene: Logick teaches vs first to discouer, then to resolute: Diuinity, to assent without arguing. Ciuiill law teacheth her, that long custome prescribeth: Diuinity that old things are past; Morall Philosophie, that tallying of iniuries is iustice: Diuinitie, that good must be returned for ill; Policie, that better is a mischiefe then an inconuenience: Diuinitie, that we maye not doe euill that good may ensue. The Schoole is well ordered, while Diuinitie keepes the chaire: but, if any other skill vsurpe it, & checke their mistresse, there can followe nothing but confusion and Atheisme.

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51 Much

§ 1

Mach difference is to bee made betwixt a reuolter and a man trained vp in error. A Jew and an Arryan both denie Christis deity ; yet this opinion is not in both punishit with bodily death. Yea, a revolt to a lesse error, is more punishable then education in a capitall heresie. Errors of judgement, tho lesse regarded then errors of practice, yet are more pernicious : but none so deadly as theirs, that once were in the truth. If truth bee not sued to, it is dangerous ; but if forsaken, desperate.

§ 2

It is an ill argument of a good action not well done, when wee are glad that it is done. To bee affected with the comfort of the conscience of well performing it, is good: but meerly to rejoice that the acte is ouer, is carnall. He never can begin cheerfully, that is glad he hath ended.

§ 3

Hee that dooth not secret service to GOD with some delight, doth but counterfaire in publique. The truthe of any aile or passion is then best tryed, when it is without witnessse. Openly, many sinister respects may draw from vs a forme of religious duties : secretly, nothing but the power of a good conscience. It is to bee feared, God hath more true and devout seruice, in closets, then in churches.

§ 4

Words and diseases grow vpon vs with years. In age, wee talke much, because wee haue scene much, and soone after shall ceale talking for euer : Wee are most diseased, because nature is weakest, and death which is neare, must haue harbingeres : such is the olde age of the Worlde. No maruell, if this last time bee full of wrting, and weake discourse, full of sects and heresies, which are the sicknesse of this great and decayed body.

§ 5

The best ground vntilled soonest runs out into ranke weeds. Such are

are Gods Children; Ouer-growne with securitie ere they are aware, vntill they bee well exercised both with Gods plow of affliction, and their owne industry in meditation. A man of knowledge that is either negligent, or uncorrected, cannot but grow wilde and godlesse.

56

With vs, vilest things are most common; But with G O D the best things are most frequently giuen. Grace which is the noblest of all Gods fauours, is vnpartially bestowed vpon all willing receiuers; whereas Nobility of blood and height of place, blessings of an inferiour nature, are reserved for fewe. Herein the Christian followes his Father; his prayers which are his richest portion he communicates to all; his substance according to his ability, to fewe.

57

God therefore gives, because hee hath giuen; making his former fauours, arguments for more; Man therefore shuts his hand, because hee hath opened it. There is no such waye to procure more from God, as to vrge him with what hee hath done. All Gods blessings are profitable and excellents; not so much in themselves, as that they are inducements to greater.

58

Gods immediate actions are best, at first. The frame of this creation how exquisite was it vnder his hand! afterwarde, blemished by our sinne: mans indeuours are weake in their beginnings, and perfiter by degrees. No science, no devise hath euer bin perfite in his cradle; or at once hath scene his birth and maturitie: of the same nature are those actions which G O D worketh mediately by vs according to our measure of receipt. The cause of both is, on the one side the infinitesse of his wisedome and power which cannot bee corrected by any second assayes: On the other, our weakenes, helping it selfe by former grounds and tryals. Hee is an happie man that detractes nothing from Gods workes, and addes most to his owne.

59

The old saying is more common then true; that those which are in
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hell know no other heauen : for this makes the damned perfylly miserable, that out of their own torment, they see the felicitie of the Saints ; together with their impossibilitie of attayning it. Sight without hope of fruition, is a torment alone : Those that heere might see God and will not, or doe see him obscurely and loue him not , shall once see him with anguish of soule and not enjoy him.

60

Sometimes euill speeches come from good men , in their vnaduisednesse : and sometimes evn the good speeches of men , may proceede from an ill spirit . No confession coulde bee better then Satan gaue of Christ : It is not enough to consider what is spoken, or by whome ; but whence, and for what . The spirit is oft-times tryed by the speech : but other-times the speech must bee examined by the spirit ; and the spirit, by the rule of an higher word .

61

Greatnesse puts hie thoughts, and big wordes, into a man; where as the deiceted minde takes, careflesly, what offers it selfe. Euerie worldling is base-minded ; and therfore his thoughts creep still lowe vpon the earth. The Christian both is and knowes himselfe truely great ; and thereupon mindeth and speaketh of spirituall, immortall, glorious, heauenly things. So much as the soule stoopeth vnto earthly thoughts ; so much is it vnregenerate.

62

Long acquaintance as it maketh those things which are euill, to seem lesse euill ; so it makes good things , which at first were vnplesant, delightfull. There is no euill of payne, nor no morall good action, which is not harsh at the first. Contynuance of euill, which might seeme to weary vs, is the remedie and abatement of wcariness : and the practice of good, as it profiteth, so it pleaseth. He that is a stranger to good and euill, findes both of them troublesome. G O D therfore dooth well for vs, while he exerciseth vs with long afflictions: and we doe well to our selues, while we continually busie our selues in good exercises.

63 Some-

63

Sometimes it is well taken by men, that wee humble our selues lower then there is cause. *Thy seruante I A C O B*, saith that good Patriarch; to his brother, to his inferiour. And no lesse well doth God take theis submisse extenuations of our selues; I am a worme and no man: Surely I am more foolish then a man, and haue not the vnderstanding of a man in me. But I never finde that any man bragged to G O D although in a matter of Truth, and within the compasse of his desert, and was accepted. A man may bee too lowly in his dealing with men, euen vnto contempt: with God he cannot; but the lower he falleth, the higher is his exaltation.

64

The soule is fed as the bodie, starued with hunger as the body, requires proportionable diet and necessary varietie, as the bodie. All ages and statures of the soule beare not the same nourishment. There is milk for spirituall infants, strong meat for the growne Christian. The spoone is fit for one, the knife for the other. The best Christian is not so growne that he neede to scarne the spoone; but the weake Christian may find a strong feede dangerous. How manie haue bee cast away with spirituall surfeits; because beeing but newe-borne, they haue swallowed down bigge morsels of the highest mysteries of godlinesse, which they never could digest; but together with them haue cast vp their proper nourishment. A man must first know the power of his stomacke, ere hee know how with safety and profit to frequent Gods Ordinary.

65

It is very hard for the best man in a suddaine extremite of death, to sacrifice himselfe in apprehending his staye, and reposing his heart vpon it: for the soule is so oppressed with suddaine terror, that it cannot well commaund it selfe, till it haue digested an euill. It were miserdble for the best Christian, if all his former prayers and Meditations did not serue to ayde him in his last straites, and meete together in the center of his extremite: yielding though not sensible relief, yet secret benefit to the soule; whereas the worldly man in this case, hauing not laid vp for this houre, hath no comfort from God, or from others, or from himselfe.

66 AH

All externall good or euill is measured by sense : neither can wee account that eyther good or ill , which doth neither actually auake , nor hurt vs : spirituallly this rule holds not . All our best good is insensible . For all our future (which is the greatest) good , wee hold onelie in hope ; and the present fauour of God wee haue manie times , and feele not . The stomach findes the best digestion cuen in sleepe when wee least perceiue it : and whiles wee are mostawake , this power worketh in vs either to further strength or disease , without our knowledge of what is done within : And on the other side , that man is most dangerously sicke , in whome nature decayes without his feeling , without complaint . To know our selues happie , is good : but wo were to vs Christians , if we could not bee happie , and knowe it not .

There are none that euer did so much mischiefe to the Church , as those that haue beeene excellent in wit and learning . Others may bee spightfull enough , but want power to accomplish their malice . An enemy that hath both strength and craft is worthy bee feared . None can sinne against the Holy Ghost , but those which haue had former illumination . Tell not me what partes a man hath , but what grace : honest sortishnes is better then profane eminence .

The entertainment of all spirituall guests must be with feare or hope but , of all earthly extremities , must bee with contempt or derision . For what is terrible , is worthy of a Christians contempt ; what is pleasant , to be turned ouer with a scorne . The meane requires a meane affection betwixt loue and hatred . We may not loue them , because of their vanitie : wee may not hate them , because of their necessarie yse . It is an hard thing to bee a wise host ; and to fit our enter-tainment to all comers : which if it bee not done , the soule is soone wasted , eyther for want of customers , or for themisrule of ill guests .

God & man build in a contrary order . Man layes the foundation first , then addes the walls , the roofe last . God began the roofe first , spreading out

out this vault of heauen, ere hee layd the bale of the earth. Our thoughts must follow the order of his worke-manship. Heauen must bee minded first; earth afterwarde : and so much more, as it is seen more. Our meditation must herein follow our sense: A fewe miles giue bounds to our view of earth ; whereas wee may neere see halfe the heauen at once. Hee that thinkes most both of that which is most seene , and of that which is not seene at all, is happiest.

70

I haue euer noted it a true signe of a false heart, To be scrupulous and nice in small matters, negligent in the mayne: whereas the good soule is still curious in substantiall points, and not careless in things of an inferiour nature; accounting no dutie so small as to bee neglected, and no care great enough for principall duties : not so tything minte and cummin, that hee should forget iustice and judgement ; nor yet so regarding judgement and iustice, that hee should contemne mint and cummin. Hee that thus misplaces his conscience, will bee found either hypocriticall or superstitious.

71

It argues the world full of Atheistes, that those offences which may impeach humane societie are entertained with an answerable hatred and rigour : Those which doe immediately wrong the supreme maiestie of God , are turned over with scarce so much as dislike, If wee conuerced with God as wee doe with men, his right would be at least as preeious to vs as our owne. All that conuerse not with God are without God : nor onely those that are against God , but those that are without God, are Atheistes. Wee may bee too charitable: I feare not to say , that thele our last times abound with honest Atheistes.

72

The best thing corrupted, is worst: An ill man is the worst of all creatures, an ill Christian the worst of all men, an ill professor the worst of all Christians, an ill minister the worst of all professors.

73 Na-

Naturally life is before death; and death is only a priuation of life: Spiritually it is contrarie: As P A V L saith of the grayne, so may we of man in the busines of his Regeneration. Hee must dye before hee can liue; yet this death presupposeth a life that was once, and should bee. God chooseth to haue the difficultest, first: we must be content with the paine of dying, ere wee seeke the comfort of life. As wee dye to nature, ere wee liue in glory: So wee must dye to sinne, ere we can liue to Grace.

Death did not first strike *Adam* the first sinfull man: nor *Cain* the first hypocrite; but *Abel* the innocent and righteous. The first soule that met with death, overcame death: the first soule that parted from earth, went to Heaven. Death argues not displeasure: because he whom God loued best, dies first; and the murtherer is punished with living.

The liues of most are misspent, onely for want of a certaine ende of their actions. Wherein, they doe as vnwise Archers, shooe away their arrowes they know not at what marke. They liue only out of the present, not directing themselues and their proceedings to one vniuersall scop: whence they alter vpon all change of occasions, and never reachanie perfection; neither can doe other but continue in vncertainty, and end in discomfort. Others ay me at one certaine marke, but a wrong one. Some (tho fewer) keuell at the right end, but amisse. To liue without one maine and commone ende, is idlenesse and folly. To liue to a falle end, is deceit and losse: True Christian wisedome both showes the end and findes the way. And as cunning Politickes haue many plots to compasse one and the same designe by a determined succession: So the wise Christian failing in the meanes, yet still fetcheth about to his steadie ende with a constant change of indeuours: Such one onclie liues to purpose, and at last repents not that hee hath liued.

The ship-wrake of a good conscience is the casting awaye of all other excellencies. It is no rare thing to note the soule of a wilfull sinner

ner stripped of all her graces, and by degrees exposed to shame: so thole, whome wee haue knowne admited, haue fall'n to bee leuell with their fellowes; and from thence beneath them, to a mediocrity; and afterwards to lossshnes and contempt, belowe the vulgar. Since they haue cast away the best, it is iust with God to take away the worst; and to cast off them in lesser regardes, which haue rejected him in greater.

77

It hath euer bin counted more noble and successfull to set vpon an open enemy in his owne home, then to expect ill hee ser vpon vs, whiles wee make onely a defensiu warre. This rule serues vs for our last enemy Death: whence that olde demand of Epicure is easly answered; whether it bee better Death should come to vs, or that we should meeet him in the waie: meeet him in our mindes, ere hee seize vpon our bodies. Our cowardlines, our vppreparation is his aduantage: whereas true boldenes in confronting him, dismays and weakens his forces. Happie is that soule, that can sende out the soules of his thoughts before-hand, to discouer the power of Death afar off; and then an absolutely inconuerter him at vntyme vpon aduantage: such one thus with seruicis, dieth with comfort.

78

Manie a man sends others to heauen, and yet goes to hell himselfe: and not fewe hauing drawn others to hell, yet themselues returne by a late repentance, to life. In a good action it is not good to search too deeply into the intention of the agent, but in silence to make our best benefit of the work: In an euill, it is not safe to regard the qualitie of the person, or his successe, but no consider the action abstracted from all circumstances, in his owne kinde. So we shall neither neglect good deedes because they speede not well in some hands, nor affect a prosperous euill.

79

God doth some singular actions, wherin we cannot imitate him; some wherin we may not; most wherin he may & would faine be followed. He fetcheth good out of euill; so may we turne our own & others sinnes to priuate or publicke good: wee may not doe euill for a good end; but wee must vse our euill once done, to good. I hope I shall not offend, to say, that the good vse which is made of sinnes is as gainefull to God, as that which ariseth from good actions. Happie is that man, that can vse either his good well, or his euill.

79 There

There is no difference betwixt anger and madnesse, but continuance: for, raging anger is a short madnesse. What else argues the shaking of the hands and lippes, palenesse or rednesse or swelling of the face, glaring of the eies, stammering of the tonguc, stamping with the feet, vnsteadic motions of the whole bodie, rash actions which wee remember not to haue done, distracted and wilde speeches ? and madnesse againe is nothing but a continued rage; yeasome madnesse rageth not : such a milde madnesse is more tolerable, then frequent and furious anger.

Those that woulde keepe state, must keepe aloofe off ; especially if their qualitie bee not answerable in height to their place. For, many great persons are like a well-wrought picture vpon a course cloath; which a farre off shewes faire, but neare hand the roundnesse of the thred marres the good workmanship. Concealment of gifts, after some one commended acte, is the best way to admiration, and secret honor: but hee that would profit, must vent himselfe oft and liberally, and shewe what hee is, without all priuate regardc. As therefore, many times, honour followes modesty vnlookt for; so, contrarily, a man may shewe no lesse pride in silence and obscurity, then others which speake and write for glorie. And that other pride is so much more the worse, as it is more vnprofitable : for, wheras those which put forth their gifts, benefit others while they seeke themselues ; these are so wholly devoted to themselues, that their secrecy dooth no good to others.

Such as a mans delights and cares are in health, such are both his thoughts and speeches commonly on his death-bed: The proud man talkes of his faire sutes, the glutton of his dishes, the wanton of his beastlynesse, the religious man of heauenly thingg. The tongue will hardly leaue that to which the heart is inured. If wee would haue good motions to visit vs while wee are sick, wee must send for them familiarly in our health.

82

Hee is a rare man that hath not some kinde of madnesse raigning in him: One a dull madnes of melancholy, another a conceited madnesse of pride; another a superstitious madnesse of false deuotion; a fourth of ambition, or covetousnesse; a fift the furious madnesse of anger; a sixt the laughing madnesse of extreame mirth; a seauenth a drunken madnesse; an eight of outrageous lust; a ninth the learned madnesse of curiositie; a tenth the worst madnesse of profanenesse and Atheisme. It is as hard to recon vp all kindes of madnesses, as of dispositions. Some are more noted and punished then others; for that, the madde man in one kinde as much condemnes another, as the sober man condemnes him. Onely that man is both good, and wise, and happie, that is free from all kindes of phrensic.

83

There bee some honest errors, wherewith I never found that God was offended. That an husband should think his owne wife comely, although ill-fauoured in the eyes of others; that a man should think more meanely of his owne good parts, then of weaker in others; to giue charitable (though mistaken) constructions of doubtfull actions and persons (which are the effects of naturall affection, humilitie, loue) were never censured by God: Herein alone we erre, if we erre not.

84

No maruell if the worlding escape earthly afflictions. God corrects him not; because he loues him not. Hee is base-borne and begot: God will not doe him the fauour to whip him. The world afflicts him not; because it loues him. For each one is indulgent to his owne. God vies not the rod where he meaneſt to vſe the ſword; The pillory or ſcourge is for thoſe malefactors which ſhall elcape execution.

85

Weake stomackes which cannot digest large meales, feed oft and little: For our ſoules, that which we want in measure, we muſt ſupply in frequence. Wee can neuer fully enough comprehend in our thoughts

the

V

Holy Observations.

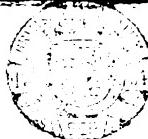
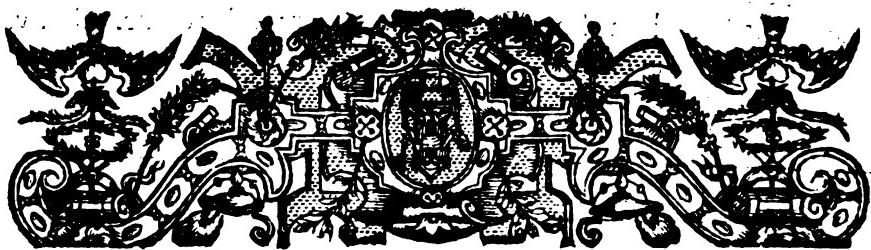
the ioyes of heauen, the meritorious sufferings of Christ, the terrors of the second death: therefore we must meditate of them often.

86

The fatiue thoughts doe commonly meet vs in the same places; as if we had left them there till our returne. For that the minde doth secretly frame to it selfe memoratiue heads, whereby it recalls easily the same conceits: It is best to employ our minde there, where it is most fixed. Our devotion is so dull, it cannot haue too many aduantages.

7

I finde but one example, in all scripture, of any bodily cure which our Sauiour wrought by degrees: onely the blinde man whose weake faith craved helpe by others, not by himselfe, sawe men first like trees, then in their true shape. All other miraculous cures of Christ were done at once, and perfect at first. Contrariily, I finde but one example of a soule fully healed (that is) sanctified and glorified, both in a day; all other by degrees and lesure. The steps of grace are soft and short. Those external miracles he wrought immediately by himselfe; and therfore no maruell if they were absolute like their Author. The miraculous work of our regeneration he workes together with vs; Hee giueth it efficacy: wee give it imperfection.

FINIS.

CHARACTERS
OF
VERTVES
AND
VICES:
IN TWO BOOKES:

By Ios. HALL.



AT LONDON,
Printed by Humphrey Lownes, for Samuel
Macham. 1614.

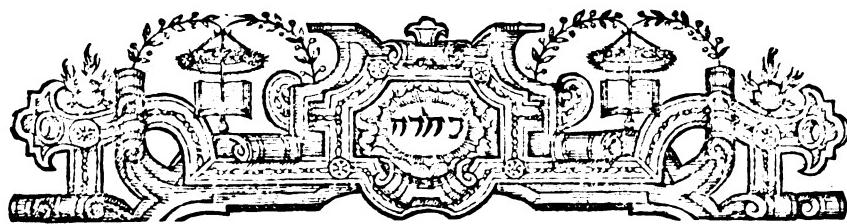




TO THE RIGHT HO-
NORABLE, MY SINGVLEAR
GOOD LORDS,
EDWARD LORD
DENNY
BARON OF WALTHAM,
AND
JAMES LORD
HAIE
HIS RIGHT NOBLE AND WOR-
THY SONNE IN LAW,

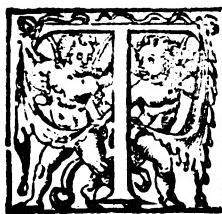
I. H.
H V M B L Y D E D I C A T E S
HIS LABOVR,
D E V O T E T H H I M -
S E L F E ,
W I S H E T H A L L H A P -
P I N E S S E .





A PREMONITION, OF THE TITLE AND VSE *Of Characters.*

READER,



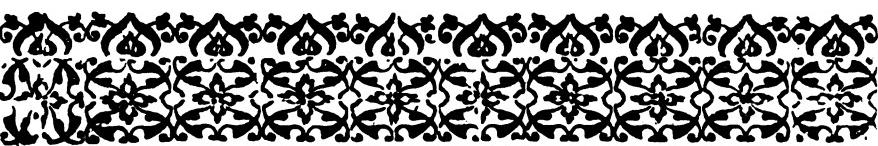
He Diuines of the olde Heathens were their Morall Philosophers: These received the Acts of an inbred lawe, in the Sinai of Nature, and deliuered them with many expositions to the multitude: These were the Ouerseers of manners, Correctors of vices, Directors of liues, Doctors of vertue, which yet taught their people the body of their naturall Diuinitie, not after one manner: while some spent themselves in deepe discourses of humane felicitie and the wway to it in comon; others thought best to apply the generall precepts of goodnesse or decencie, to particular conditions and persons: A third sort in a meancourse betwixt the two other, and compounded of them both, bestowed their time in drawing out the true lineaments of every vertue and vice, so lively, that who saw the medals, might knowe the face: which Art they significantly tearmed Charactery. Their papers were so many tables, their writingz so many speaking pictures, or living images, whereby the ruder multitude might euен by their sense learne to knowe vertue, and discerne what to deiest. I am deceiued if any course could bee more likely to preuaile; for heerein the grosse conceit is led on with pleasure, and informed while it feels nothing but delight: And if pictures haue been accounted the books of idiots, behold here the benefit of an image without the offence. It is no shame for vs to learn wit of Heathens; neither is it materiall, in whose Schoole we take out a good lesson: yea, it is more shame not to follow their good, then not to leade them better. As one therefore that in wortbie examples holde imitation better then inuention, I haue trod in their paths, but wwith an higher and

A Premonition to the Reader.

and wider steppes; and out of their Tablets haue drawne these Larger
portraiture of both sorts. More might bee sayde, I deny not, of every vertue,
of every vice: I desired not to say all, but enough. If thou doe but
reade or like these, I haue spent good houres ill; but if thou shalt hence
abuse those vices, whiche before thou thoughtest not ill fauoured, or fall
in loue wwith any of these goodly faces of vertue; or shalt hence
finde wher thou hast any little touch of these euils, to
cleare thy selfe, or wher any defect in these
graces to supply it, neither of vs shall
neede to repent of our
labour.

THE





THE SVMME OF THE W H O L E.

FIRST BOOKE.

	Pag.
T He Proeme.	227
Character of Wisdome.	229
Of Honestie.	231
Of Faith.	233
Of Humilitie.	235
Of Valour.	237
Of Patience.	239
Of True-Friendship.	241
Of True-Nobilite.	243
Of the good Magistrate.	245
Of the Penitent.	247
Of the happy Man.	251

SECOND BOOKE.

T He Proeme.	255
Character of the Hypocrite.	257
Of the Busie-Body.	259
Of the Superstitious.	261
Of the Profane.	263
Of the Male-content.	265
Of the Inconstant.	267
Of the Flatterer.	269
Of the Slothfull.	271
Of the Conceited.	273
Of the Vain-glorious.	275
Of the Presumptuous.	277
Of the Distrustfull.	279
Of the Ambitious.	281
Of the Vnchrift.	283
Of the Enuious.	284



THE FIRST BOOKE.

CHARACTERISMES OF UERTVES.

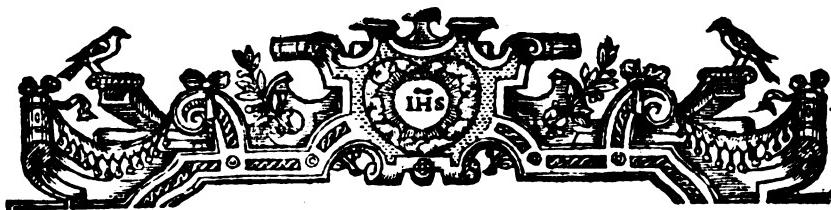
By Ios. HALL.



AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel
Macham.* 1614.

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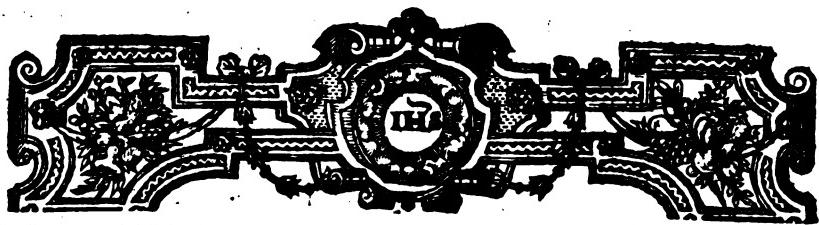




The Proæme.

Vertue is not loued enough, because shee is not scene; and Vice loseth much desestation, because her vgliness is secret. Certainly my lords, there are so many beauties, and so many graces in the face of Goodnesse, that no eye can possibly see it without affection, without rauishment; and the visage of Euill is so monstroustrough loathsome deformities, that if her louers were not ignorant, they would bee mad with disdain and astonishment. What need wee more than to discouer these two to the world? this worke shall sauе the labour of exhorting, and dissuasion. I haue heere done it as I could, following that ancient Master of Moralitic, who thought this the fittest taske for the ninetie and ninth yeare of his age, and the profitablest monument that hee could leaue for a fare-well to his Grecians. Loe heere then Vertue and Vice stript naked to the open view, and despoiled, one of her rags, the other of her ornaments, and nothing left them but bare presence to plead for affection: see now whether shall finde more suiters. And if still the vaine mindes of leud men shall dote vpon their olde mistresse, it will appeare to bee, not because she is not foule, but for that they are blind, and bewitched. And first behold the goodly features of WISOME, an amiable virtue and worthy to leade this stage: which as she extends her selfe to all the following Graces; so amongst the rest is for her largenesse most conspicuous.

Theophrastus.



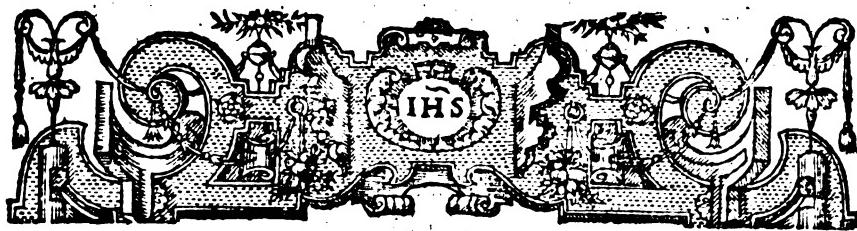
CHARACTER of the VVISE MAN.

Here is nothing that hee desires not to know, but most and first himselfe ; and not so much his owne strength, as his weaknesses; neither is his knowledge reduced to discourse, but practise. Hee is a skittull Logician, not by nature, so much as vse; his working minde doth nothing all his time but make syllogismes, and drawe out conclusions ; every thing that hee sees and heares serues for one of the premisses : with these he cares first to informe himselfe, then to direct others. Both his eyes are neuer at once from home, but one keeps house while the other roues abroad for intelligence. In material and weighty points he abides not his minde suspended in vncertainties ; but hates doubting where he may, where he should be resolute: and first he makes sure work for his soule; accounting it no safetie to be vnsettled in the foreknowledge of his finall estate. The best is first regarded; & vaine is that regard which endeth not in securitie. Every care hath his iust order; neither is there any one either neglected or mis-placed. Hee is seldom overseene with credulity ; for knowing the falsenesse of the world, hee hath learn'd to trust himselfe alwaies ; others so farre , as hee may not bee damaged by their disappointment. Hee seeks his quietnesse in secrecy, and is wont both to hide himselfe in retirednesse, and his tongue in himselfe. Hee loues to bee ghesled at, not knownen ; and to see the world vnseen ; and when hee is forced into the light, shewes by his actions that his obscuritie was neither from affectation nor weakenesse. His purposes are neither so variable as may argue inconstancy; nor obstinately vnchangeable, but framed according to his after-wits, or the strength of new occasions. He is both an apt scholar & an excellent master; for both euerie thing he sees informs him, & his mind enriched with plentiful obseruatiō can giue the best precepts. His free discourse runs backe to the ages past, and recouers events out of memory, and then preuenteth Tyme in flying forward to future things; and comparing one with the other can giue a verdict well-neere propheticall:

pheticall : wherein his conjectures are better than anothers iudgements. His passions are so many good seruants, which stand in a diligent attendance ready to bee commanded by reason , by religion ; and if at any time forgetting their duty they be miscarried to rebell, hee can first conceale their mutiny ; then suppresse it. In all his iust and worthy designes hee is neuer at a losse, but hath so projected all his courses, that a second begins where the first failed ; and fetcheth strength from that which succeeded not. There bee wrongs which hee will not see ; neither doth hee alwayes looke that way which hee meaneth ; nor take notice of his secret smart's, when they come from great ones. In goodturnes hee loues not to owe more than hee must ; in evill to owe and not pay. Iust censures hee deserues not , for hee liues without the compasse of an aduersarie; vnjust hee contemneth, and had rather suffer false infamie to die alone, than lay hands vpon it in an open violence. Hee confineth himselfe in the circle of his own affairs, and listeth not to thrust his finger into a needlesse fire. He stands like a Centervnnoued, while the circumference of his estate is drawen aboue, beneath, about him. Finally, his wit hath cost him much; and hee can both keep, and value, and imploy it.

Hee is his own Lawyer; the treasurie of knowledge,
the oracle of counsell ; blinde
in no mans cause, best-
sighted in his
owne.

THE

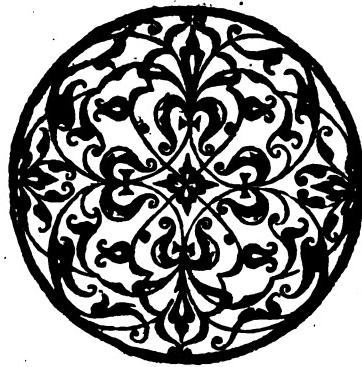


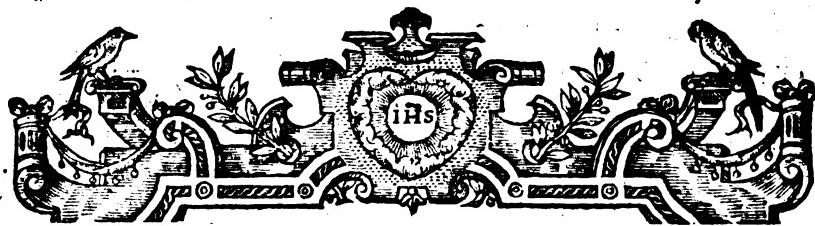
THE CHARACTERISME of an Honest man.

HE looks not to what he might do, but what he shold. Justice is his first guide, the second law of his actions is expedience. Hee had rather complaine than offend, and hates sinne more for the indgnitie of it, than the danger: his simple vprightnesse workes in him that confidence, which oft times wrongs him, and gives aduantage to the subtle, when hee rather pitties their faulnes, than repents of his credulitie: hee hath but one heart, and that lies open to sight; and were it not for discretion, he never thinks ought wherof he would auoid a witnesse: his word is his parchment, and his yea his oath, which hee will not violate for feare, or for losse. The mishaps of following events may cause him to blame his prouidence, can never caule him to eare his promise: neither sayth hee, *This I saw not*; but *This I sayd*. When hee is made his friends Executour, hee defrayes debts, payes legacies, and scornereth to gaine by orphans, or to ransack graues; and therefore will bee true to a dead friend, because hee sees him not. All his dealings are square, and aboue the boord: hee bewrayes the fault of what hee selles, and restores the ouerseene gaine of a false reckoning. Hee esteemes a bribe venomous, tho it come gilded ouer with the colour of gratuitie. His checks are neuer stained with the blushes of recantation; neither doth his tongue falter to make good a lie with the secret glosses of double or reserved senscs; and when his name is traduced, his innocencie beares him out with courage: then, lo, he goes on the plaine way of truthe, and will either triumph in his integrarie, or suffer with it. His conscience ouer-rules his prouidence: so as in al things good or ill, he respects the nature of the actions, not the sequell. If he see what he must doe, let God see what shal follow. He neuer loadeth himself with burdens aboue his strength, beyond his wil; and once bound, what he can he will do, neither doth he will but what he can do. His care is the Sanctuary of his absent friends name, of his present friends secretes; neither of thē can miſ-carry in his trust. He remembers the wrongs of his youth,

and repayes them with that vility which he himselfe would not take. He would rather want than borow, and begge than not pay : his faire condicions are without dissembling; and he loues actions above words. Finally he hates falsehood worse than death: hee is a faithfull client of truth ; no mans enemy; and, it is a question, Whether more another mans friend, or his owne ; and if there were no heauen, yet hec would bee vertuous.

THE





THE CHARACTERISM of the *Faithfull man.*

Is eyes haue no other obiects, but absent and invisible; which they see so clerly as that to them sense is blind: that which is present they see not: if I may not rather say, that what is past or future is present to them. Heerin hee exceeds all others, that to him nothing is impossible, nothing difficult, whether to beare, or vndertake. Hee walkes every day with his Maker, and talkes with him familiarly, and liues euer in heauen, & sees all earthly things beneath him: when he goes in, to conuerse with God, he weares not his owne clothes but takes them still out of the rich Wardrobe of his Redeemer, and then dare boldly prease in and challenge a blessing. The celestiall spirits do not scorne his company, yea his seruice. He deales in these worldly affaires as a stranger, and hath his heart euer at hom: without a written warrant he dare doe nothing, & with it any thing. His war is perpetuall, without truce, without intermission; & his victorie certaine: hee meets with the infernall powers, and tramples them vnder feet. The shield that he euer beares before him, can neither bee misled, nor pierced; if his hand be wounded, yet his heart is safe: he is often tripped, ieldome foiled; and if sometimes foiled, neuer vanquished. Hee hath white hands, and a cleane soule, fit to lodge God in, all the roomes whereof are set apart for his Holiness: Iniquitie hath oft called at the doore, and craued entertainment, but with a repulse: or if sin of force will bee his tenant; his lord hee can not. His faults are few, and those hee hath, God will not see. Hee is allied so high, that hee dare call God Father, his Sauiour Brother, heauen his Patrimonie, and thinks it no presumption to trust to the attendance of Angels. His vnderstanding is enlightened with the beames of diuine truth; God hath acquainted him with his will; and what hee knowes hee dare confesse: there is not more loue in his heart, than libertie in his tongue. If torments stand betwixt him and Christ, if death, hee contemnes them; and if his owne parents lie in his way to God, his holy carelesse makes them his footsteaps. His experiments haue drawnen forth rules of confidence, which he dares oppose

pose against all the feares of distrust: wherein hee thinkes it safte to charge God with what hee hath done; with what hee hath promised: Examples are his proffes; and Instances his demonstrations. What hath God giuen which hee can not giue? What haue others suffered which hee may not bee enabled to indure? Is hee threatened banishment? Therhee sees the deare Euangelist in Pathmos cutting in pieces: hee sees Esay vnder the saw. Drowning? hee sees Ionas diving into the living gulfe. Burning? hee sees the three children in the hote walke of the furnace. Deuouring? hee sees Daniell in the sealed den amids his terrible companions. Stoning? hee sees the first Martyr vnder his heape of many graue-stones. Heading? hee there the Baptists necke bleeding in Herodias platter. He emulates their paine, their strength, their glorie. Hee wearies not himselfe which cares; for hee knowes he liues not of his owne cost: not idly omitting meane, but not vsing them with diffidence. In the midst of ill rumors and amazements his countenance changeth not; for hee knowes both whom he hath trusted, and whither death can lead him. Hee is not so sure hee shall die, as that hee shall be restored; and out faceth his death with his resurrection. Finally, hee is rich in workes, busie in obedience, cheerefull and vnmooued in expectation, better with quils, in common opinion miserable, but in true judgement more than a man.

*Of the Humble man.*

HE is a friendly enemy to himselfe : for tho hee bee not out of his owne fauor , no man sets so low a value of his worth as himselfe; nor out of ignorance, or carelesnes, but of a voluntary and meek deicetednesse. He admires euery thing in another, whiles the same or better in himselfe he thinks not vneworthily contemned: his eies are full of his owne wants, and others perfections. He loues rather to giue , than take honour , not in a fashion of complementall courtesie, but in simplicitie of his iudgement; neither doth hee fret at those, on whom hee forceth precedencie, as one that hoped their modestie would have refused ; but holdes his minde vnfaidely below his place , and is readie to goe lower (if need bee) without discontentment : When hee hath but his due , hee magnifieth courtesie, and disclaims his deserts. He can be more ashamed of honor, than grieved with contempt ; because hee thinkes that causelesse , this deserued. His face, his carriage, his habit, sauour of lowlinefesse without affectation, and yet hee is much vnder that hee seemeth. His words are few and soft, never either peremptory or censorious; because he thinks both ech man more wise, and none more faulty than hymselfe: and when hee approcheth to the throne of God, hee is so taken vp with the diuine greatness, that in his owne eyes hee is either vile or nothing. Places of publique charge are faine to sue to him, and hale him out of his chosen obscuritie ; which he holds off, not cunningly to cause importunitie, but sincerely in the conscience of his defects. Hee frequenteth not the stages of common resorts , and then alone thinks himselfe in his naturall clement, whē he is shrowded within his owne walles. He is euer iealous ouer himselfe, and still suspecteth that which others applaud. There is no better obiect of beneficencie, for what he receives he ascribes meerly to the bountie of the giuer; nothing to merit. He emulates no man in any thing but goodnesse , and that with more desire, than hope to ouertake. No man is so contented with his little, and so patient vnder miseries,because hee

he knowes the greatest euils are below his lins, & the least fauours aboue his deseruings. He walks euer in awe, & dare not but subiect euery word & action to an hie and iust censure. Hee is a lowly valley sweetly planted, and well watered ; the proud mans earth , whereon hee trampleth ; but secretly full of wealthie minces, more worth than hee that walks over them ; a rich stome set in lead ; and lastly, a true Temple of God built with a low roofe.

THE



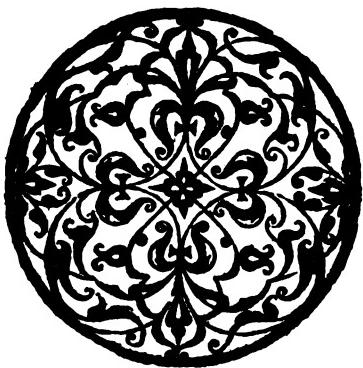


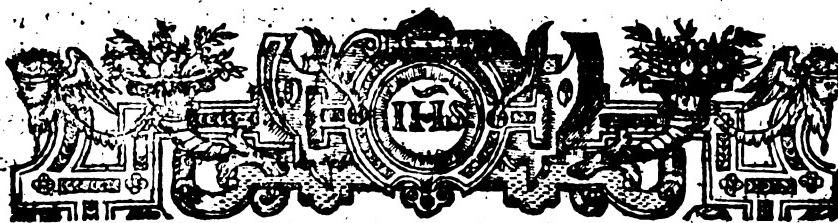
THE CHARACTER OF A *Valiant man.*

Hee vndertakes without rashnesse, and performes without feare : hee seeks not for dangers ; but when they find him , hee beares them ouer with courage, with successse. Hee hath oft times looke^t death in the face, & passed by it with a smile, and when he sees he must yeeld, doth at once welcome and contemne it. Hee forecasts the worst of all euent, and incounters them before they come in a secret and mentall warre ; and if the sud-dennesse of an unexpected euill haue surprized his thoughts, and infected his cheeke^s with palenesse ; hee hath no sooner digested it in his conceit, than he gathers vp himselfe, and insults ouer mischiefe. He is the maister of himselfe , and subdues his passions to reason ; and by this inward victorie workes his owne peace. Hee is afryd of nothing but the displeasure of the highest , and runnes away from nothing but sinn^c : hee looke^s not on his hands, but his cause ; not how strong hee is, but how innocent : and where goodnesse is his warrant, hee may bee ouermaistered, hee can not bee foiled. The sword is to him the last of all trials, which hee drawes forth still as Defendant, ~~not as Challenger~~, with a willing kinde of vnwillingnesse: no man can better manage it, with more safety, with more fauor: he had rather haue his blood seene than his backe ; and disdaines life vpon base condicions. No man is more milde to a relenting or vanquisht aduersarie , or more hastes to set his foot on a carcase. Hee had rather smother an iniurie, than reuenge himself of the impotent: & I know not whether more detests cowardinesse or crueltie. He talks little, & brags lesse; and louies rather the silent language of the hand ; to be seen than heard. Hee lics euer close within himselfe, armed with wise resolu^tion, and will not bee discouered but by death or danger. Hee is neither prodigal of blood to mis-spend it idly, nor niggardly to grudge it when either God calleth for it, or his Countrey ; neither is hee more liberall of his owne life , than of others. His power is limited by his will, and hee holds it the noblest reuenge, that hee might hurt and doth not. Hee commands without tyraⁿnie & imperiousnes, obcies without seruilitie, and changes

changes not his minde with his estate. The height of his spirits over-
looks all casualties, and his boldnesse prooceds neither from ignorance
nor senselenesse: but first hee values evills, and then despises them: hee is
so ballaced with wisdome, that hee floats stedilie in the midst of all
tempests. Deliberate in his purposes, firme in resolution, bolde
in enterprising, vnwearied in archieuing, and how-
ever happy in successse: and if
ever hee bee overcome,
his heart yeelds
last.

THE





The Patient man.

 He Patient man is made of a metall, not so hard as flexible: his shoulders are large, fit for a load of injuries; which hee beares not out of basenesse and cowardlinesse, because he dare not revenge, but out of Christian fortitude, because hee may not: hee hath so conquered himselfe, that wrongs can not conquer him; and hecrein alone findes, that victory consists in yeelding. He is aboue nature, while hee seemes below himselfe. The vilest creature knowes how to turne againe; but to command himselfe not to resist being vrged is more then heroicall. His constructions are euery full of charitie and fauour; either this wrong was not done, or not with intent of wrong; or if that, vpon mis-information; or if none of these, rashnesse (tho a fault) shall serve for an excuse. Himselfe craues the offenders pardon, before his confession; and a slight answere contents where the offended desires to forgive. Hee is Gods best witnesse, and when he stands before the barre for truth, his tongue is calmly free, his forehead firme, and hee with erect and settled countenance heares his vnjust sentence, and rejoyces in it. The Laylers that attend him are to him his pages of honour; his dungeon the lower part of the vault of heaven; his rache or wheel the stades of his ascent to glory: he challengeth his executioners, & encounters the fiercest paines with strenght of resolution; and while he suffers, the beholders pitie him, the tormentours complaine of wearinesse, and bothe of them wonder. No anguish can master him, whether by violence or by lingting. Hee accountes expectation as punishment, and can abide to haue his hopes adiourned till a new day. Good lawes serue for his protection, not for his revenge; & his owne power, to avoiid indignities, not to return them. His hopes are so strong, that they can insult ouer the greatest discouragements; and his apprehensions so deepe, that when hee hath once fastened, hee sooner leaueth his life then his hould. Neither time nor peruersenesse can make him cast off his charitable endeavours, and despairc of prevailing; but in spight of all crosses, and all denialls, hee redoubteth his beneficiale offers of loue. Hee trieth the sea after many ship-wracks, and beats

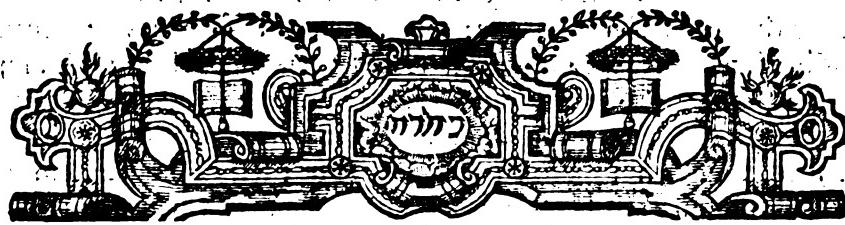
Y

still

still at that doore which hee never law opened. Contrariety of events doth but exercise, not dismay him; and when crosses afflict him, hee sees a divine hand invisibly striking with these sensible scourges: against which hee dares not rebell, nor murmur. Hence all things befall him alike; and hee goes with the same minde to the shambles and to the folde. His recreations are calme and gentle; and not more full of relaxation than voide of fury. This man onely can turne necessitie into vertue, and put euill to good vse. Hee is the surest friend, the latest and easiest enemy, the greatest conqueror, and so much more happy then others, by how much hee could abide to be more miserable.

26





The True Friend.



Is affectionis are both vnited and diuided; vnited to him hee loueth; diuided betwixt another and himselfe; and his one heart is so parted, that whiles he hath some, his friend hath all. His choice is led by vertue, or by the best of vertues, religion; not by gaine, not by pleasure; yet not without respect of equall condition, of disposition not vnlike; which once made admits of no change, except hee whome he loueth be changed quite from himselfe; nor that suddenly, but after long expectation. Extremitic doth but fasten him, whiles hee like a well wrought vault, lies the stronger by how much more weight he beares. When necessity calls him to it, he can be a servant to his equall, with the same will wherewith he can command his inferiour; and tho hee rise to honour, forgets not his familiaritie, nor suffers inequalitie of estate to work strangeness of countenance; on the other side, hee lifts vp his friend to aduancement, with a willing hand, without enuy, without dissimulation. When his mate is deade, he accounts himselfe but halfe alive; then his loue not dissolved by death deriveth selfe to those orphans which never knew the price of their father; they become the heires of his affection, and the burden of his cares. He embraces a free communitic of all things, saue those which either honestie reserves proper, or nature; and hates to enioy that which would doe his friend more good: his charitic serues to cloake noted infirmities, not by vntruth, not by flattery, but by discreet secrecy; neither is hee more fauourable in concealment, then round in his private reprehensions; and when anothers simple fidelitie shewes it selfe in his reprofe, he loues his monitour so much the more by how much more he smarteth. His bosome is his friends closet, where hee may safly lay vp his complaints, his doubts, his cares; and looke how he leaues, so he finds them; saue for some addition of seasonable counsell for redress. If some vnhappy suggestion shal either disjoint his affection, or break it, it soone knits againe, and growes the stronger by that stresse. Hee is so sensible of an others iniurie, that when his friend is stricken hee cries out,

out, & equally smarteth vtouched, as one affected not with sympathy, but with a reall feeling of paine: and in what mischiefe may be preuented hee interposeth his aid, and offers to redeeme his friend with himselfe; no houre can be vnseasonable, no busynesse difficult, nor paine grievous in condition of his ease: and what either he doth or suffereth, he neither cares nor desires to haue knowne; lest he should seeme to looke for thankes. If hee can therfore steale the performance of a good office vnsene, the conscience of his faithfulness herein is so much swetter as it is more secret. In fauours done his memory is fraile, in benefits receiuied eternall: he scorneth either to regard recompence, or not to offer it. He is the comfort of miseries, the guide of difficulties, the joy of life, the treasure of earth; and no other then a good Angell clothed in flesh.





Of the Truly-Noble.

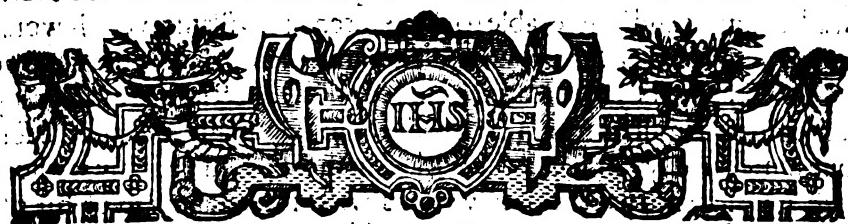


E stands not vpon what hee borrowed of his Ancestours, but thinkes, hee must worke out his owne honour: and if hee can not reach the vertue of them that gave him outward glory by inheritance, hee is more abashed of his impotencie, then transported with a great name. Greatnesse doth not make him scornefull and imperious, but rather like the fixed starres; the higher heis, the lesse hee desires to see me. Neither cares he so much for pompe and frothie ostentation, as for the solid truth of Nobelenesse. Curtesie and sweete affabilitie can bee no more seuered from him, then life from his soule; not out of a base and seruile popularitie, and desire of ambitious insinuation; but of a natvie gentlenesse of disposition, and true value of himselfe. His hand is open and bountious, yet not so, as that he should rather respect his glory, then his estate; wherein his wisdome can distinguish betwixt parasites & friends, betwixt changing of fauours and expending them. He scorneheth to make his height a priuiledge of loosenesse, but accounts his titles vaine, if hee be inferiour to others in goodnessse: and thinks he should be more strict, the more eminent he is; because hec is more obserued, and now his offences are become exemplar. There is no vertue that he holds vnsuit for ornament, for vse; nor any vice which hee condemnes not as sordid, and a fit companion of basenesse; and whereof hee doth not more hate the blemish, then affect the pleasure. Hee so studies, as one that knowes ignorance can neither purchase honour, nor wield it; and that knowledge must both guide and grace him. His exercises are from his childhood ingenuous, manly, decent, and such as tend still to wit, valour, activitie: and if (as selome) hee descend to disports of chance, his games shall never make him either pale with fear, or bothe with desire of gain. He doth not so vse his followers, as if he thought they were made for nothing but his seruitude; whose felicitie were only to be commanded and please: wearing them to the backe, and then either finding or framing excuses to discard them emptie; but vpon all opportunities lets them feele the sweetenesse of their owne scuiceableness and his bountie.

bountie. Silence in officious seruice is the best Oratory to plead for his respect: all diligence is but lent to him; none lost. His wealth standes in receiuing, his honour in giving: hee cares not either how many hold of his goodnesse, or to how few he is behoden: and if he haue cast away fauours, he hates either to vpbraide them to his enemy, or to challenge restitution. None can be more pitifull to the distressed, or more prone to succour; and then most, where is least meanes to solicit, least possibilite of requitall. He is equally addressed to warre and peace; and knows not more how to command others, then how to be his countries scruant in both. He is more careful to giue true honor to his Maker, then to receive ciuill honor from men. He knows that this seruice is free and noble, and euer loaded with sincere glory; & how vain it is to hunt after applause from the worlde, till he be sure of him that moldeth all hearts, and powreth contempt on Princes; and shortely, so demeans himselfe, as one that accounts the body of Nobility to consist in Blood, the soule in the eminence of

Virtue.





Of the good Magistrate.

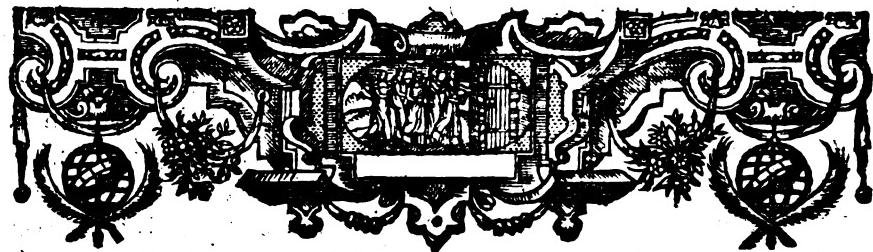
Ec. is the faithfull Deputie of his Maker, whose
obedience is the rule whereby he ruleth: his brest
is the Ocean wherinto all the cares of priuate
men empty themselves; which as he receiuers with
out complaint and overflowing, so he sends them
forth againe by a wise conuinciance in the streams
of iustice: his doors, his eares are euer open to su-
ters; & not who comes first speeds wel, but whose
cause is best. His nights, his meales are short and interrupted; all which

hee beares well, because he knowes himselfe made for a publique ser-
uant of peace and iustice. He sits quietly at the sterne, and commands
one to the top-saile, another to the maine, a third to the plummert, a
fourth to the anchor, as he sees the neede of their course and weather
requires; and doth no lesse by his tongue, then all the Mariners with
their handes. On the bench hee is another from himselfe at home;
now all priuate respects of blood, alliance, amitie are forgotten; and
if his owne sonne come vnder triall, hee knowes him not: Pitie,
which in all others is wont to be the best praise of humanitie, and the
fruit of Christian loue, is by him throwne ouer the barre for corruption:
as for Fauour the false Aduocate of the gracious, he allowes him not to
appeare in the Court; there onely causes are heard speak, not persons:
Eloquence is then onely not discouraged, when shee serues for a client
of truth: meere narrations are allowed in this Oratorie, not Proverbes,
not excursions, not Glosses: Truth must strip herselfe, and come in na-
ked to his barre, without false bodies, or colours, without disguises:
A bribe in his closet, or a letter on the bench, or the whispering and
winks of a great neighbour are answered with an angry and courageous
repulse. Displeasure, Reuenge, Recompense stand on both sides the
bench, but hee scornes to turne his eye towardes them; looking onely
right forward at Equitie, which stands full before him. His sentence
is euer deliberate and guided with ripe wisdomie, yet his hand is flower
then his tongue; but when he is vrged by occasion either to doome or
execution, hee shewes how much he hateth mercifull iniustice: neither

can

can his resolution or a^t be reuersed with partiall importunity. His forehead is rugged and seuer, able to discountenance villanie; yet his wordes are more awfull then his brow, and his hand then his wordes. Skewre nor whether hee be more feared or loued, both affections are so sweetly contempred in all hearts. The good fear him louingly, the middle sort loue him fearfully, and only the wicked man fears him slauishly without loue. Hee hateth to pay priuate wrongs with the aduantage of his office, and if euer hee bee partiall it is to his enemie. Hee is not more sage in his gowne, then valorous in armes, and increaseth in the rigor of his discipline as the times in danger. His sword hath neither rusted for want of vse, nor surfeeted of blood, but after many thretes is unsheathed, as the dreadfull instrument of diuine reuenge. Hee is the guard of good lawes, the refuge of innocencie, the Comet of the guilty, the pay-master of good deserte, the champion of iustice, the patron of peace, the tutor of the Church, the father of his Countrie, and as is were another God vpon earth.

THE





THE CHARACTER OF *The Penitent.*

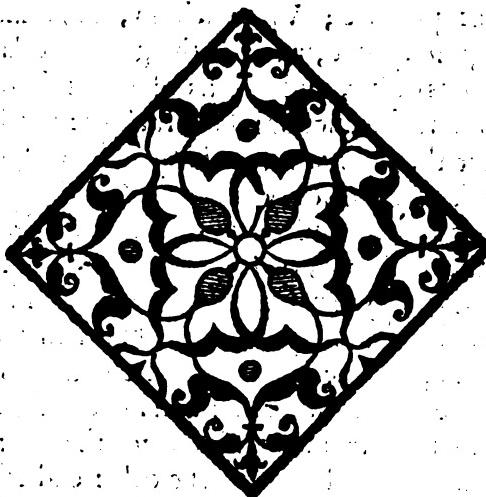


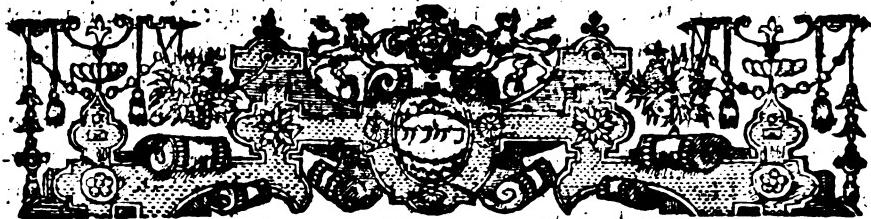
He hath a wounded heart and a sad face; yet not so much for fear, as for unkindnesse: The wrong of his sinne troubles him more then the danger: None but hee is the better for his sorrow; neither is any passion more hurtfull to others, then this is gainefull to him; The more he seekes to hide his griefe, the lesse it will be hid; Every man may reade it not onely in his eyes, but in his bones. Whiles hee is in charity with all others, hee is so fallen out with himselfe, that none but God can reconcile him: Hee hath sued himselfe in all Courts, accuseth, arraigneth, sentenceith, punisheth himselfe unpartially, and sooner may finde mercy at any hand, then at his owne: He onely hath pulled off the faire visor of sinne; so as that which appeares not but masked, vnto others, is scene of him barefaced; and bewraies that fearefull vgliness, which none can conceiuie but hee that hath viewed it. He hath lookt into the depth of the bottomlesse pit, and hath scene his owne offence tormenting in others, and the same brands shaken at him: Hee hath scene the change of faces in that euill one, as a tempter, as a tormenter; and hath heard the noise of a conscience, and is so frightened with all these, that hee can never haue rest, till he haue runne out of himselfe, to God; in whose face at first, he findes rigour, but afterwardes, sweetnesse in his bosome: He bleeds first from the hand that heales him; The law of God hath made work for mercy; which he hath so sooner apprehended, then he forgets his wounds, and looks carelesly vpon all these terrors of guiltinesse. When hee casts his eye backe vpo himselfe, hee wonders where hee was, and how hee came there; and grants, that if there were not some witch-craft in sinne he could not haue been so sorishly gracoesse; And now, in the issue, Satan findes (not without indignacion and repentance) that hee hath done him a good turne in tempting him: For hee had never beeene so good, if he had not sinned; he had never fought with such courage, if he

hee had not scene his blood, and bene ashamed of his foile; Now, he is scene, and felt in the front of the spirituall battell; and can teach others how to fight, and incourage them in fighting: His heart was neuer more taken vp with the pleasure of sinne, then now with care of auoiding it: The very sight of that cup, wherein such a fulsome potion was brought him, turnes his stomacke: the first offerrs of sinne make him tremble more now, then he did before at the iudgements of his sinne; neither dares he so much as looke towards *Sodom*; All the powers and craft of hell cannot fetch him in for a customer to euill; His infirmite may yeeld once, his resolution neuer; There is none of his senses or parts, which hee hath not within covenants for their good behauour; which they cannot euer breake with impunitie: The wrongs of his sinne hee repaires to men with recompence, as hating it should be laid, hec owes any thing to his offence; to God (what in him lies) with sighes, ~~tears~~, vowes and indeauours of amendment; No heart is more waxen to the impressions of forgiuenes; neither are his hands more open to receiveue, then to giue pardon: Al the iniuries which are offered to him are swallowed vp in his wrongs to his maker, and redeemer; neither can he call for the averages of his farthings, when hee looks vpon the millions forgiuen him; hee feelest not what he suffers from men, when hee thinks of what hee hath done, and should haue suffered: He is a thankfull herald of the mercies of his God; which if all the world heare not from his mouth, it is no fault of his: Neuer did he so burne with the euill fires of concupiscence, as now with the holy flames of zeale to that glory which hee hath blemished: and his eyes are as full of moisture, as his heart of heat; The gates of heauen are not so knockt at by any suster, whether for frequence, or importunity; You shall finde his cheekes furrowed, his knees hard, his lips sealed vppe, saue when hee must accuse himselfe, or glorifie God, his eyes humbly deicited; and sometimes you shall take him breaking off a sigh in the midst; as one that would steale an humiliation vnknowne, and would bee offended with any part that should not keepe his counsell: When hee findes his soule oppressed with the heauie guilt of a sinne, he giues it vent through his mouth, into the eare of his spirituall Physition, from whom he receiuers cordiall answerable to his complaint: Hee is a feuere exactor of discipline first vpon himselfe, on whome he imposes more then one Lent; then, vpon others: as one that vowed to be revenged on sinne wherefoever hee findes it; and though but one hath offended him, yet his detestation is vniuersall. He is his owne taske-master for devotion; and if Christianitic haue any work more difficult, or perilous then other, that he enioynes himselfe, and resolues contentment euen in mis-carriage. It is no maruell if the acquaintance of his wildertimes knowe him not; For he is quite another from him selfe, and if his mind could haue had any intermission of dwelling within his brest, it could not haue known

knowne this was the lodging; Nothing but an outside is the same it was; and that altered more with regeneration then with age; None but hee can relish the promises of the Gospell; which he findes so sweet, that he complains not his thirst after them is vnsatisfiable; and now that he hath found his Sauour, he hugges hym so fast, and holds hym so deare, that he feeles not when his life is fetcht away from him, for his martyrdome. The latter part of his life is so led, as if he desired to vntire his youth; and his last Testament is full of restitutions, and legacies of pietie; In Sum, he hath so liued and dyed, as that Satan hath no such match, sin hath no such enemy, God hath no such seruant as he,

HE





Hee is an Happy man,

Hath learn'd to reade himselfe more then all books; and hath so taken out this lesson, that he can neuer forget it; That knowes the world, and cares not for it; That after many trauerses of thoughts, is grown to knowe what hee may trust to; and stands now equally armed for all events; That hath got the maisterie at home; so as hee can cross his will without a mutiny, and so pleaseit, that he makes it not a wanton: That in earthly things wilches no more then nature; In spirittuall, is euer graciously ambitious; That for his condition, standson his owne feet, not needing to laine vpon the great; and can so frame his thoughts to his estate, that when he hath least, he cannot want, because he is as free from desire, as superfluitie. That hath seasonably broken the head-strong restinelle of prosperitie; and can now menage it at pleasure; Vpon whom, all smaller crosses light as hail-stones vpon a roofe; and for the greater calamities, he can take them as tributes of life, and tokenes of loue; And if his ship bee tossed, yet hee is sure, his anchor is fast. If all the world were his, he could be noother then hee, i.e. no whit gladder of himselfe, no whit higher in his carriage, because heckpowes, contentment lies not in the things he hath, but in the minde that values them: The powers of his resolution can either multiply, or subtract at pleasure: Hee can make his cottage a manour, or a palace when he lists; and his home-close a large dominion; his staid-cloth, Arras; his earth, plate; and can see state in the attendance of one seruant; as one that hath learned a mans greatnessse or basenesse is in himselfe; and in this, hee may euuen contest with the proud, that he thinkes his owne, the best: Or, if he must be outwardly great, hee can bur turne the other end of the glasse, and make his stately mannor a lowe and strait Cottage; and in all his costly furniture hee can see not richnesse, but vse; he can see drosse in the best metall, and earth through the best clothes; and in all his troupe, hee can see himselfe his owne seruant. Hee liues quietly at home, out of the noise of the world, and loues to enjoy himselfe alwaies, and some-

sometimes his friend, and hath as full scope to his thoughts, as to his eyes. He walks euer even, in the mid-way betwixt hopes & feares, resolued to feare nothing but God, to hope for nothing but that which he must haue. He hath a wife and vertuous minde in a seruicable body; which that better part affecteth as a present seruant, and a future companion; so cherishing his flesh, as one that would scorne to be all fl̄sh. He hath no enemyes, nor for that al loue him, but because he knowes to make a gaine of malice. He is not so ingaged to any earthly thing, that they two cannot part on even termes; there is neither laughter in their meeting, nor in their shaking of hands, teares. He keeps euer the best company, the God of spirits, and the spirits of that God, whom he intertaynes continually in an awful familiarity, not being hindred, either with too much light, or with none at all. His conscience & his hand are friends, & (what Diuel soever tempt him) will not fall out; That diuine part goes euer vprightly and freely, not stooing vnder the burden of a willing sin, nor feirred with the gieues of vnjust scruples: He would not, if he could, run away frō himself, or frō God; not caring from whom he lyes hid, so hee may look these two in the face. Censures and applause are passengers to him, not guests; his eare is their thow-fare, not their harbour; he hath learned to fetch both his counseil, & his sentence from his ownebreft. He doth not lay weight vpon his owne shoulders, as one that loues to torment himself with the honor of much imployment; but as hee makes work his game, so doth he not list to make himself work: His strife is euer to redeeme, & not to spend tyme; It is his trade to do good, and to think of it, his recreation. Hee hath hands enow for himself & others, which are euer stretched forth for beneficence, not for need: He walkes cheerfully in the way that God hath chalked, & neuer wishes it more wide, or more smooth. Those very tentations wherby he is foyled, strengthen him; he comes forth crowned, and triumphing out of the spirituall battels, and those scarres that hee hath, make him beautyfull. His soule is euery day dilated to receiue that God, in whome he is; & hath attayned to loue himselfe for God, and God for his owne sake. His eyes stick so fast in heauen, that no earthly obiect can remoue them; Yea his whole selfe isthere before his tyme, and sees with Steuen, and heares with Paul, and inioyes with Lazarus, the glory that he shal haue; and takes possession before-hand of his room amongst the saints: & these heauely contentments haue so taken him vp, that now he lookest downe displeasedly vpon the earth, as the region of his sorrow and banishment; Yet ioying more in hope, then troubled with the sense of euills, hee holds it no great matter to liue, and his greatest busines to dy; and is so well acquainted with his last guest, that he feares no vnkindnes from him: neither makes he any other of dying, then of walking home when hee is abroad, or of going to bed, when he is weary of the day. He is well prouided for both worlds, and is sure of peace here, of glory hereafter; & therfore hath a light hart & a cheerful face. Al his fellow-creatures reioyce to serue him; his betters the Angels loue to obserue him; God himself takes pleasure to cōuerse with him, & hath sainted him afore his death, & in his death crowned him.



THE
S E C O N D
BOOKE.

CHARACTERISMES
OF
VICES.

By Ios. HALL.



AT LONDON,
Printed by Humphrey Lownes, for Samuel
Macham. 1614.

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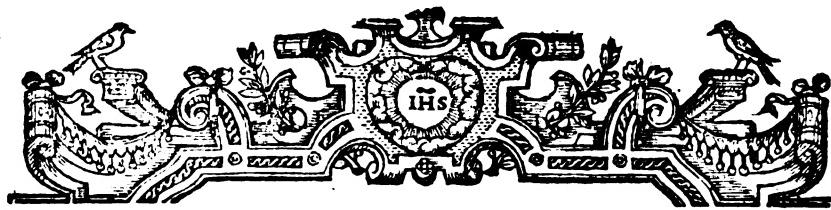
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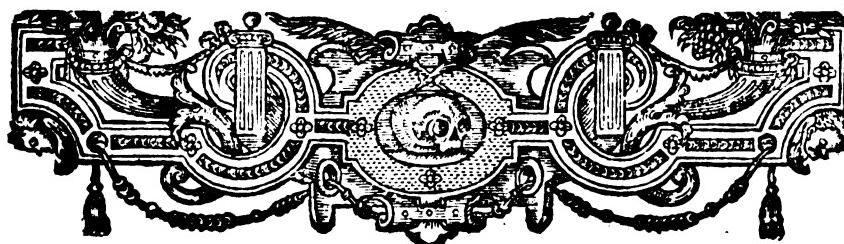


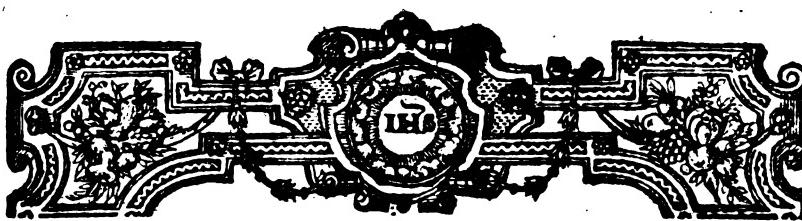
The Proæme.

Hau shewed you many faire Vertues : I speak not for them ; if their sight can not command affection, let them lose it. They shall please yet better , after you haue troubled your eyes a little with the view of deformities ; and by how much more they please, so much more odious , and like them selues , shall these deformities appeare. This light contraries giue to ech other, in the midst of their enmity, that one makes the other seeme more good , or ill. Perdaps in some of these (which thing I do at once feare, and hate) my stile shall seeme to some lesse graue, more Satyricall ; if you finde me not without cause icalous, let it please you to impute it to the nature of those vices , which will not bee otherwise handled. The fashions of some cuils are besides the odiousnesse, ridiculous ; which to repeat, is to seeme bitterlie merrie. I abhorre to make sport with wickednesse, and forbid any laughter heere, but of disdaine. Hypocrisie shall lead this ringswoorthily, I thinke, because both she commeth necrest to Vertue, and is the woorst of Vices.

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THE



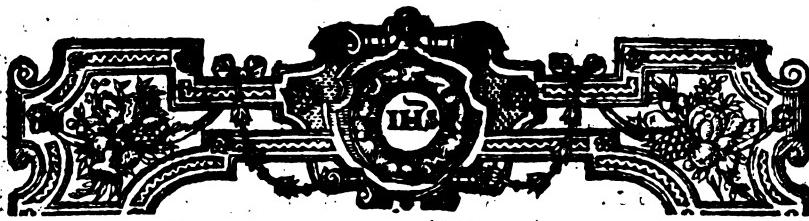


The Hypocrite.

AN Hypocrite is the worst kinde of plaier , by so much as he acts the better part; which hath alwayes two faces, oft times two hearts: That can compole his forehead to sadness and grauitie, while hee bids his heart bee wanton and carelesse within , and (in the meane time) laughs within himselfe , to think how smoothly hee hath couzened the beholder. In whose silent face are written the characters of Religion, which his tongue and gestures pronounce, but his hands recant. That hath a cleane face and garment, with a foule soule ; whose mouth belies his heart, and his fingers belie his mouth. Walking early vp into the Cittie, hee turnes into the great Church, and salutes one of the pillars on one knee, worshipping that God which at home hee cares not for; while his eye is fixed on some window, on some passenger, and his heart knowes not whither his lips go. Heerilcs, and looking about with admiration , complaines of our frozen charitie , commends the ancient. At Church hee will euer sit where he may be seene best, and in the midst of the Sermon pulles out his Tables in haste, as if he feared to leese that note ; when hee writes either his forgotten errand, or nothing : then hee turnes his bible with a noise, to seeke an omitted quotation ; and folds the leafe , as if hee had found it ; and askes aloud the name of the Preacher, and repeates it, whom hee publike lie fatures, thanks, praises, invites, entertaines with tedious good counsell , with good discourse , if it had come from an honeste mouth. Hee can commaund teares , when hee speaks of his youth ; indeed because it is past , not because it was sinfull : himselfe is now better, but the times are worse. All other sinnes hee reckons vp with detestation, while hee loues and hides his darling in his bosome. All his speech returnes to himselfe , and euery occurrent drawes in a storie to his owne praise. When hee shoulde giue, hee looks about him , and sayes W H O S E Z M E ? No almes, no prayers fall from him without a witnessc; be like lest God shoulde denie , that hee hath receiued them : and when hee hath done (lest the world shoulde not know it) his owne mouth is his trumpet to proclaime it. With the superfluitie of his vseurie , hee builds an Hospital, and harbors them whom his extortion hath spoiled ; so while

while hee makes many beggers, he keeps some. He turneth all Gnats into Camels, and caries not to vndoe the world for a circumstance. Flesh on a Friday is more abomination to him than his neighbours bed : Hee abhors more not to vncouer at the name of Iesus, thā to sweare by the name of God. When a Rimer reads his Pocra to him, he begges a Copie, and perswades the Presse; there is nothing that hee dislikes in presence, that in absence hee censures not. Hee comes to the sickle bed of his stepmoother, and weeps, when hee secretly feares her recouerie. Hee greets his friend in the street with so cleere a countenance, so fast a closure, that the other thinks hee reades his heart in his face ; and shakes hands with an indefinite invitation of *When will you come?* and when his backe is turned, ioyes that he is so well rid of a guest : yet if that guest visit him vnfear'd, he counterfeits a smiling welcome, and excuses his cheere, when closely hee frownes on his wife for too much. He shewes well, and layes well, and himselfe is the worst thing hee hath . In briefe , hee is the strangers faint, the neighbors disease, the blotte of goodnesse, a rotten sticke in a darke night, a poppie in a corne field, an il tempered candle with a great snuffe, that in going out smelless ill ; an Angell abroad, a Diuell at home; and worse when an Angell, than when a Diuell.

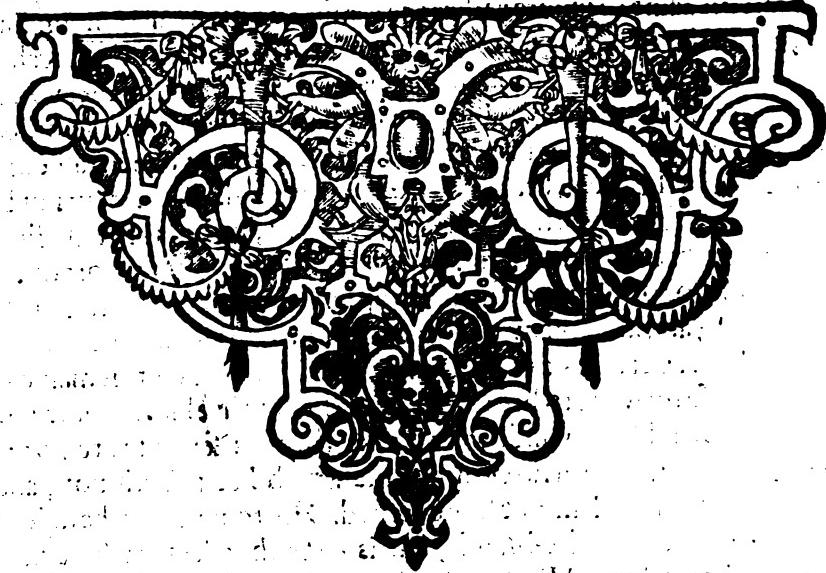
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THE CHARACTERISM OF the Busie-Bodie.

BIs estate is too narrow for his minde , and therefore hee is faine to make himself roome in others affaires; yet euer in pretence of loue. No newes can stir but by his doore; neither can bee know that, which he must not tell : What euerie man ventures in *Giana* voyage, and what they gained hee knowes to a haire. Whether *Bolland* will have peace hee knowes, and on what conditions ; and with what successe is familiar to him ere it bee concluded . No Post can passe him without a question , and rather than hee will leese the newes , hee rides backe with him to appoile him of tidings ; and then to the next man hee meets , hee supplies the wants of his hasty intelligence , and makes vp a perfect tale ; wherewith he so hauntech the patient auditor, that after many excuses , hee is faine to indure rather the censure of his manners in running away , than the tediousnesse of an impertinent discourse. His speech is oft broken off with a succession of long parentheses, which hee euer vowes to fill vp ere the conclusion , and perhaps would effect it, if the others care were as vnweariable as his tongue. If hee see but two men talke and reade a letter in the street, hee runnes to them, and asks if hee may not be partner of that secret relation ; and if they denie it, hee offers to tell , since hee may not heare , woonders : and then falkes vpon the report of the Scottish Mine, or of the great fish taken vp at Linne, or of the freezing of the Thames ; and after many thanks and dismissions is hardly intreated silence. Hee vndertakes as much as hee performs little ; this man will thrust himselfe forward to bee the guide of the way hee knowes not; and calleth at his neighbors window , and askes why his seruants are not at worke. The Market hath no commoditye which hee prizeth not , and which the next table shall not heare recited. His tongue like the taile of Sampsons foxes carries fire-brands, and is enough to set the whole field of the world on a flame. Himselfe beginnes table-talke of his neighbour at anothers boord ; to whom hee beares the first newes, and adiures him to conceale the reporter : whose cholericke answer hee returns to his first

first host, enlarged with a second edition: so, as it vies to bee done in the fight of vnwilling mastives, hee clapsech on the side apart, and prouokes them to an eager conflict. There can no Act passe without his Comandement, which is euer far-fercht, rash, suspicioous, delatoric. His eares are long, and his eyes quicke, but most of all to imperfections: whiche as he easily sees, so he increases with intermeddling. Hee harbours another mans seruant, and amiddes his entertainmenc asks what fare is vsuall at home, what houres are kept, what talke passeth their meales, what his masters disposition is, what his government, what his guests? and when hee hath by curious inquiries extracted all the iuste and spirit of hoped intelligence, turnes him off whence hee came, and works on a new. Hee hateth constancie as an earthen dulnesse, vnsuit for men of spirit: and loues to change his worke and his place; neither yet can hee be so soone wearie of any place, as euerie place is wearie of him; for as hee setteth himselfe on worke, so others pay him with hatred, and look how manie maisters hee hath, so manie enemies: neither is it possible that any shoulde not hate him, but who know him not. So then hee labours without thanks, talkes without credit, liues without loue, dies without teares, without pitie; saue that some say it was pitie hee died no sooner.



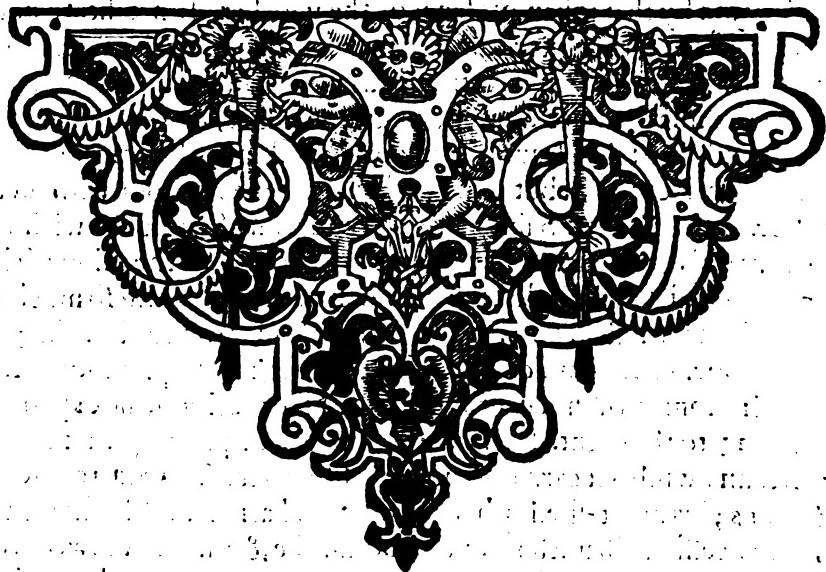


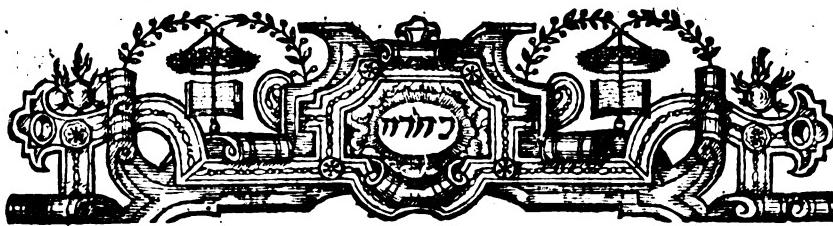
The Superstitions.

Superstition is Godlesse religion, devout impietie. The superstitious is fond in obseruation, seruile in feare, he worships God but as he lists: he giues God what he asks not, more than hee askes; and all but what he should giue; and makes more sinnes than the Ten Commandements. This man dares not stirre foorth till his brest be crossed, and his face sprinkled: if but an hare crosse him the way, hee returns; or if his iourney began vnawares on the dismal day; or if he stumbled at the threshold. If he see a snake vnkilled, hee feares a mischief; if the salt fall towards him, he looks pale & red, and is not quiet till one of the waiters haue powred wine on his lappe; and when he neeseth, thinks them not his friends that vncouer not. In the morning hee listens whether the Crow crieth cuen or odde, and by that token presage of the weather. If hee heare but a Rauen croke from the next roofe, hee makes his will, or if a Bitterne flic ouer his head by nigh: but if his troubled fancie shall second his thoughts with the dreame of a faire Garden, or greene rushes, or the salutation of a dead friend, hee takes leau of the world, and sayes hee can not liue. Hee will never set to Sea but on a Sunday; neither euer goes without an *Erra Pater* in his pocket. Saint Pauls day and Saint Swithunes with the Twelue are his Oracle; which he dares beleue against the Almanacke. When hee lies sickle on his death-bed, no faine troubles him so much as that he did once eat flesh on a Friday, no repenance can expiate that; the rest need none. There is no dream of his without an interpretation, without a prediction; and if the event answer not his exposition, he expounds it according to the euent. Every daie the groane and pictured wall strikes him with an awfull but carnall denotion. Olde wiues and Starres are his counsellors; his night-spell is his guard, and charmes his Physicians. He wears Paracelsian Characters for the tooth-ache, & a little hallowed wax is his Antidote for all euils. This man is strangely credulous, and calleth impossible things, miraculous: If hee heare that some sacred blocke speakes, moues, weepes, smiles, his bare feet carrie him thither with an offering: and if a danger misle him in the way, his saint hath the thanks. Som wayes he will not go, and some he dares not; either there are bugs, or he fainteth them;

them; euery lanterne is a ghost, and euery noise is of chayncs. He knowes not why, but his custome is to goe a little about, and to leue the croſſe stil on the right hand. One exent is enough to make a rule; out of these he concludes fashions proper to himſelfe; and nothing can turne him out of his owne course. If he haue done his taske hee is ſafe, it matters not with what affection. Finally, if God would let him bee the caruer of his owne obedience, hee could not haue a better ſubiect, as he is he can not haue a worse.

CHARACTE.





THE CHARACTERISM OF *The Profane.*

 He Superstitious hath too many Gods, the Profane man hath none at all, vnlesse perhaps himselfe be his owne deitie, and the world his heauen. To matter of religion his heart is a peecce of dead flesh, without feeling of loue, of feare, of care, or of paine from the deafe stroakes of a reuenging conscience. Custome of sinne hath wrought this senslesnesse, which now hath been so long entertained that it pleades prescription, and knowes not to bee altered. This is no sudden cuill : wee are borne sinfull, but haue made our selues profane; through many degrees we climb to this height of impietie. At first he sinned, & cared not; now he sinneth & knoweth not. Appetite is his Lord, and reason his seruant, and religion his drudge. Sense is the rule of his beleefe ; and if pietie may be an aduantage, hee can at once counterfeit and deride it. When ought succeedeth to him, he sacrifices to his nets, and thanks either his fortune or his wit ; and will rather make a false God, than acknowledge the true : if contrary, he cries out of destinie, & blames him to whom he wil not be beholden. His conscience would faine speake with him, but he will not heare it; sets the day, but he disappoints it ; and when it cries loud for audience, he drownes the noise with good fellowship. He never names God but in his oathes ; neuer thinks of him but in extremtie ; & then he knowes not how to thinke of him, because he beginnes but then. He quarreleth for the hard condicions of his pleasure, tor his future damnation, and from himselfe layes all the fault vpon his maker ; and from his decree fetcheth excuses of his wickednesse. The ineuyable necessity of Gods counsell makes him desperately carelesse : so with good sport bee poisons himselfe. Goodnesse is his Minstrell ; neither is any mirth so cordiall to him as his sport with Gods fooles. Every vertue hath his slander, and his iest to laugh it out of fashion : every vice his colour. His vsuallest theam is the boast of his young sinnes, which he can still ioy in, tho hee cannot commit ; & (if it may be) his speech makes him worse than he is. He cannot think

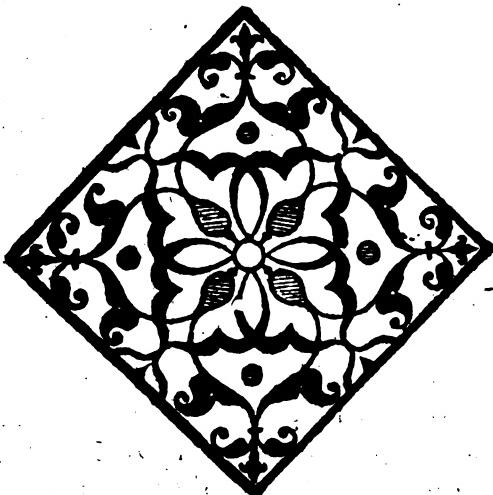
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of death with patience, without terrour, which hee therefore feares worse than hell, because this hee is sure of, the other hee but doubts of. He comes to Church as to the Theater, sauing that not so willingly, for company, for custome, for recreation, perhaps for sleep; or to feed his eies or his ears: as for his soule he cares no more than if he had none. He loues none but himself, & that not enough to seek his true good; neither cares he on whom he treads, that he may rite.

His life is full of licence, and his practise of outrage. Hee is hated of God as much as he hateth goodness, and differs little from a diuell, but that hee hath a body.

THE





THE CHARACTERISM OF *The Male-content.*



E is neither well full nor fasting; and tho hee a bound with complaints, yet nothing dislikes him but the present: for what hee condemned while it was, once past hee magnifies, and striues to recall it out of the lawes of Time. What hee hath hee seeth not, his eyes are so taken vp with what he wants; and what hee sees he cares not for, because hee cares so much for that which is not.

When his friend carues him the best morfell, he murmures that it is an happy feast wherein each one may cut for himselfe. When a present is sent him, he askes *Is this all?* and *What no better?* and so accepts it as if hee would haue his friend know how much hee is bound to him for vouchsafing to receive it. It is hard to entertaine him with a proportionable gift. If nothing, hee cries out of vnthankfulness; if little, that he is basely regarded; if much, he exclamies of flatterie, and expectation of a large requitall. Every blessing hath somewhat to disparage and distaste it: Children bring cares, single life is wilde and solitarie; Eminency is envious, retirednesse obscure; Fasting painfull, satietie vnwieldie; Religion nicely seuerre, liberty is lawlesse; Wealth burdensome, mediocritic contemptible: Every thing faulteth either in too much or too little. This man is euer head-strong, and selfe-willed, neither is hee twaies tied to esteeme or prouoinces according to reason; some things hee must dislike hee knowes not wherefore, but hee likes them not: and other wherather than not ceasure, hee will accuse a man of vertue. Every thing he meddleth with, he either findeth imperfecc, or maketh so: neither is there any thing that soundeth so harsh in his eare as the commendation of another; whereso yet perhaps he fashionably & coldly assenteth, but with such an after-clause of exception, as doth more than marre his former allowance: and if he list not to giue a verball disgrace, yet hee shakes his head and smiles, as if his silence should lay, *I could and will not.* And when himselfe is praised

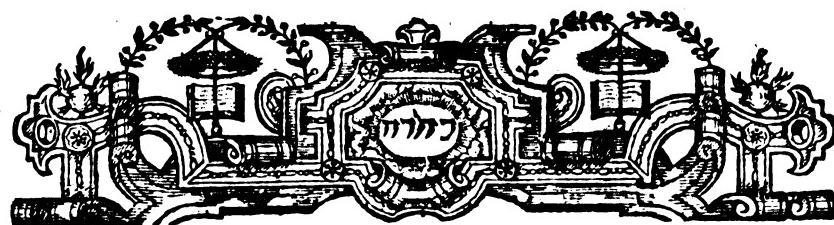
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withoutit excelle, he complaines that such imperfect kindenesse hath not done him right. If but an vnseasonable shower crosse his recreation, he is ready to fall out with heauen, and thinkes he is wronged if God will not take his times when to raine, when to shine. Hee is a slau to enuy, and loseth flesh with fretting, not so much at his owne infelicitie, as at others good; neither hath hee leasure to ioy in his owne blessings whilste another prospereth. Faine would hee see some mutinies, but dare not raise them; and suffers his lawlesse tongue to walk thorow the dangerous paths of conceited alterations; but lo, as in good manners he had rather thrust every man before him when it comes to acting. Nothing but feare keepes him from conspiracies, and no man is more cruell when he is not manicled with danger. Hee speakes nothing but *Satires*, and libels, and lodgeth no guests in his heart but rebels. The inconstant & he agree well in their felicitie, which both place in change: but herein they differ; the inconstant man affects that which will bee the male-content commonly that which was. Finally, he is a querulous curre, whom no horse can passe by without barking at; yea, in the deep silence of night the very moone-shine openeth his clamorous mouth: hee is the wheele of a well-couched fireworke that flies out on all sides, not without scorching it selfe. Euery care was long agoewca-
tie of him, and hee is now almost wearie of himselfe.

Give him but a little respite, and he will
die alone; of no other death, than
others welfare.



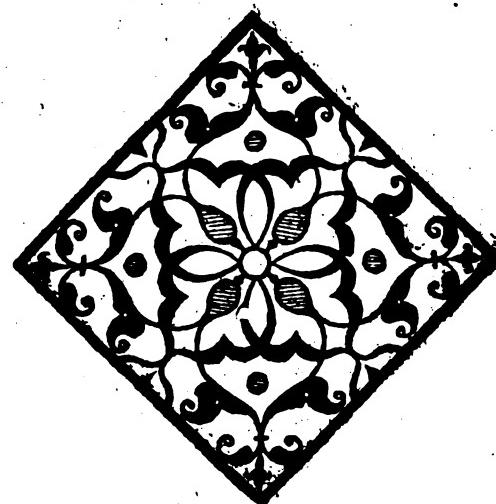


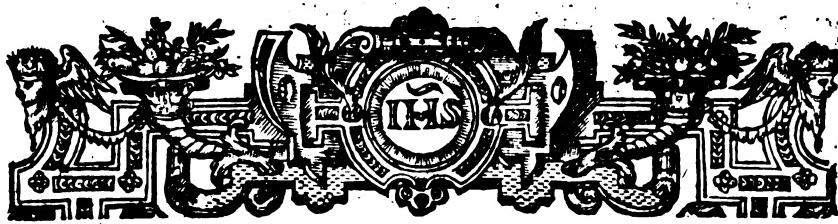
THE CHARACTERISM OF *The Unconstant.*

He inconstant man treads vpon a mouing earth, and keepes no pase. His proceedings are cuer headdy and peremptoric ; for hee hath not the patience to consult with reason, but determines meereley vpon fancie. No man is so horte in the purfule of what hee liketh ; no man sooner wearie. He is fiety in his paſſions, which yet are not more violent than momentanie : it is a wonder if his loue or hatred last so many dayes as a wonder. His heart is the Inne of all good mori-
ons, wherin if they lodge for a night it is well ; by morning they are gone and take no leauue : and if they come that way again they are inter-
tained as guests, not as friends. At first like another *Eccbolius* hee lo-
ued ſimple truthe, thence diuerting his eyes hee fell in loue with ido-
latrie ; thofe heathenish shrines had never any more doting and besotted client, and now of late hee is leapt from *Rome* to *Monſter*, and is growne to giddie *Anabaptisme* : what hee will be next, as yet hee knoweth not ; but ere hee haue Wintred his opinion, it will be ma-
nifest. Hec is good to make an enemy of ; ill for a friend ; because as there is no truſt in his affection, ſo no rancour in his displeasure. The multitude of his changed purposes brings with it forgetfulneſſe ; and not of others more then of himſelfe. Hee ſayes, ſwears, renounces, be-
cause what hee promised hee meant not long enough to make an impreſſion. Heereinaſone hee is good for a Common-wealthe, that he ſets many on worke, with building, ruining, altering ; and makes more busi-
neſſe than Time it ſelfe ; neither is hee a greater enemie to thrifte, then to idlenesse. Proprietie is to him enough cauſe of diſlike ; each thing pleaſes him better that is not his own. Euen in the beſt things, long continuance is a iuft quarrell ; Manna it ſelfe growes tedious with age, and Noueltie is the highest ſtyle of commendation to the meanest of-
fers : Neither doth hee in bookeſ and fashions aske *How good*, but *How new*. Variety carries him away with delight, and no vniorme pleasure

pleasure can bee without an irkesome fulnesse. Hee is so transformable into all opinions, manners, qualities, that hee seemes rather made immediately of the first matter, than of well tempered elements; and therefore is in possibility any thing, or every thing; nothing in present substance. Finally, hee is seruile in imitation, waxey to persuasions, wittie to wrong himselfe, a guest in his owne house, an ape of others, and in a word, any thing rather than himselfe.

The





The Flatterer.

G E R E A T - O N E Latterie is nothing but false friendship, fawning hypocrisie, dishonest ciuility, base merchandize of words, a plausible discord of the heart and lips. The Flatterer is blear-eyed to ill, and cannot see vices; and his tongue walkes euer in one track of vniust praises, and can no more tell how to discommend, than to speake true. His speeches are full of wondring Interiections; and all his titles are superlative, and both of them seldom euer but in presence. His base minde is well matched with a mercenarie tongue, which is a willing slau to another mans eare; neither regardeth hee how true, but how pleasing. His Art is nothing but delightfull cozenage, whose rutes are smoothing and garded with periurie; whose scope is to make men fooles, in teaching them to ouer-value themselues; and to tickle his friends to death. This man is a Porter of all good tales, and mends them in the carriage: One of Fames best friends, and his owne; that helps to furnish her with those rumors, that may aduantage himselfe. Conscience hath no greater aduersarie; for when shee is about to play her iust part, of accusation; hee stops her mouth with good tearmes, and wel-neere strangleth her with shiffts. Like that subtle fish hee turnes himselfe into the colour of every stome, for a boorty. In himselfe he is nothing, but what pleaseith his G R E A T - O N E, whose vertues hee cannot more extoll, then imitate his imperfections, that hee may thinke his worst gracefull. Let him say it is hot, hee wipes his forehead, and vnbraceith himselfe; if cold, he shiuers, and calles for a warmer garment. When he walkes with his friend hee sweates to him, that no man else is looked at; no man talked of; and that whomesoever hee vouchsafes to looke on and nodde to, is graced enough: That hee knowes not his owne worth, lest hee should be too happie; and when he tells what others say in his praise, he interrups himselfe modestly, and dares not speake the rest: so his concealement is more insinuating than his speech. Hee hangs vpon the lips which hee admireth, as if they could let fall nothing but oracles, and findes occasion to cite some approoued sentence vnder the name he honoureth

honoureth; and when ought is nobly spoken, both his hands are little enough to blesse him. Sometimes euен in absence hee extolleth his patron, where hee may presume of safe conuiance to his eares; and in presence so whispereth his commendation, to a common friend, that it may not be vnheard where hee meant it. Hee hath salues for every sore, to hide them, not to heal them; complexion for euery face: Sin hath not any more artificial broker, or more impudent baund. There is no vice, that hath not from him his colour, his allurement; & his best seruice is citherto further guiltinesse, or smoother it. If he grant euill things inexpedient, or crimes errors, he hath yeelded much; either thy estate gives priuilege of liberty, or thy youth; or if neither, What if it be ill? yet it is pleasant. Honesty to him is nice singularitie, repentance superstitious melancholy, grauity dulnesse, and all vertue an innocent conceit of the base-minded. In short, he is the moth of liberall mens coats, the eare-wig of the mighty, the bane of Courts, a friend and a slauet to the trencher, and good for nothing but to bee a factor for the Diuell.

The





The Slothfull.



E is a religious man, and weares the time in his cloister; and as the cloake of his doing nothing, pleades contemplation; yet is hee no whit the leaner for his thoughts, no whit learneder. He takes no lesse care how to spend time, then others how to gaine by the expence; and when busynesse importunes him, is more troubled to forethink what hee must doe, than another to effect it. Summer is

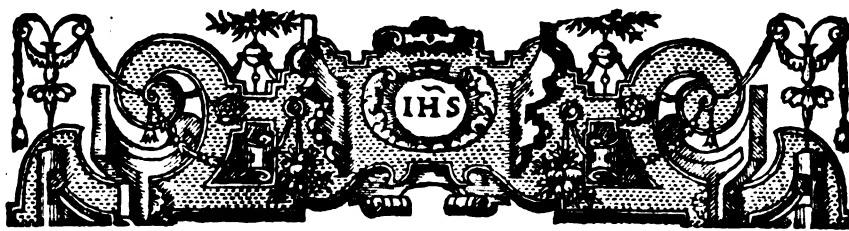
out of his fauour for nothing but long dayes, that make no haste to their euen. Hee loues still to have the Sunne witnesse of his rising; and lies long more for lothnesse to dresse him, than will to sleepe: and after some streaking and yawning calles for dinner, vnwashed; which hauing digested with a sleep in his chaire, he walkes forth to the bench in the Market-place, and lookest for companions: whom-soeuer hee meetes, he stayes with idle questions, and lingring discourse; how the daies are lengthened, how kindly the weather is, how false the clocke, how forward the Spring, and ends ever with *What shall we doe?* It pleases him no lesse to hinder others, than not to worke himselfe. When all the people are gone from Church, hee is left sleeping in his seate alone. Hee enters bonds, and forfeits them by forgetting the day; and askes his neighbour when his owne field was fallowed, whether the next peice of ground belong not to himselfe. His care is either none, or too late: when winter is comme, after some sharp visitations, he lookest on his pile of wood, and askes how much was cropped the last Spring. Necessitie driveth him to euery action, and what hee cannot auoid, hee will yet deferre. Every changetroubles him, although to the better; and his dulnesse counterfeites a kinde of contentment. When hee is warned on a fury, hee had rather pay the mulct, then appeare. All but that which Nature will not permit, he doth by a deputy, and counts it troublesome to doe nothing; but to do anything, yet more. He is wittie in nothing but framing excuses to sit still, which if the occasion yecld not, hee coineith with ease. There is no worke that is not either dangerous, or thanklesse, and whereof hee foresees not the inconuenience and

gain-

gainlesenesse before hee enters ; which if it be vered in euent, his next idlenesse hath found a reason to patronize it. Hee had rather frese than fetch wood , and chuse rather to steale than worke ; to begge than take paines to steale, and in many things to want than begge. Hee is so loath to leauue his neighbours fire, that he is faine to walke home in the darke ; and if he be not looke to, weares out the night in the chimney-corner ; or if not that, lies downe in his cloathes to sauue two labours. Hee eates, and prayes himselfe asleepe ; and dreames of no other torment but worke. This man is a standing poole, and cannot chuse but gather corruption : he is descried amongst a thousand neighbours by a dry and nastie hand, that still sauours of the sheet ; a beard vncut, vnkembed ; an eye and eare yellow with their excretions ; a coate shaken on, ragged, vnbrushit ; by linnen and face striuing whether shall excell in vnclanlinesse. For bodie hee hath a swolne legge, a duskie and swinish eyc, a blowen cheeke, a drawling tongue, an heauy foote, and is nothing but a colder earth molded with standing water. To conclude, is a man in nothing but in speech and shape.

The





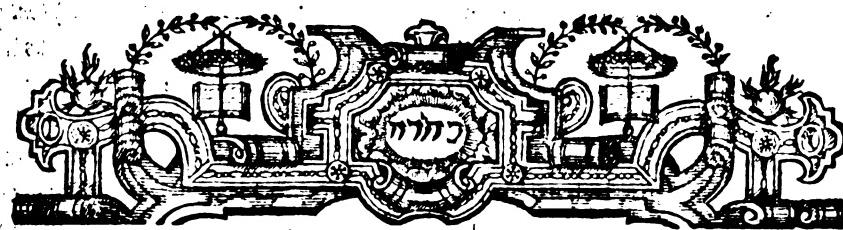
The Covetous.



E is a servant to himselfe, yea to his servant; and doth base homage to that which should bee the worst drudge. A liuelesse pece of earth is his master, yea his God, whiche hee shrines in his coffer, and to which he sacrifices his heart. Every face of his coine is a new image, which he adores with the highest veneration; yet takes vpon him to be prote&tor of that hee worshippeth: which hee feares to keepe, and abhors to lose: not daring to trust either any other God, or his owne. Like a true Chymist hee turnes every thing into siluer, both what hee should eate, and what he should weare; and that he keepes to looke on, not to vse. When he returns from his field, he askes, not without much rage, what became of the loose crust in his cup-boord, and who hath rioted amongst his leekes; Hee neuer eates good meale, but on his neighbours trencher; and there hee makes amends to his complaining stomacke for his former and future fasts. Hee bids his neighbours to dinner, and when they haue done, sends in a trencher for the shot. Once in a yeare perhaps, hee gives himselfe leaue to feast; and for the time thinkes no man more lauish; Wherein he lists not to fetch his dishes from farre; nor will be beholden to the shambles; his owne prouision shall furnish his boord with an insensible cost; and when his guests are parted, talkes how much every man devoured, and how many cups were emptied, and feedes his familie with the mouldy remannts a moneth after. If his servant breake but an earthen dish for want of light, hee abates it out of his quarters wages. He chips his bread, and sends it back to exchange for staler. He lets money, and selles Time for a price; and will not be importuned either to preuent or deferre his day; and in the meane time lookes for secret gratuities, besides the maine interest which hee selles and returns into the stocke. Hee breeds of Money to the third generation; neither hath it sooner any being, than he sets it to beget more. In all things he affects secrecie and proprietie: hee grudgeth his neighbour the water of his well: and next to stealing hee hates borrowing. In his shott and vnquiet

quiet sleepes hee dreames of theeues, and runnes to the doore, and names more men than hee hath. The least sheafe hee euer culs out for Tithe; and to robbe God holdes it the best pastime, the clearest gaine. This man cries out aboue other, of the prodigalitie of our times, and tels of the thrift of our forefathers: How that great Prince thought himselfe royally attired, when he bestowed thirteene shillings and four pence on halfe a suit; How one wedding gowne serued our Grandmothers, till they exchanged it for a winding sheet; and praises plainnesse, not for lesse sinne, but for lesse cost. For himselfe hee is still knowne by his forefathers coat, which he meanes with his blessing to bequeath to the many descents of his heires. Hee neither would be poore, nor be accounted rich. No man complaines so much of want, to auoid a Subsidie; no man is so importunate in begging, so cruell in exactiōn; & when hee most complaines of want, hee feares that which he complaines to haue. No way is indirect to wealth; whether of fraud or violence: Gaine is his godlinesse; which if conscience goe about to preuidice, and grow troublesome by exclaiming against, hee is condemned for a common barretor. Like another Ahab he is sicke of the next field, & thinks he is ill seated, while he dwelles by neighbours. Shortly, his neighbors do not much more hate him, than he himselfe. He cares not (for no great aduantage) to lose his friend, pine his body, damne his soule; and would dispatch himselfe when corne falleſ, but that he is loth to cast away money on a cord.

The



The Vaine-glorious.

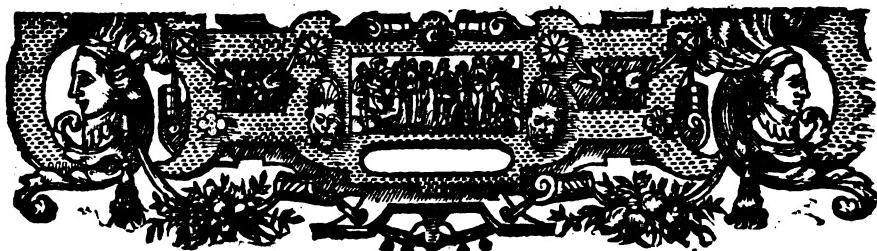
Li his humour rises vp into the froth of ostentation; which if it once lettle, falleth downe into a narrow roome. If the excelle bee in the vnderstanding part, al his wit is in print; the Presle hath left his head empitic; yea not only what hee had, but what hee could borrow without leauc. If his glorie bee in his deuotion, hee giues not an almes but on record; and if he haue once done wel, God heares of it often; for vpon evry vnkindnesse hee is ready to vpbraid him with his merits. Ouer and aboue his owne discharge, he hath some tatisfactions to spare for the common creature. He can fulfil the law with ease, & caroe God with superfluitie. If he haue bestowed but a little sum in the glazing, pauing, parieting of Gods house, you shal finde it in the Chuch-window. Or if a more gallant humour possesse hym, hee weare all his land on his backe; and walking hie, lookest ouer his left shoulder, to see if the point of his rapier follow him with a Grace. Hee is proud of another mans horse; and well mounted thinks euery man wrongs him, that looks not at him. A bare head in the street, doth him more good than a meale's meat. Hee sweares bigge at an Ordinarie, andalkes of the Court with a sharpe accent; neither vouchlates to name any not honorable, nor those without some tearme of familiaritie; and likes well to see the hearer looke vpon him amazedly, as if he laid, How happy is this man that is so great with great ones! Vnder pretence of seeking for a scroll of newes, hee drawes out an handfull of letters endorsed with his owne stile, to the height: and halfe reading euery title, passes ouer the latter part, with a murmur; not without signifying, what Lord sent this, what great Ladie the other; and for what lutes; the last paper (as it happens) is his newes from his honourable friend in the French Court. In the midst of dinner, his Lacquay comes swearing in, with a sealed note from his creditour, who now threatens a speedie arrest, and whispers the newes in his Masters eare, when hee aloud names a Counseller of State, and professes to know the imployement. The lame messenger hee calleth with an imperious nod; and after expostulation, where hee hath left his fellowes, in his eare sends him for some new spur-leathers or stockings by this time footed; and when he is gone halfe the roome, recalles him,

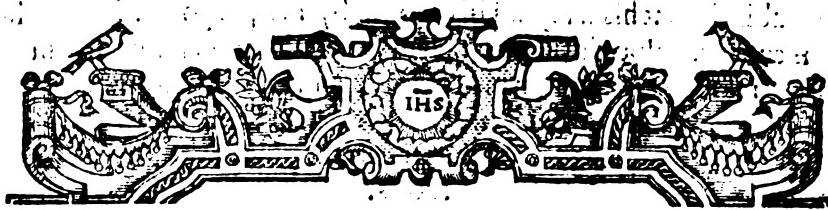
Bb

and

and layth aloud, *It is no matter, Let the greater bagge alone till I come;* and yet againe calling him closer, whilpers (so that all the table may heare) *that if his crimson suit be readie against the day, therest need no hast.* Hee picks his teeth when his stomacke is emptrie, and calleth for pheasants at a common Inne. You shall finde him prizing the richest iewels, and fairest horses, when his purse yelds not money enough for earnest. Hee thrusts himselfe into the prease, before some great Ladieſſ; and loues to be ſene neare the head of a great traine. His talkē is how many Mourners hee furniſhē with gownes at his fathers funeralls, how manie mesles; how rich his coat is, and how ancient, how great his alliance: what challenges bee hath made and anſwered; what exploits hee did at *Cakes or Newport;* and when hee hath commended others buildings, furnitures, ſuites, compares them with his owne. When hee hath vndertaken to bee the broker for ſome rich Diamond, bee wearesit; and pulling off his gloue to ſtroke vp his haire, thinks no eyeshould haue any other obiect. Entertaining his friend, hee chides his cooke for no better cheere, and names the dishes he meaneth, and wants. To conclude, hee is euer on the ſtage, and acts ſtill a glorious part abroad, when no man carries a bazer heart, no man is more lordly and careleſſe at home. Hee is a Spanish ſouldier on an Italian Theater; a bladder full of winde, a ſkinfull of words, a fooles wonder, and a wife-mans fool.

The





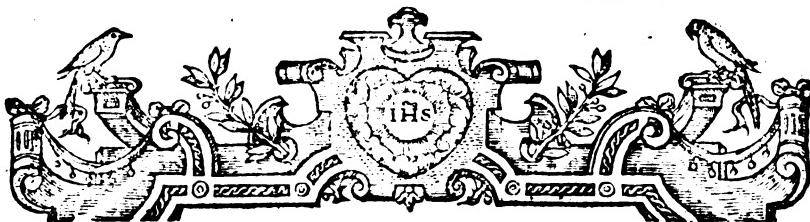
The Presumptuous.

Presumption is nothing but hope out of his wits, an high house vpon weake pillars. The presumptuous man loues to attempt great things, only because they are hard & rare: his actions are bolde and venturous, and more full of hazard than vse. He holseth faile in a tempest, and sayth neuer any of his Ancestours were drowned: he goes into an infected houle, & sayes the plague dares not leize on noble blood: he runnes on high battlements, gallops downe steepe hillcs, rides ouer narrow bridges, walks on weake iſſe, and neuer thinks, What if I fall? but, What if I runne ouer & fall not? He is a confident Alchymist, & braggeth, that the woombc of his furnace hath conceived a burden that will do all the world good: which yet hee desires secretly borne, for feare of his owne bondage: in the meane time, his glasse breaks ayer he vpon better luting layes wagers of the successe, & promiseth wedges before hand to his friend. He saith, I wil sin, & be fory, and escape; either God will not see, or not bee angrie, or not punishit; or remit the measure. If I doe well, hee is lust to reward; if ill, hee is mercifull to forgive. Thus his praises wrong God no leſſe than his offence, and hurt himselfe no leſſe than they wrong God. Any parterne is enough to incourage him: shew him the way where my foot hath trod, he dare follow, altho he ſee no steps returning; what if a thouſand haue attempted, and miscarried; if but one haue preuailed, it ſufficeth. He ſuggests to himſelfe false hopes of neuer too late; as if he could command either Time or repentaunce: and dare deferre the expectation of mercy till beewixt the bridge and the water. Giue him but where to ſet his foot, and hee will remoue the earth. He foreknowes the mutations of States, the euent of warre, the temper of the ſeasons; either his olde prophecie telles it him, or his ſtarres. Yea, hee is no ſtranger to the Records of Gods ſecret counſell, but he turns them ouer, and copies them out at pleasure. I know not whether in all his enterprizes hee shew leſſe feare, or wiſdom: no man promises himſelfe more, no man more beleueſ himſelfe. *I wil go & ſelde return & purchase, & ſpend*

spend and leane my sonnes such estaces ; all which if it succeed , hee thanks himselfe ; if not, he blames not himselfe. His purposes are measured, nor by his abilitie, but his will, and his actions by his purposes. Lastly , hee is euer credulous in assent, rash in vndertaking , peremptorie in resoluing, witlesse in proceeding, and in his ending miserable ; which is never other , than either the laughter of the wise, or the pitie of foolcs.

The





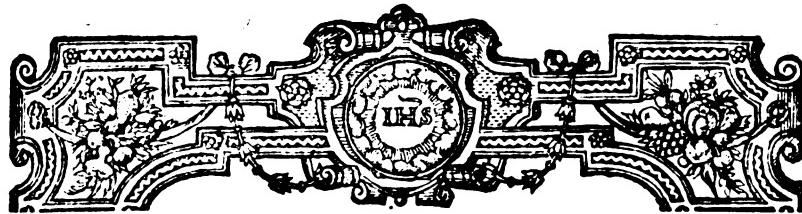
The Distrustfull.


 He distrustfull man hath his heart in his eyes, or in his hand; nothing is sure to him but what hee sees, what hee handles : He is either very simple, or very false; and therefore beleues not others, because hee knowes how little himselfe is worthy of beleefe. In spirituall things, either God must leauue a pawnie with him, or seeke some other Creditor. All absent things and vnusuall, haue no other, but a conditionall entertainment : they are strange, if true. If hee see two neighbours whisper in his presence, he bids them speake out, and charges them to say no more than they can iustify. When he hath committed a message to his seruant, hee sends a second after him, to listen how it is deliuered. Hee is his owne Secretarie, & of his own counsell, for what hee bath, for what he purposeth: and when he telles ouer his bagges, looks thorow the key-hole, to see if hee haue any hidden witnesse, and askes aloud, *Who is there?* when no man heares him. Hee borrowes money when hee needs not, for feare lest others should borrow of him. Hee is euer timorous, and cowardly ; and asks every mans errand at the doore, ere hee opens. After his first sleepe, hee starts vp, and askes if the furthest gate were barred, and out of a fearefull sweat calleth vp his seruant, and bolts the dore after him ; and then studies whether it were better to lie still and beleue, or rise and see. Neither is his heart fuller of feares, than his head of strange projects, and farre-setcht constructions ; What meanes the State, chinke you, in such an action, and whether tends this course : Learne of me (if you know no!) The wates of deepe policies are secret, and full of vnknownen windings ; That is their act, this will bee their issue : so casting beyond the Moon, he makes wise and iust proceedings suspected. In all his predictions, and imaginacions, he euer lights vpon the worst; not what is most likely wil fall out, but what is most ill. There is nothing that he takes not with the left hand : no text which his glosse corrupts not. Wordes, oaths, parchments, seales, are but broken reeds ; these shall never

deceive him ; hee loses no payments but reall. If but one in an age haue miscarried, by a rare casualtie , hee misdoubts the same euent. If but a tile fallen from an hirroofe haue brained a passenger, or the breaking of a coach-wheele haue indangered the burden; hee sweares hee will keepe home ; or take him to his horse. Hee dares not come to Church, for feare of the croud ; nor spare the Sabbaths labour for teare of ~~the~~ want; nor come neare the Parliament house , because it should haue beeene blowen vp ; What might haue beeene , affects him as much as what will bee; Argue, vow, protest, sweare; hee heares thee, and beleevues himselfe. Hee is a Scepticke, and dare hardly give credit to his sensess which hee hath often arraigned of falle intelligence. He so liues, as if he thought all the world were theeues , and were not sure whether himselfe were one : Hee is vncharitable in his censures, vnquiet in his feares ; bad enough alwayes, but in his owne opinion much woorse than hee is.

THE

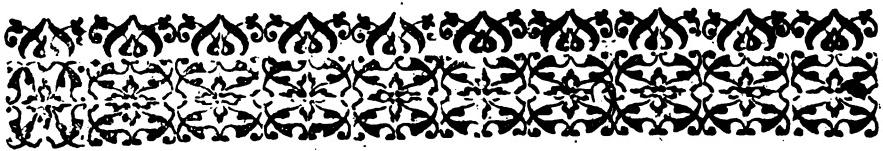




THE CHARACTERISM OF the Ambitious.

Ambition is a proud covetousnes, a dry thirst of honor, the longing disease of reason, an aspiring, and gallant madnesse. The ambitious climes vp high and perillous staires, and never cares how to come downe; the desire of rising hath swallowed vp his feare of a fall. Having once cleaved (like a burr) to some great mans coat, hee resolues not to bee shaken off with any smal indignities, and finding his holdethorowly fast, casts how to insinuate yet neerer; and therefore, hee is busie and seruile in his indeuours to please, and all his officious respects turn home to himselfe. Hee can be at once a slau to command, an intelligencer to informe, a parasite to sooth and flatter, a champion to defend, an executioner to reuenge any thing for an aduantage of fauour. Hee hath proiected a plot to rise, and woe be to the friend that stands in his way: He still hauntee the Court, and his vnquiet spirit hauntee him; which hauing fetcht him from the secure peace of his countrey-rest, sets him new and impossible tasks; and after many disappointments encourages him to trie the same sea in spight of his shipwracks; and promises better successe. A small hope giues him heart against great difficulties, and drawes on new expense, new seruilitie; perswading him (like foolish boyes) to shoot away a second shaft, that hee may finde the first. Hee yeeldeth, and now secure of the issue, applauds himselfe in that honour, which hee still affecteth, still missest; and for the last of all trials, will rather bribe for a troublesome preferment, than returne void of a title. But now when he finds himselfe desperately crossed, and at once spoiled both of aduancement and hope, both of fruition and possibilite, all his desire is turned into rage, his thirst is now onely of reuenge; his tongue sounds of nothing but detraction and slander: Now the place hee sought for is base, his riuall vnworthie, his aduersarie iniurious, officers corrupt, Court infectious; and how well is hee that may bee his owne man, his owne master; that may liue safely in a meane distance, at pleasure, free from staruing, free from burning. But if his designes speed well; crehce be warne

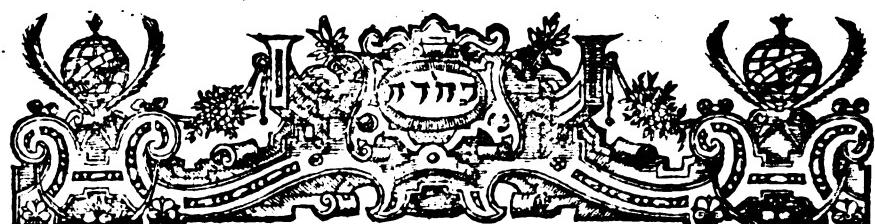
want me in that seat, his minde is possessed of an higher. What hee hath is but a degree to what he would haue: now he scorneth what he formerly aspired to; his successe doth not giue him so much contentment, as prouocation; neither can he be at rest, so long as hee hath one, either to ouerlooke, or to match, or to emulate him. When his Countrey-friend comes to visit him, hee carries him vp to the awfull Presence; and now in his sight crouding neerer to the Chaire of State, desires to bee lookt on, desires to bee spoken to, by the greatest, and studies how to offer an occasion, lest hee should seeme vnknowen, vnguarded; and if any gesture of the least grace fall happilie vpon him, hee looks backe vpon his friend, lest he should carelesly let it passe, without a note: and what he wanteth in sense, he supplies in historic. His disposition is never but shamefully unthankful: for vntill he haue al, he hath nothing. It must be a large draught, wherof he will not say, that those few droppes do not flake, but inflame him: so still hee thinks himselfe the worse for small fauours. His wit so contrives the likely plots of his promotion, as if he would stecle it away without Gods knowledge, besides his will: neither doth hee euer looke vp, and consult in his forecasts, with the supreme moderator of all things; as one that thinks honor is ruled by Fortune, and that heauen meddleth not with the disposing of these earthly lots: and therefore it is iust with that wise God to defeat his fairest hopes, and to bring him to a losse in the hotest of his chace; and to cause honour to flic away so much the faster, by how much it is more eagerly pursued. Finally, hee is an importunate suter, a corrupt client, a violent vndertaker, a smooth factor, but vntrusty, a restlesse master of his owne; a bladder puffed vp with the winde of hope, and selfe-loue. Hee is in the common body as a Mole in the earth, euer vnquietly casting; and in one word is nothing but a confused heape of enuie, pride, couetousnesse.



The Unthrif.

HE ranges beyond his pale, and liues without compasse. His expence is measured not by abilitie, but will. His pleasures are immoderate, and not honest. A wanton eyc, alickerous tounge, a gamelome hand haue impouerisht him. The vulgar sort call him bounifull, and applaud him while hee Spends, & recompence him with wishes when he gives, with pitie when he wants : Neither can it bee denied that hee raught true liberalitie, but ouer-went it. No man could haue liued more laudably, if when hee was at the best, hee had stayed there. While he is present none of the wealthier guests may pay ought to the shot, without much vchemencie, without danger of vnkindnesse. Vse hath made it vnplesant to him, not to spend. Hee is in all things more ambitious of the title of good fellowship than of wisedome. When hee looks into the wealthie chest of his father, his conceit suggests that it cannot be emptied ; and while hee takes out some deale every day, hee perceives not any diminution ; and when the heape is sensibly abated, yet stil flatters himself with enough: One hand couzengs the other, and the bellie deceives both : Hee doth not so much bestow benefits as scatter them. True merit doth not carry them, but smoothnes of adulacion : His lenses are too much his guides, and his putneyors ; and appetite is his steward. He is an impotent servant to his lusts, and knowes not to gouern either his minde or his purse. Improuidence isuer the companion of vnthriftnesse. This man can not look beyond the present, and neither thinks, nor cares what shall bee, much lesse suspectes what may bee : and while he lauishes out his substance in superfluities, thinks hee onely knowes what the world is woorth, and that others ouerprize it. Hee feels pouertie before he sees it, neuer complaines till hee be pinched with wants ; heuer spares till the bottome, when it is too late either to spend or recover. Hee is euerie mans friend saue his owne, and then wrongs himself most, when he courteth himselfe with most kindnesse. Heevies Time with the slothfull, and it is an hard match, whether chases away good houres to worse purpose, the one by doing nothing, the other by idle pastime. Hee hath so dilated himselfe with the beames of proprietie, that hee lies open to all dangers, and cannot gather vp himselfe, on iust warning, to avoide a mischiefe. Hee were good for an Almynet, all for a steward. Finally, he is the living tombe of his fore-fathers, of his posterite, and when hee hath swallowed both, is more emptie than before hee lououred them.

The



The Enuious.

Ee feeds on others euils , and hath no disease but his neighbors welfare : whatsoeuer God do for him , hee can not bee happie with company ; and if hee were put to chuse , whether hee would rather haue equals in a common felicitie , or superiors in miserie , hee would demurre vpon the election . His eye castes ouer too much , and never returns home , but to make comparisons with anothers good . He is an ill priser of forraigne commoditie ; worse of his owne ; for , that he rates too hie , this vader value . You shall haue him euer inquiring into the estates of his equals and betters ; wherein hee is not more desirous to heare all , than loath to heare any thing ouer-good : and if iust report relatecought better than hee would , he redoubles the question , as being hard to beleue what hee likes not ; and hopes yet , if that bee auerred againe to his grise , that there is somewhat concealed in the relation , which if it were knowne , wold argue the commended partie miserable , & blemish him with secret shame . Hee is readie to quarrell with God , because the next field is fairer growen ; and angerly calculates his cost , and time , and tillage . Whom he dares not openly backbite , nor wound with a direct curse , he striketh smoothly with an ouer-cold praise ; and when he sees that he must either maliciously oppugne the iust praise of another (which were vnfafe) or approoue it by assent , hee yeeldeth ; but shewes withall that his meanes were such , both by nature , and education , that hee could not without much neglect , be lesse commendable : So his happinesse shall be made the colour of detraction . When an wholsome law is propounded , hee crosseth it , either by open , or close opposition ; not for any incommoditie or inexpedience , but because it proceeded from any mouth , besides his owne ; And it must bee a cause rarely plausible , that will not admit some probable contradiction . When his equall should rise to Honor , he striues against it vnseene ; and rather with much cost suborneth great aduersaries ; and when hee sees his resistance vaine , hee can giue an hollow gratulation in presence ; but in secret , disparages that aduancement ; either the man is vnsit for the place , or the place for the man : or if fit , yet lesle gainfull ; or more common than opinion , Whereto he ads , that

that himself might hight haue had the same dignitie vpon better tearms, and refused it. Hee is wittie in deuising suggestions to bring his riuall out of loue, into suspicione. If hee be curteous, hee is seditionously popular ; if bountifull, he bindes ouer his Clientis to a faction ; if successfull in war, he is dangerous in peace ; if wealthie, hee laies vp for a day ; if powerfull, nothing wants but opportunity of rebellion. His submision is ambitious hypocrisie, his religion, politike insinuation ; no action is safe from a icalous construcion. When hee receiuies an ill report of him whom bee emulates ; hee saith, *Fame is partiall, and is wont to blanch mischifes* ; and pleaseth himself with hope to finde it worse ; and if Ill-will haue dispersed any more spightful narration, he layes holde on that, against all witnessles ; and brochereth that rumor for truest, because worst : and when hee sees him perfectly miserable, hee can at once pitie him, and rejoyce. What himselfe can not doe, others shall not : hee hath gained well, if hee haue hindred the successe of what hee would haue done, and could not. Hee conceales his best skill, not so as it may not be knownen that hee knowes it, but so as it may not bee learned ; because hee would haue the world misse him. Hee attained to a soueraigne medicine by the secret legacie of a dying Empericke, whereof hee will leauue no heire, lest the praise should be diuided. Finally, hee is an enemie to Gods fauours, if they fall beside himselfe; The best nurse of ill Fame; A man of the worst diet ; for hee consumes himselfe, and delightes in pining ; A thorne-hedge couered with nettles; A peccuylsh interpreter of good things, and no other
then a leane and pale carcase quickened
with a feend.

FINIS.



SALOMONS DIVINE ARTS,

OF

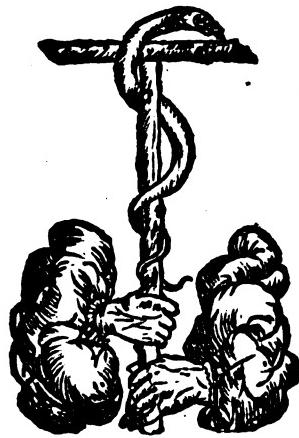
1. ETHICKS,
2. POLITICKS,
3. OECONOMICKS:

THAT IS; THE GOVERNMENT

of
1. BEHAVIOVR,
2. COMMON-VVEALTH,
3. FAMILIE.

DRAWNE INTO METHOD, OVT OF HIS
Proverbs and Ecclesiastes.

With an open and plaine Paraphrase, vpon the
Song of Songs.



AT LONDON,
Printed by Humphrey Lownes, for Samuel
Macham. 1614

Cc



TO THE RIGHT HO- NOVRABLE AND HOPEFVLL LORD, ROBERT,

Earle of Essex, my singular good Lord, all
increasē of Grace and true
Honour.

RIGHT HONORABLE,

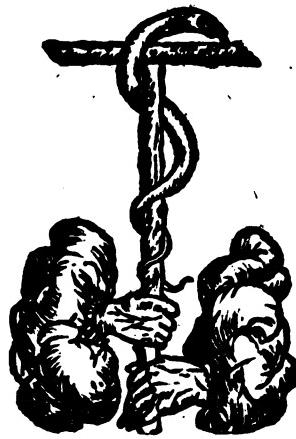
 While I desired to congratulate your happy Returne with some worthy present; I fell upon this: which I dare not onely offer, but commend; the royallest Philosopher and wisest King, giving you those precepts, which the Spirit of God gaue him. The matter is all his; nothing is mine, but the method; which I doe willingly submit to censure. In that, he could not erre: In this, I can not but haue erred; either in art, or application, or sense, or disorder, or defect: yet not wilfully. I haue meant it well, and faithfully to the church of God, and to your Honour, as one of her great hopes. If any man shall cauill that I haue gone about to correct Salomons order, or to controulle Ezckias seruants: I complain both of his charitie, and wisdome; and appeale more lawfull iudgement: Let him as well say, that every Concordance peruers the Text. I haue onely endeauoured to be the common-place-booke of that great king, and to referre his diuine rules to their heads, for more ease of finding, for better memory, for readier vse. See, how that God, whose wisdome thought good to bereaue mankind of Salomons profound commentaries of Nature, hath reserued these his diuine Morals, to out-lieue the world; as knowing, that those would but feed mans curiositie, these would both direct his life, and iudge it. He hath not done this without expectation of our good, and glory to himself: which if we answer, the gain is ours. I know how little need there is, either to intreat your Lo: acceptation, or to aduise your vse. It is enough to haue humbly presented them to your hands; and through them to the Church: the desire of whose good, is my good; yea, my recompence and glory. The same God, whose hand hath led and returned you in safety, from all forraigne euils: guide your waies at home, and gratioufly increase you in the ground of all truc honor; Goodnes. My prayers shall ever follow you:

Who vow my selfe
Your Honours,
in all humble and true
duty,

SALOMONS ETHICKS, OR MORALS,

IN FOU'RE BOOKES.

- The
- 1. Of FELICITIE,
 - 2. Of P A V D E N C E,
 - 3. Of I v s T I C E,
 - 4. Of { TEMPERANCE,
} FORTITVDE,



Anno Domini, 1614

ЛЮБОВЬ

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SALOMONS ETHICKES;
OR GOVERNMENT OF BEHA-
VIOUR AND MANNERS.

THE FIRST BOOKE.

FELICITY.

§ 1. Of Ethicks *The description,*
in common. *The chiefe end, which is*
Felicity.

ETICKS is a Doctrine of wisdome and knowledge to live well, and of the madnes and foolishnesse of vice: or Instruction to do wisely by justice and iudgement and equity, and to doe good in our life. The end whereof is to see and attaine that chiefe goodnessse of the children of men, which they enjoy vnder the Sunne, the whole number of the dayes of their life.

Eccl. 2.17
Eccl. 7.27
Pro. 1.3
Eccl. 3.12.
Eccl. 2.3

- §. 2. Wherein Felicity is not. {
Not in pleasure,
Not in wealth. For herein is
- 1. No satisfaction,
 - 2. Increased expence,
 - 3. Restlesseſſe,
 - 4. Want of fruition,
 - 5. Vnertainty,
 - 6. Necessity of leaving it.

Eccl. 2.1
Eccl. 2.10
Eccl. 2.25.
Eccl. 2.1
Eccl. 5.9.

VHICH consists not in pleasure; for I said in mine heart. Go to now, I will prooue thee with ioy, therefore take thou pleasure in pleasant things; yea, I with-drewē not my heart from any ioy: for my heart rejoyced in all my labour: and who could eate, and who could haſte to outward things more then I? and behold, this also is vanity.

Not in riches. 1. For hee that loueth siluer shall not be satisfied with siluer,

siluer, and hee that louereth riches shall bee without the fruit of them : this also is vanitie.

Eccl.5.10

Eccl.5.11

Eccl.5.12

Eccl.6.1
Eccl.6.2Pro.27.24.
Pro.33.5
Eccl.5.14

Eccl.5.15

2. When riches increase they are increased that eat them : and what good commeth to the owners thereof, but the beholding thereof, with their eyes ? yea, much euill ; for whereas the sleep of him that trauelleth is sweet, whether he eate little, or much ; contrarily, The satierie of the rich will not suffer him to sleepe ; so there is an euill sickenesse, which I haue seene vnder the Sunne, riches reserued to the owners thereof, for their euill, and after, not for their good : for there is another euill, which I haue seene vnder the Sunne, and it is frequent among men ; A man to whom God hath giuen riches and treasures, and honor, and he wanteth nothing for his soule, of all it desireth ; but God giueth him no power to eate thereof ; and if hee haue that, yet how long ? Riches remain not alwaies, but taketh her to her wings as an Eagle, and flieth to the heauens. And for their owner, As hee came forth of his mothers belly, hee shall returne naked, to goe as he came, and shall beare away nothing of his labour, which he caused to passe by his hand : And this is also an euill sickenesse, that in all points as he came, so shall hee goe : and what profit hath he, that he hath trauelled for the winde?

¶ 3. Not in magnificence { of estates
royalty,
great attendance.
Planting,
of works, gathering Treasures,
building, &c.

Eccl.1.12

Eccl.1.16

Eccl.2.9

Eccl.2.4

Eccl.2.5

Eccl.2.6

Eccl.2.7

Eccl.2.8

Can.3.9

Can.3.10

Eccl.2.12.

Eccl.2.13.

Not in honour and magnificence. I the Preacher haue beene king over Israell in Ierusalem, and I was great, and increased aboue all that were before me in Ierusalem, which also I shewed in effect ; for I made me great workes, I built me houses, I planted me vineyards, I made me gardens, and orchards, and planted in them trees of all fruits ; I made me ponds of water, to water therewith the woods that growe with trees ; I got me seruants, and maides, and had children borne in the house ; also I had great possession of beeues, and sheep, aboue all that were before me in Ierusalem ; I gathered to me also siluer and gold, and the chiefe treasures of kings and prouinces ; I prouided Men-singers, and Women-singers, & the delights of the sonnes of men, musicall consorts of all kindes : Yea, I King S. A. L. O M. O N made my selfe a Palace of the trees of Lebanon ; I made the Pillars therof of siluer, and the pavement therof of gold ; the hangings therof of purple ; whose mids was paued with the loue of the daughters of Israell : Then I looked on all my workes that my hands had wrought, (as who is the man that will compare with the King in things which men now haue done ?) and

on

on the trauell that I laboured to doe; and behold all is vanitie, and vexation of spirit; and there is no profit vnder the sunne.

Eccl.2.11

§. 4. Long life and issue rejected, for certaine end,
unperfect satisfaction,
remembrance and continuance of darkenesse.

Not in long life, and plentious issue: for If a man beget an hundred children, and liue many yeares, and the dayes of his yeares bee multiplied; And his soule be not satisfied with good things, and hee be not buried, I say that an vntimely fruit is better then he. For hee cometh into vanity, and goeth into darkenesse, and his name shall be couered with darkeenesse: Also, hee hath not seene the sunne, nor knowne it; therefore this hath more rest then the other: And if he had liued a thousand yeares twise told, and had seene no good; shall not all goe to one place? and howsoever, the light surely is a pleasant thing, and it is good for the eyes to see the sunne; yet tho a man liue many yeares, and in them all he reioyce; if he shall remember the dayes of darknesse, because they are many, all that cometh is Vanitie.

Eccl.6.3

Eccl.6.4
Eccl.6.5

Eccl.6.6

Eccl.11.7.

Eccl.11.8

§. 5. Knowledge The better then folly;
yet reie. Experience,
sed, upon indifferency of events,
imperfection.

Not in learning, and humane knowledge. I haue giuen my heart to search and finde out wisdome, in all things that are done vnder the heauen, (this sore trauell hath God giuen to the sonnes of men to humble them thereby) yea, I thought in my heart and sayde, Behold I haue amplyfied and increased wisdome, aboue all them that haue been before mee, in the Court and Vniuersituy of Ierusalem, and mine heart hath scen much wisdome and knowledge: for (when I was at the wyldest) my wisdome remained with mee: Then I saw indeede, that there is profit in wisdome more then in folly; as the light is more excellent then darkenesse; For the wise-mans eyes are in his head, but the foole walketh in darkenesse: but yet, I knowe that the same condition falleth to them all: Then I thought in mine heart; It befalleth to mee as it befalleth to the foole; why therefore doe I labour to be more wise? For what hath the Wise-man more then the foole? There shall be no remembrance of the wise, nor of the foole for euer: for that that now is, in the dayes to come shall be forgotten; and how dieth the Wise-man? as doth the foole: Besides the imperfection of the best knowledge; for the eye

Eccl.1.13

Eccl.1.16

Eccl.2.9

Eccl.2.13.

Eccl.2.14

Eccl.2.15

Eccl.6.8

Eccl.2.16

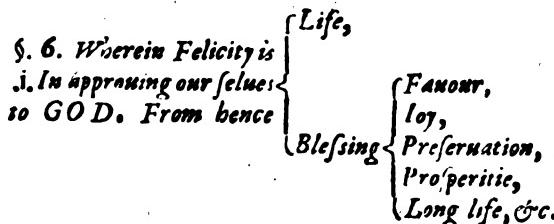
Ec. 1.8
Ec. 7.25

Ec. 1.18

Ec. 1.14

eie is not satisfied with seeing, nor the eare filled with hearing : I thought I will be wise: but it went farre from mee ; it is farre off, what may it be? and it is a profound deepenesse, who can finde it ? yea, so farre is it from giuing contentment, that in the multitude of wisdome is much griefe, and he that increaseth knowledge, increaseth sorrow.

Lastly, not in any humane thing : for I haue considered all the works that are done vnder the lune; and beholde, all is vanitic and vexation of spirit.



Ec. 12.13

Pr. 12.24
Pr. 11.19

Pr. 10.6
Pr. 12.2
Pr. 29.6
Ec. 2.26

Pr. 13.9
Pr. 10.25

Pr. 10.29
Pr. 10.30
Pr. 11.4

Pr. 12.13
Pr. 11.8
Pr. 13.6
Pr. 15.6
Pr. 14.12
Pr. 10.27

Pr. 12.7
Ec. 8.12

Pr. 10.24
Pr. 29.18

WHerein then doth it consist? Let vs hear the end of all; Fear God, and keepe his Commandements ; for this is the whole of Man, the whole duty, the whole scope, the whole happiness; for Life is in the way of righeteoulines, and in that path there is no death ; and attending thereon, all Blessings are vpon the head of the righteous. Wouldest thou haue fauour? A good man getteth fauour of the Lord: Ioy? The righteous shall sing & reioyce; and surely to a man that is good in his sight, God giueth wisdome and knowledge and ioy; / that the light of the righteous reioyceth, but the candle of the wicked shall be put out: Preseruation and deliuernace? Lo the righteous is an-
uerlastig foundation; for the way of the Lord is strength to the vpright man, so as the righteous shall never be remoued; and if he be in trouble, Riches auiale not in the day of wrath, but righeteoufulness deliuernereth from death; so the righteous shal come out of aduersity, & escape out of trou-
ble, and the wicked shall come in his stead: thus every way Righteousnes preserueth the vpright in heart. Prosperity and wealth? The house of the righteous shall haue much treasure, and his Tabernacle shall florish.
Long life? The feare of the Lord increaseth the dayes; and not onely him-
selfe, but his house shall stand: And though a sinner doe evill an hundred times, and god prolong his dayes, yet knowe I that it shall bee well to them that feare the Lorde, and doe reverence before him; and lastly,
whatsoever good? God will graunt the desire of the righteous, and hee
that keepeth the law is blessed.

§. 7. In the estate of wickedness {
 our good things are accursed } Wealth, Life, Fame,
 & Demotions; {
 & Sacrifices.

 Enim inflicted; of } Loss,
 {
 Paine; Death, Damnation. Affliction,

Contrarily, there is perfect misery in wickednesse. Looke on all that might seem good in this estate; **Wealth**. The treasures of the wicked profit nothing; the Lord will not famish the soule of the righteous, but hee either casteth away the substance of the wicked, so that the belly of the wicked shall want, or else employeth it to the good of his: for the wicked shall bee a ransome for the iust; and to the iinner God giueth paine to gather, and to heap, to giue to him that is good before God. **The wicked man may be rich: but how?** The reuuenues of the wicked is trouble. **Life**; The yeares of the wicked shall be diminished: As the whirl-wind passeth, so is the wicked no more; for God ouerthroweth the wicked, and they are not. **Whatsoever therefore their hope be**, the wicked shall be cut off from the earth, and the transgessors shall be rooted out; It shall not be well to the wicked, neither shall hee prolong his dayes; hee shall be like to a shadowe, because he feared not God; yea, the very house of the wicked shall be destroyed. **Fame**. Whereas the memoriall of the iust shall be blessed, the name of the wicked shall rot: **yea, look upon his best indeauors**; **His Prayers**. The Lord is far off from the wicked, but heareth the prayer of the righteous: *farre off from accepting*. For He that turneth away his eare from hearing the law, euen his prayer shall be abominable; **His sacrifice** (*tho well intended*) as all the rest of his waies, is *no better then abomination to the Lord*; how much more when he brings it with a wicked minde? **And as no good so much euill, whether of losse**: The way of the wicked will deceiue them; their hope shall perish, especially when they die; their candle shall be put out, their workes shall prooue deceitfull; **Or of paine**; for the excellent that formed all things, rewardeth the foole, and the Transgessour; and hee hath appointed, that **Affliction** should follow sinners: **Follow?** yea ouertake them; His owne iniquitie shall take the wicked himselfe, and cover his mouch; and hee shall be holden with the cordes of his owne sinne: *euen in the transgression of the euill man is his snare*; so the wicked shall fall in his owne wickednesse: *for of his owne selfe*, Iniquity ouerthroweth the sinner: But besides that, the curse of the Lord is in the house of the wicked: tho hand ioyne in hand, hee shall not be vnpunished: behold, the Righteous shall

Pr. 30.3

Pr. 10.3
Pr. 13.25Pr. 21.18
Ec. 2.26.Pr. 15.6
Pr. 10.27
Pr. 10.25
Pr. 12.7
Pr. 2.22

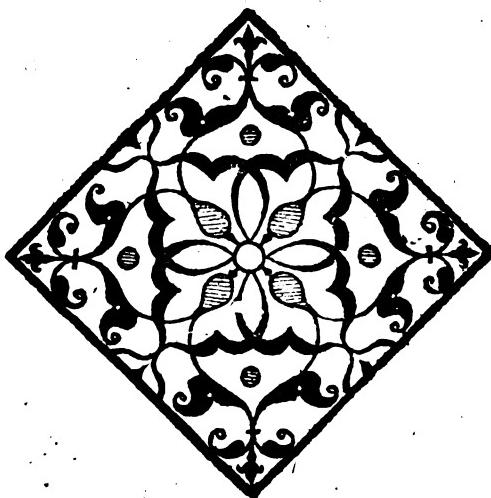
Ec. 8.13

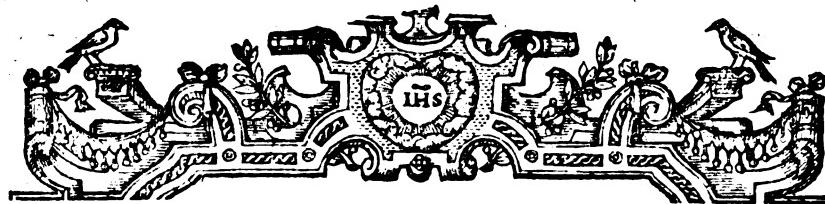
Pr. 14.11
Pr. 10.7Pr. 15.29
Pr. 28.9Pr. 15.8
Pr. 15.9
Pr. 21.27
Pr. 12.26
Pr. 10.18
Pr. 13.9
P. 11.18
Pr. 26.10Pr. 13.21
Pr. 5.22
Pr. 10.6
Pr. 29.6Pr. 11.9
Pr. 13.6
Pr. 3.33
Pr. 31.31

Pr.10.24
Pr.5.23
Pr.11.19
Pr.14.23
Pr.15.11
Pr.12.2
Pr.10.29
Pr.19.29

shall be paide vpon earth, how much more the wicked and the sinner? That then which the wicked man feareth shall come vpon him; both Death; He shall die for default of instruction, and that by his owne hands: for, by following euill hee seekes his owne death; and after that damnation; The wicked shall bee cast away for his malice: Hell and destruction are before the Lord; and a man of wicked imaginacions wil hee condemne; so both in life, in death, after it, nothing but Terror shall bee for the workers of iniquitie: vvbere contrarily, The feare of the Lord leadeth to life; and hee that is filled therewith shall continue, and shall not bee visited with euill.

S A L O





SALOMONS ETHICKES. THE SECOND BOOKE.

PRUDENCE.

§. 1. Of Vertue in *Wherein it consisteth.*
common: *Whereby it is ruled,*
and directed.

*V*ertrue consisteth in the meane; vice in extremes. Let thy wayes bee ordered aright; Turne not to the right hand, nor to the left, but remoue thy foot from euill; Therule whereof is Gods Lawe: for the commandement is a lantern, and instruction alight; and euery word of God is pure. My son, hearken to my words; incline thine eare to my sayings; Let them not depart from thine eies; but keepe them in the midst of thine heart. For, they are life vnto thole that finde them, and health vnto all their flesh. Keepe my commandements and thou shalt live; and mine Instruction as the apple of thine eie: Binde them vpon thy fingers, and write them vpon the Table of thine heart.

Pr.4.26.
Pr.4.27.

Pr.6.23.
P.1.30.5.
Pr.4.20.
Pr.4.28.
Pr.4.22.

Pr.7.2.
Pr.7.3.

All Vertue is either *Prudence,*
Justice,
Temperance,
Fortitude.

§. 1. Of Prudence: which *Wisdom,*
comprehends. *Pronidence,*
Discretion.

Description,

§. 2. Of wisdom,
she

Effects.
Is procures

Knowledge,
safetie
from sinne,
from iudgements.

good di-
rection
for actions,
for words.

Wealth, Honor, Life.

Dd

The

Ec.2.14.
Ec.10.20.

Pr.8.12.
Pr.14.8.

Pr.9.12.

Pr.3.13.

Pr.3.14.
Pr.16.16.

Pr.3.15.

Pr.3.16.

Pr.3.17.

Pr.3.18.

Pr.15.14.

Pr.18.15.

Pr.19.2.

Pr.10.14.

Pr.13.16.

Pr.14.18.

Pr.2.10.

Pr.2.11.

Pr.2.12.

Pr.2.13.

Pr.15.24

Pr.8.20.

Pr.16.23.

Pr.10.12.

Pr.19.25
Pr.8.21.

Ec.8.11.

Pr.3.35

Pr.16.22.

Pr.8.34.
Pr.4.5.

Pr.4.6.

Pr.4.7.
Pr.4.8

Pr.4.9.

THe prudent man is he, whose eyes are in his head to see all things, and to foresee: and whose heart is at his right hand to doe all dextrouslie, and with judgement. Wisedome dwelles with Prudence, and findeth forth knowledge, and counsels. And to describe it: The wisedome of the Prudent is to understand his way; his owne: If thou be wise, thou shalt be wise for thy selfe: An excellent vertue, for Blessed is the man that findeth wisedome, and getteth vnderstanding: The merchandise thereof is better then the merchandise of siluer, and the gaine thereof is better then golde: It is more precious then pearles, and all the things that thou canst desire are not to be compared to her. Length of dayes is in her right hand: and in her left hand riches and glory: Her wayes are wayes of pleasure, and all her pathes prosperity: Shee is a tree of life to them that laie hould on her, and blessed is hee that receiueth her. The fruiles of it are singular: for, first, A wise heart doth not onely seeke, but get knowledge, without which the minde is not good: and the care of the wise, learning: and not get it onely but lay it vp, and not so onely but workes by it: and yet more, is crowned with it. Besides knowledge, beere is safety. When wisedome entreth into thy heart, and knowledge delighteth thy soule, then shall counsell preserue thee, and vnderstanding shall keep thee: and deliuer thee from the cuill way, and from the man that speacheth foward things, and from them that leauethe the wayes of righteousnesse, to walke in the wayes of darkenesse: and as from sinne so from iudgement. The way of life is onely to the Prudent, to avoid from hell beneath. Thirdly good direction. 1. For actions: Wisdom causeth to walke in the way of righteousnes, and in the mids of the paths of iudgement: 2. For words, The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips: So that the words of the mouth of a wise man haue grace: yea, he receiueth grace from others. Either Instruct or reprooue the Prudent, and he will vnderstand knowledge. Not to speake of wealth: shee causeth them that loue her to inherit substance, and filleth their treasures: shee giueth not onely honour: for the wisedome of a man doth make his face to shine, and the wiseman shall inherit glory; but life: Vnderstanding is a wel-spring of life to him that hath it: and hee that findeth me (sayth wisedome) findeth life, and shall obtaine fauour of the Lord. Wherefore Get wisedome: get vnderstanding: forget not, neither decline from the words of my mouth. Forsake her not, and shee shall keep thee: loue her, and shee shall preserue thee. Wisedome is the beginning: get wisedome therefore, and aboue all possessions get vnderstanding: Exalt her and shee shall exalt thec: Shee shall bring thee ynto honour, if thou embrase her: shee shall give a goodly ornament to thine head: yea, shee shal give thee a crowne of glorie.

§. 3. Of Providence
 { What shee is,
 { What her objects,
 { What her effects.

Prouidence is that whereby the heart of the wise fore-knoweth the time, and judgement; the time when it will be; the iudgement how it will be done: both which are appointed to euery purpose vnder heauen: Not that man can fore-see all future things: No, hee knoweth not that, that shall be; For who can tel him when it shall be? not so much as concerning himselfe. Neither doth man knowe his time, but as the fishes are taken with an euill net, and as the birdes which are caught in the snare; so are the children of men snared in the euill time, when it falleth on them suddenly; yea, the steps of a man are ruled by the Lord; how should a man then vnderstand his owne way? but sometimes he may. The prudent man seeth the plague afarre off, and fleeth; and as for good things, With the Pismire he prouideth his meate in summer; working still according to fore-knowledge; yet not too strictly, and fearefully: for he that obserueth the wind shall not sowe, and he that regardeth the cloudes shall not reap.

§. 4. Of Discretion:
 { what it is
 { for our acts,
 { what it worketh: for our
 { Speeches.

Discretion is that whereby a man is wise in his busynesses, & whereby the heart of the wile guideth his mouth wisely, and addeth doctrine to his lips, For actions: The Prudent wil consider his steps, & make choice of times for, To all things there is an appointed time; & a time for euery purpose vnder heauen; a time to plant, and a time to pluck vp that which is planted; a time to slay, and a time to heale, &c. A time of warre, and a time of peace: from hence it is that the wise man is strong, & rich; for by knowledge shal the Chambers be fild with precious things which he knowes how to employ well: The crown of the wile is their riches; from hence, that his good vnderstanding maketh him acceptable to others. For speeches, The tongue of the wile vseth knowledge aright, and in the lips of him that hath vnderstanding wisdome is found; and his words haue grace, both for the seasonablenes, A word spoke in his place is like apples of Gold with pictures of siluer, & how good is a word in due seasō! 2 for the worth of them, The lips of knowledge are a precious jewel; Lastly, for their use: the lips of the wile shall preserue them, and their toung is health, and with health pleasure; Fayre wordes are as an hony-combe; sweetnes to the soule; and health to the bones.

Ec.8.5.
 Ec.8.6.
 Ec.8.7.
 Ec.9.12.
 Pr.10.24.
 Pr.12.3.
 Pr.30.2.5
 Ecc.12.4.

Pr.16.20.
 Pr.16.23.
 Pr.14.15
 Ec.3.1.
 Ec.3.2.
 Ec.3.3.3.4.
 Ec.3.8.
 Pr.24.5.

Pr.14.24.
 Pr.13.15.
 Pr.15.2.
 Pr.10.13.
 Pr.10.12.
 Pr.25.13.
 Pr.15.23.
 Pr.20.15.
 Pr.14.3.
 Pr.12.18.
 Pr.16.24.

§. 5. The extremes
Foolish *Ouer-wise,*
 Who bee is:
 what kindis
 ther bee *The meere foole:*
 of Fools; *The rash foole:*
What successe. *The wicked foole.*

Ec.7.

Ec.7.19.
Pr.21.16.
Pr.17.16.
Pr.15.20.Pr.14.24.
Pr.17.16.
Pr.24.7.
Pr.29.10.
Pr.29.11.
Pr.19.2.
Pr.29.20.
Pr.1.7
Pr.14.9.
Pr.13.19.
Pr.15.21.
Pr.10.23.
Pr.13.16.

Pr.27.22.

Pr.16.11.

Pr.23.9.
Pr.1.22.Pr.1.23.
Pr.1.24.Pr.1.25.
Pr.1.26.

Pr.1.27.

Pr.1.28.
Pr.1.29.
Pr.1.30.

Pr.1.21

Pr.14.13.

Here are two extremes: On the right hand; Make not thy self ouer-wise, wherefore shouldest thou bee delolate? on the left: Neither bee foolish; why shouldest thou perish, not in thy time? The fool is that man that wandreth out of the waie of wisdom, which hath none hart, that is, is destitute of vnderstanding, either to conceive, or to doe as hee ought: Of which sort is. 1. *The meere foole*; That foole who when hee goeth by the waie, his heart fayleth; whose folly is foolishnesse, in whose hand there is a price in vaine to get wisdom, which is too high for him to attaine. lastly, In whō are not the lips of knowledge. 2. *The rash foole*, that is hasty in his matters, that powreth out all his minde at once, which the wise man keepes in, till afterwarde; that hasteth with his feet and therefore falleth. There is more hope of the other foole then of him. 3. *The wicked foole*: That despiseth wisedome and instruction, that maketh a mock of sinne; to whom it is an abomination to depart from euill; to whom foolishnesse is ioy; yea, it is his pastime to dooe wickedly, and his practice to spreade abroade folly: And this man is obstinate in his courses; for tho thou bray a foole in morter among wheate, brayd with a pestell, yet will not his foolishnes depart from him: and though it seem to depart, yet as a dogge turneth again to his vomit, so returns hee to his foolishnes. Spare thy labour therefore, speak not in the eares of a foole, for hee will despise the wisedome of thy words. To these saith wisedome, O ye foolish, how long will ye loue foolishnes, and the scornfull take pleasure in scorning, and fooles hate knowledge? Turne you at my correction. Lo, I will powre out my mind vnto you; and make you vnderstand my words. Because I haue called and ye refused, I haue stretched out my hand, and none would regard; But ye haue despised all my counsell, and would none of my correction; I will also laugh at your destruction, and mocke when your feare commeth, like luddaine desolations & your destruction shall come like a whirlwinde; when affliction, & anguish shall come vpon you. Then shall they call vpon mee, but I will not answere: they shall seeke mee early, but they shall not finde mee; Because they hated knowledge, and did not choose the feare of the Lord; they would none of my counsell, but despised all my correction; Therefore shall they eat of the fruit of their owne way, and bee filled with their owne deuises: and what is that fruit but sorrow? Euen in laughing their heart is sorrowfull; and the end of that mirth is heauiness: and like the noise of

of thornes vnder a pot, lo (*short and vaine*) is the laughter of fools : what but stripes ? A rod shall be for the backe of him that is destitute of vnderstanding : yea, it is proper to him. To the horse belongeth a whip, so the asse a bridle, and a rod to the foole's backe : wherewith not onely himselfe shall bee beaten, but the companion of fooles shall bee afflicted : Lastly, what but death ? Foole's shall dy for want of wit, and remaine in the congregation of the dead : yea the mouth of the foole is present destruction ; and The lippes of a foole shall deuoure him-

selfe, and that which should seeme to preserue him,

*Very easie slayeth the foolish, and the
prosperite of foole's destroyeth
them.*

Ec.7.8
Pr.10.13.
Pr.26.3.
Pr.10.8.10.

Pr.13.20.
Pr.10.21.
Pr.21.16.
Pr.10.14.

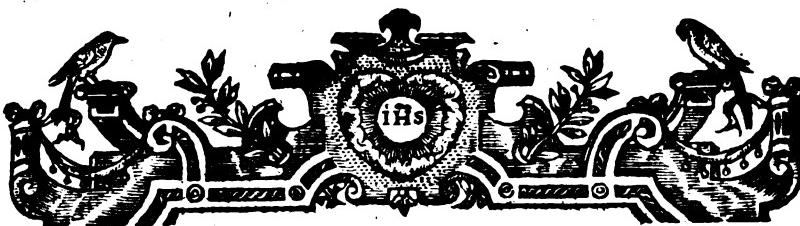
Pr.

Pr.1.3.22

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SALO-

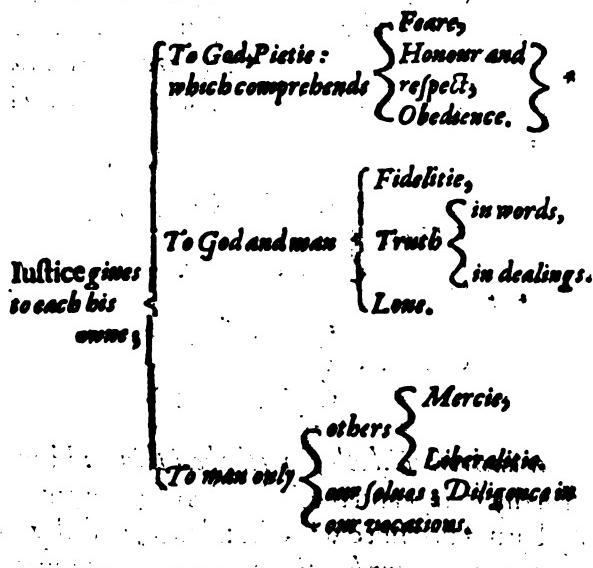




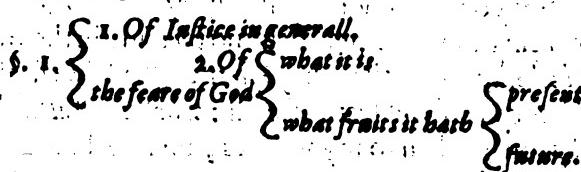
SALOMONS ETHICKES.

THE THIRD BOOKE.

IVSTICE



* Honour and Obedience are indeed mixed duties of Justice both to God and man: but because as they belong to man, they are politick virtues and there handled; here we consider them only as due to God.



XEx to Prudencie, is Justice. A man of vnderstanding walketh uprightly: The iust man, therefore, is hee that walketh in his integrity; and whose path is to decline from euill; and走isticie, hee that dealest cruely, in giving each his owne.

Pr. 15. 21
Pr. 20. 7
Pr. 16. 17
Pr. 12. 32.

Whether so God, unto whom Justice challengeth Picte: which comprehends, first, the feare of the Lord; and this feare of the Lord is to hate euill, as pride, arrogancie, and the euill way; and in all our waies to acknowledge God; that he may direct our waies; so that he that walketh in

Ec. 8. 13
Pr. 3. 6

Pr. 14.2.
Pr. 1.7.
Pr. 15.33.

Pr. 2.3.
Pr. 2.4.

Pr. 2.5.
Pr. 15.16.

Pr. 23.18.
Pr. 14.26.

Pr. 3.7
Pr. 3.8.
Pr. 19.23.
Pr. 24.27.

Pr. 28.14.
Pr. 3.0.9
Pr. 28.14.

Pr. 3.9.
Pr. 3.10.

Ec. 12.1

Pr. 1.33.

Pr. 4.20.
Pr. 4.21.
Pr. 10.17.
Pr. 28.9.

Pr. 28.7.
Pr.
Pr. 28.4.
Pr. 19.16

in his righteousness, feareth the Lord; but hee that is lewd in his wayes despiseth him: which grace, as it is the beginning of knowledge, and the very instruction of wisdom, so in some respect knowledge is the beginning of it; for If thou callesta after knowledge, and cryest for vnderstanding; If thou seekest her as siluer, and searchest for her as treasures; then shal thou vnderstand the feare of the Lord, and finde the knowledge of God; And this feare giues both contentment; Better is a little with the feare of the Lord, then great treasure, and trouble therewith; and 2. future hope. Fear the Lord continually: for surely there is an end, and thy hope shall not bee cut off. In which regarde, This feare of the Lord is an assured strength to depende upon; because his children shall haue hope yea and present health and ioy. Fear the Lord, and depart from euill; so health shal be to thy nauell, & marrowe to thy bones: and with health, life eternall. The feare of the Lord leadeth to life, yea is a welspring thereof, and hee that is filled therewith, shall continue, and shall not bee visited with evil; so that Blessed is the man that feareth alway: where as on the contrary, Hee that hardneth his hart, and denies God, and saith who is the Lord, shall fall into euill;

S. 2

Honor	} in the best things,
	} in the best times.
Obedience	} in attending on his will,
	} in performing it.

Honor and respect; both from the best things: Honor the Lord with thy riches, and the first fruits of all thy increase; so shall thy barnes bee filled with abundance, and thy presses shall burst with new wine: and in our best times; Remember now thy Creator in the dayes of thy youth; while the euill dayes come not, nor the years approach, wherein thou shalt say, I haue no pleasure in them.

Thirdly, Obedience. Hee that obeyeth mee, shall dwell safely (*sayth wiſdomē*) and bee quiet from feare of euill: whether in attendance to the will of God; My Son hearken to my wordes, incline thine eare vnto my sayings; Let them not depart from thine eies, but keepe them in the midſt of thine heart: for, Hee that regardeth instruction is in the waie of life; whereas hee that turneth away his eare from it, his very prayer ſhal be abominable; or in executing of it. Hee that keepeth the commandement is a child of vnderstanding: yea he is blessed, and thereby keepeth his owne ſoule; where they that forſake the lawe pray for the wicked: and hee that despiseth his wayes ſhall die.

Fidelitie

§. 3. Fidelitie

in performances	} To God,
	} To man.
in faithfull reproofe.	

OR whether to G O D and man. 1. F I D E L I T I E : both, first in performing that wee haue undertaken: If thou haue vowed a vowe to God, deferre not to paie it; for he delighteth not in fooles; pay therfore that thou hast vowed; It is better that thou shouldest not vowe; then that thou sholdst vow, & not paie it: Suffer not thy mouth to make thy flesh to sin; Neither say before the Angel that this is ignorance: Wherefore shall God bee angry by thy voice, and destroie the worke of thine hands? For, It is destruction to a man, to deuoure that which is sanctified; and after the vowes to inquire. *Neither this to God onely, but to man;* They that deale truly are his delight; & the upright shall inherite good things; yea, The faithfull man shal abound in blessings; wheras the perfidious man as he wrongs others (for Confidence in an vnfaythfull man in time of trouble, is like a broken tooth, and a sliding foot) so hee gaineth not in the end, himselfe; Hee that rewardeth cuill for good, cuill shall not depart from his house.

2. In a faithfull reproofe: Open rebuke is better then secret loue: The wounds of a louer are faithfull, & the kisses of an enemy are pleasant, *but false:* so that he that reprooueth shall find more thank at the last: and how ever the scorner take it, yet hee that reprooueth the wife and obedient eare, is as a gould eare-ring, and an ornament of fine golde.

§. 4. cruch in words	<table border="0" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 30%; vertical-align: top; padding-right: 10px;"><i>The qualitie.</i></td> <td style="width: 70%; vertical-align: top; padding-right: 10px;">} To himselfe</td> </tr> <tr> <td style="vertical-align: top; padding-right: 10px;"><i>The fraunce</i></td> <td style="vertical-align: top; padding-right: 10px;">} to others</td> </tr> <tr> <td></td> <td style="vertical-align: top; padding-right: 10px;">} Lyes,</td> </tr> <tr> <td></td> <td style="vertical-align: top; padding-right: 10px;">1. } Slaunger.</td> </tr> <tr> <td style="vertical-align: top; padding-right: 10px;"><i>The opposites</i></td> <td style="vertical-align: top; padding-right: 10px;">} Disimulation,</td> </tr> <tr> <td></td> <td style="vertical-align: top; padding-right: 10px;">2. } Flatterie.</td> </tr> </table>	<i>The qualitie.</i>	} To himselfe	<i>The fraunce</i>	} to others		} Lyes,		1. } Slaunger.	<i>The opposites</i>	} Disimulation,		2. } Flatterie.
<i>The qualitie.</i>	} To himselfe												
<i>The fraunce</i>	} to others												
	} Lyes,												
	1. } Slaunger.												
<i>The opposites</i>	} Disimulation,												
	2. } Flatterie.												

Hee that speaketh truth will shewe Righteousnesse. Wherin? A faithfull Witnesse deliuereth loules: but a deceiuier speaketh lyes; *A vertue of no small importance: for, Death and Life are in the hand of the tongue; and as a man loues he shall eate the fruite thereof, to good, or euill; to himselfe, others: Himselfe; A wholesom tongue is as a tree of life, and the lippe of Truth shall bee stable for euuer. Others; The tongue*

Ec. 5.3.
Ec. 5.4.

Ec. 5.5.

Pr. 20.25.
Pr. 12.22.
Pr. 28.10.

Pr. 28.20.
Pr. 25.19

Pr. 17.13.

Pr. 27.5.
Pr. 27.6.
Pr.
Pr. 15.12.
Pr. 25.12

Pr. 12.17.
Pr. 24.25.

Pr. 18.21.

Pr. 15.4.
Pr. 12.19.

Pr. 10.20
Pr. 10.21
Pr. 23.23.

tongue of the iust man is as fined siluer ,and the lippes of the Righteous doo feede manie ; therfore Buy the truth, and sell it not ; as those do, which eyther 1. lie, 2, slaunder, 3, dissemble, or 4. flatter.

{ His fashions,

§. 5. The Lyer { His manifeſtation,

His punishment.

Pr. 14.5.
Pr. 6.16.
Pr. 6.17.
Pr. 6.19.
Pr. 19.28.
Pr. 26.28.
Pr. 12.19.
Pr. 19.5.

Pr. 12.23.
Pr. 21.28.
Pr. 25.18.
Pr. 14.28.
29.
Pr. 30.7.
Pr. 30.8.
Pr. 19.22.

A Faithfull witnesse will not lie, but a false record will speake lies. Of those sixe, yea ſeven things that God hateth , two are, A lying tongue and a false witnesſe that ſpeaketh lies ; for ſuch a one mocketh at iudgement , and his mouth ſwallowes vp iniquity; yea a false tong hateth the afflieted. He is ſoone perceived: for a lying tongue varieth incontinently : and when hee is found, A false witnesſe shall not be vnpunished, and he that ſpeaketh lies ſhall not escape; for the lying lips are abomination to the L o R D , therfore a false witnesſe ſhall perih: and who pitties him ? Such a one is an hammer, a ſworde, a sharpe arrow to his neighbour; he deceiueth with his lippes, and layth, I will do to him as he hath done to mee. Two things then haue I required of thec, day me them not vntill I die &c. Remoue farre from me vanitie, and lyg. Let me bee a poore man rather then a lyer.

{ what bis in miſreports,
exerciſe { in unſeaſonable
meddling.

what his entertainment.

Pr. 16.27.
Pr. 15.30.

Pr. 13.5.
Pr. 10.3.

Pr. 11.13.
Pr. 26.20.
Pr. 18.8.

Ec. 7.23.

Pr. 25.13.

T His wicked man diggeth vp cul, and in his lips is like burning fire ; He ſhutteſt his eyes to deuife wickedneſſe: he mooueth his lips, & bringeth euill to paſſe: & either he inuenteſt ill rumourſ; A righteous man hateth lying words: but the wicked cauſeſt ſlaundre and shame; or elſe in true reportes he will be foolishly meddling, and goeſt about diſcouering ſecreſts; (where hee that is of a faithfull heart concealeſt matters) & by thiſ meanes raifeth diſcord. Without wood the fire is quenched: and without a tale-bearer ſtrife ceaſeth; for the words of a tale-bearer are as flatterings , and goe down into the bowells of the belly : therfore as on the one ſide, thou mayſt not giue thine heart to all that men ſpeake of thee; leaſt thou heare thy ſeruant cursing thee; ſo on the other, no countenance muſt beginen to ſuch: for As the North-wind drives away raine; ſo dooth an angry countenance the ſlaunding tongue.

The

§. 7. { The dissembler }
 malitious,
 of foure kindes } vaine gloriouſſ,
 covetous,
 impenitent.
 { The flatterer }
 his ſuccesse } to himſelfe,
 his friend,
 his remedie.

THe ſlaungerer and diſemblere goe together : Hee that diſemblēth haſted with lying lippeſ, and hee that inuenteth ſlaunger, is a ſoole; There is then a malitious diſemblere : Hee that haſeth will counterfeiſt with his lippeſ, and in his heart he layeth vp deceipt ; ſuch one, Tho he ſpeakē fauourably, beleeue him not ; for there are ſeuuen abhominationeſ in his heart. Hatred may be couered with deceipt ; but the malice thereof ſhall (at laſt) be diſcouered in the congreſation. There is a vaine gloriouſ diſemblere, that makeſ himſelfe rich and is poore; & 3. a covetouſeſ: There is that makeſ himſelfe poore hauiing great riſches; & this both 1 in bargaines: It is naught, It is naught, ſayth the buier ; but when hee is gone apaiſt, he boasteſt ; and 2. In his entartaynement ; The man that hath an euill eye, as though hee thought in his heart, ſo will he ſaie to thce, Eat and drinke, but his heart is not with thee : Lastly, an impenitent ; Hee that hideth his ſinnes ſhall not proſper : but hee that conſeileſt and forſakeſt them ſhall haue mercie. The flatterer prayſeth his friend with a loude voyce, riſing early in the morning ; but with what ſuccesse ? To himſelfe ; It ſhall bee counted to him for a curſe: To his friend, A man that flattereth his neigbour, spreadeth a net for his ſteps, he spreadeth & catcheth: For a Flattering mouth cauſeth ruine. The onely remedie then is, Meddle not with him that flattereth with his lippeſ; for It is better to heare the rebuke of wiſe men, then the ſong of fooleſ.

§. 8. Truſt in dea- { Practice: } To doe riſhts.
 lings; wherein is } with iaye.
 the true-dealers } God loueſ,
 Reward } good memoriall.

THe vprightneſſe of the iuft ſhall guide them, and direcſt their waie; which iſeuer plaine and ſtraight; where as the waie of others is peruerterd, and ſtrange. Yea, as to do iuſtiſe and iudgement iſ more acceptable (to the Lord) then ſacrifice; ſo it iſ a joy to the iuft himſelfe, to do iudgement: all his labour therfore tendeth to life; he knoweth the cauſe of the poore, and will haue care of his ſoulē: His worke iſ right, neither intendeth he anie cuiſ against his neigbour; ſeeing he dwelleſt by him without feare; and what loseth he by this? As the true balance, and weight are of the Lord, and al. the weights of the bagge are his worke: So God loueth him that followeth righteouneſſe: & with me; The righteouſeſ iſ more excellent then his neigbour; and Better iſ the poore that walkeſt in his vprightneſſe, then hee that peruertert his wayes, though he beriſt. Yea finally, The memoriall of the iuft ſhall be bleſſed.

De-

Pr. 20.7

Pr. 11.3.
 Pr. 11.5.
 Pr. 15.19
 Pr. 21.8.
 Pr. 21.3.
 Pr. 21.15.
 Pr. 10.16.
 Pr. 29.7.
 Pr. 29.10
 Pr. 21.8.
 Pr. 3.29
 Pr. 16.11
 Pr. 15.9
 Pr. 12.26.
 Fr. 28.6

§. 9. Deceit

Coloured,
 The kinds }
 Prime, }
 Direct }
 Publick.

The iudgements attending it.

Pr. 26.18.

Pr. 26.19.

Pr. 12.20.

Pr. 20.10.

Pr. 19.24.

Pr. 1.19.

Ec. 3.16.

Ec. 3.17.

Pr. 12.27.

Pr. 20.17.

Contrary to this is Deceit: whether in a colour; As he that faineth him self mad, casteth firebrands, arrowes & mortal things; so dealeth the deceitfull man, & saith, Am I not in sport? As this deceit is in the heart of them that imagine euill: so in their ~~hearts~~ ^{bowels} are Diuers weights, and diuers balances: or directly, Hee that is partner with a theefe, hateth his owne soule, & dangerous are the wayes of him that is greedy of gaine much more publicquely, I haue scene the place of iudgement, where was wickednesse; and the place of iustice where was iniquitic: I thought in mine heart God will iudge the iust and the wicked, yea oft-times speedily; so as The deceitfull man roasteth not what hee tooke in hunting: or if hee eate it; The bread of deceit is sweet to a man, but afterward his mouth shall be filled with grauell.

§. 9. Love

with bis lone,
 To God rewarded }
 with bis blesings.

In passing by offences,
 To men } In doing good to our
 enemies.

Pr. 8.17.

Pr. 8.21.

Pr. 10.12.

Pr. 12.16.

Pr. 17.9.

Pr. 25.21.

Love to God: I loue them that loue me: and they that seeke me al shal finde me; and with me, blessings: I cause them that loue me to inherit substance, and I will fill their treasures. 2. **To men**, I. **Loving by offences**; Hatred stirreth vp contentions, but loue couereth all Trepalles, and the shame that arises from them: so that he only that couereth a transgression seeketh loue. 2. **In doing good to our enemies**: If he that hateth thee be hungry, give him bread to eate; and if he be thirsty, give him water to drinke. **Heere therefore doe offend**, 1. **the contentious**. 2. **the envious**.

§. 10. The contentious

whether in raising ill rumors,
 or whether by pressing masters too farre.

Pr. 6.19.

Pr. 18.19.

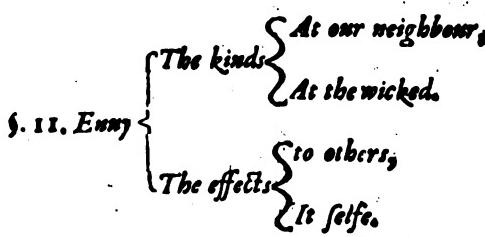
Pr. 16.29.

THe first is hee that raiseth contentions among bretheren which once raised are not so soone appeased. A brother offended is harder to win then a strong city: and their contentions are like the barre of a palace. **This is that violent man that deceiveth his neighbour**, and leadeth him into the way which is not good, **the way of a**

cor.

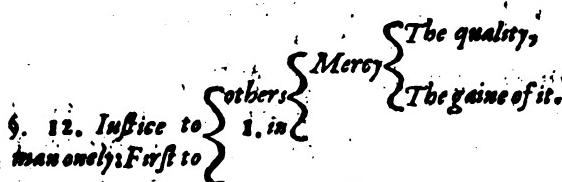
cord; whether by ill rumors; The foole lips come with strife; and as the coale maketh burning coales, and wood a fire, so the contentious man is apt to kindle strife; and that even among great ones; A froward person loweth strife, and a talk-bearer maketh diuision among Princes; or by pressing matters too farre: When one churceth milke, he bringeth forth butter; and hee that wringeth his nose, causeth blood to come out: so hee that forceth wrath, bringeth forth strife, the end whereof is neuer good: for if a wise man contend with a foolish man, whether hee bee angry or laugh, there is no rest.

Pr.18.6.
Pr.26.21
Pr.16.28
Pr.30.33
Pr.29.9



THe second is that iniustice whereby the soule of the wicked wi-
sheth euill, and his neighbour hath no fauour in his eyes; that
moueth him to be glad when his enemy falleth, and his heart to
reioyce when hee stumbleth; and this is a violent euill. 1. To it selfe; A
sound heart is the life of the flesh; but enuie is the rotting of the bones.
2. To others; Anger is cruell, and wrath is raging; but who can stand
before enuie? But of all other, it is most uniuert when it is set upon an euill
subject. Fret not thy selfe because of the malitious, neither be enuious at
the wicked, nor chuse any of his waies; neither let thine heart be enui-
ous against sinners, nor desire to be with them; for, as their heart ima-
gineth destruction, and their lippes speake mischiefe, so the froward is an
abomination to the Lord; and there shall be none end of the plagues of
the euill man; and his light shall be put out.

Pr.21.13
Pr.24.17
Pr.14.30
Pr.27.4
Pr.24.30
Pr.3.21
Pr.23.17
Pr.24.1
Pr.24.2
Pr.3.32
Pr.24.10



Let not mercy and truth forsake thee: binde them on thy necke,
and write them vpon the table of thine heart; this suffereb not to
stop thine eare at the cry of the poore: yea, the righteous man
regardeth the life of his beast; no vertue is more gainfull: for By mercy &
truth iniuity shall be forgiuen; & By this thou shalt finde fauour & good
understanding in the sight of God & man: Good reason; For he honoreth
Ee God

Pr.3.3
Pr.21.12
Pr.12.10
Pr.16.6
Pr.3.4
Pr.14.32

Pr. 19.17

Pr. 11.17

Pr. 31.21

Pr. 34.23

God that bath mercy on the poore: *yea hee makes God his debter*; He that bath mercy on the poore lendeth to the Lord, and the Lord will recompence him: *So that* The mercifull man rewardeth his owne soule; *for* He that followeth righteousness and mercy, shall finde righteousness, and life, and glory; *and therefore is blessed for ever.*

1. Unmercifulnesse,

§. 13 Against mercy offend

2. Oppression,

Blood-thirstinesse.

Pr. 22.7

Pr. 14.20

Pr. 19.7

Pr. 30.14

Pr. 22.16

Pr. 22.22

Pr. 25.20

Pr. 11.17

Ec. 4.1

Ec. 5.7

Pr. 22.23

Pr. 22.16

Pr. 31.13

Pr. 29.1C.

Pr. 24.15

Pr. 28.17

Pr. 1.11

Pr. 1.12

Pr. 1.15

Pr. 1.16

Pr. 1.17

Pr. 1.18

Pr. 1.20

THAT (*not onely*) the rich ruleth the poore, but that the poore is hated of his owne neighbour; whereas the friendes of the rich are many: *Of his neighbour?* Yea All the brethren of the poore hate him: how much more will his friendes depart from him? though he be instant with words, yet they will not.

2. There is a generation, whose teeth are as swords, and their iawes as kniues, to eate vp the afflicted out of the earth. These are they that oppresse the poore to increase themselues, and give to the rich; *that* robbe the poore, because hee is poore, and oppresse the afflicted in judgement; *that* takeaway the garment in the cold season, *and therefore* are like vineger powred vpon nitre, or like him that singeth songs to an heauie heart; *That trouble their owne flesh, and therfore are cruell.* *An ordinarie sinne.* I turned and considered all the oppressions that are wrought vnder the Sunne; and behold the teares of the oppressed, and none comforteth them; and the strength is of the hand of thole that oppresse them, and none comforteth them. None? Yes surely, *alone.* If in a countrey thou seek the oppression of the poor, and the defrauding of judgement, and iustice, bee not astonied at the matter; for he that is higher then the highest regardeth, and there bee higher then they, which will defend the cause of the poore, *to cause* the oppressour to come to pouerty: *in which estate hee shall cry and not be heard.*

3. *The bloody man is hee vwhich not onely doth hate him that is upright, but layeth wait against the house of the righteous, and spoyleth his resting place; yea that doth violence against the blood of a person, Such as will say, Come with vs, wee will lay wait for blood, and lye priuily for the innocent without a cause. Wee will swallow them vp alive like a Graue, even whole; as those that goe downe into the pitte, But my son, walke not thou in the way with them: refrain thy foot from their path: For their feet runne to euill and make haste to blood-shed.* Certainly as without cause the net is spred before the eyes of all that hath wings; So they lay wait for blood, and lye priuily for their liues; Thus the mercies of the wicked are cruell: *But shall they preuale in this?*

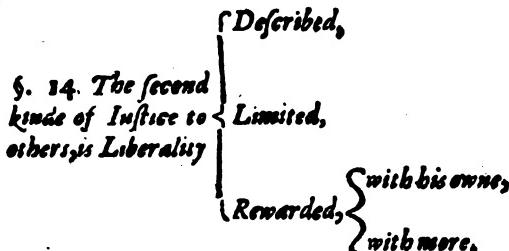
The

The causelesse curse shall not come: The iust man may fall seauen times in a day, but hee riseth vppe againe, whiles the wicked shall fall into mischiefe; *Yea into the same they had deuised*: Hee that diggeth a pit shall fall therein; and hee that rouleth a stone, it shall fall vpon him, and crush him to death: for Hee that doth violence against the blood of a person, shall flee vnto the Graue, and they shall not stay him.

Pr.26.2
Pr.24.16

Pr.26.27

Pr.28.17



Liberality or beneficence, is to cast thy bread vpon the waters; to give a portion to seauen, and also to eight; in a word, to giue of his bread to the poor, and not to withhold his goods from the owners thereof (i. the needy) tho there be power in his hand to doe it, and not to say to his neighbour, Goe and come againe, to morrow I wil giue thee, if hee now haue it; *Not that God would not haue vs enjoy the comforts hee gives vs, our selues*; for, to euery man to whome God hath giuen riches and treasures, and giueth him power to eatethereof, and to take his part, and to enjoy his labours, this is the gift of God; but if the clouds bee full, they will powre out raine vpon the earth, and yet they shall bee never the emptier. The liberall person shall haue plentie, and hee that watereth, shall also haue raine: *yea not onely he that giueth to the poore, shall not lacke, but shall finde it after many dayes;* wheresoe hee that hideth his eyes, shall haue many curses: but, There is that scattereth and is more increased; thus Hee that hath a good eye is blessed of God.

Ec.11.1.

Ec.11.2

Pr.22.9

Pr.3.27

Pr.3.28

Ec.5.18

Ec.11.3

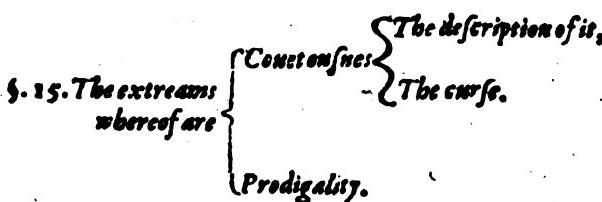
Pr.11.15

Pr.28.27

Ec.11.1

Pr.11.24

Pr.22.9



THe couetous is hee, that is greedy of gaine, that hauing an euill eye and coueting still greedily, trauelleth too much to bee rich, and therefore both spareth more then is right, and increaseth his goods by usurie and interest; There is one alone, & there is not a second, which hath neither son, nor brother; yet is there none end of his trauell, neither can his eyes bee satisfied with riches, neither doth hee thinke

Pr.1.19

Pr.23.6

Pr.21.26

Pr.13.4

Pr.11.24

Pr.28.8

Ec.4.8

Ecc 2 for

Pr. 30.15
Pr. 27.20

Ec. 6.7

Ec. 5.9

Pr. 18.11
Pr. 11.18
Pr. 11.24
Pr. 22.5
Pr. 28.8
Pr. 16.8
Pr. 30.8
Pr. 30.9

for whom doe I trauell and defraud my soule of pleasures. *This man is unsatiable, like to The horse-keeche; two daughters, which cry still, Giue, Giue : especially in his desires ; The Graue and destruction can never be full ; so the eyes of a man can never be satisfied : All the labour of man is for his mouth, and yet the soule is not filled : yea, this is the curse that God hath set upon him ; Hee that loueth siluer shall not bee satisfied with siluer : and hee that loueth riches shall be without the fruit thercof, and whereas the rich mans riches are his strong Citie, hee that trusteth in riches shall fall, and by his sparing cometh surely to poverty. All this while hee sets his eyes on that which is nothing, and doth but gather for him, that will bee mercifull to the poore : wherefore, Better is a little with right, then great reuenues without equitie. Giue me not poverty, nor riches : feede mee with foode conuenient for mee, least I bee full and deny thee, and say, Who is the Lord : or least I be poore and stek, and take the name of God in vaine.*

The qualities,
{ Too much ex-
*pences wherof }
*The end.**

§. 16. Prodigallis in

Carelessness of his estate.

Pr. 12.9
Pr. 21.17
Pr. 18.7
Pr. 28.19
Pr. 6.12
Pr. 6.14
Pr. 6.15

Pr. 13.11
Pr. 21.17
Pr. 28.19
Pr. 28.7
Pr. 22.15
Pr. 12.17

See more of
this rule in the
last page of
Politick fol-
lowing.

Pr. 16.36
Ec. 9.10

THe prodigall is the man that boasteth of false liberality, drinke pastime, and wine and oyle, that feedeth gluttones, and followeth the idle ; The vnthrifty man and the wicked man walkeith with a froward mouth ; Leud things are in his heart, he imagineth cuill at all times ; Therefore (*also*) shall his destruction come speedily, and he shall be destroyed suddenly without recouerie ; and in the mean time, The riches of vanitie shall diminish ; so that he shal be a man of war, yea filled with poverty, and a shame to his Father ; Of this kind also is he that is otherwise careless of his estate : Be not thou of them that touch the hand, nor among them that are surety for debts : If thou hast nothing to pay, why causest thou that he should take thy bedde from vnder thee ?

what it is,
{ S. 17. Dil-
*ligence }
how profitable in }
Health,
Wealth and abundance,
*Honour.**

Iyfesse to a mans selfe, is Diligence ; for hee that trauelleth, trauelleth for himselfe : The diligent is bee, who all that his hand

hand shall finde to doe, doth it with all his power. I haue seene (indeed) the trauell, that God hath giuen the sonnes of men, to humble them thereby, *that all things are full of labour, man cannot vtter it;* But what profit hath he that worketh, of the thing wherein hee trauelleth? *Much every way:* first, *Health:* The sleep of him that trauelleth is sweet, whether he eate little or much; Secondly, *Wealth:* Open thine eyes, and thou shalt be satisfied with bread: yea, The hand of the diligent maketh rich, and his soule shall be fat: *and not sufficiently onely;* but in all labour there is abundance, but the ralke of the lippes bringeth want: *yet more,* the riches that the diligent man hath, are precious. 3. *Honour.* A diligent man shall stand before kings, and not before the base sort; and The hand of the diligent shall beare rule, but the idle shall be vnder tribute.

{
§. 18. Slothfullness:
 } {
 The properties,
 The danger of it.
}

THe slothfull, is hee that souldeth his hands, and eateth vp his his owne flesh; That hideth his hand in his bosome, and will not pull it out againe to his mouth; that turneth on his bed, as a doore turneth on his hinges, *and saith,* Yet a little sleepe, a little slumber, a little folding of the hands to sleepe. *Every thing that he ought to do is troublesome,* The way of the slothfull man is an hedge of thornes (which he is loath to set foote in): There is a Lion without (*saith he*) I shall be slaine in the street: who althoough heerein hee be wiser in his owne conceit, then seauen men that can render a reason: Yet (*the truth is*) he that (*so much as*) followes the idle, is destitute of vnderstanding. Hce lusteth (*indeede*) and affecteth great things, but his soule hath nought; so, The very desire of the slothful slaieth him, for his hands refuse to work. And *not onely* hee that is slothfull in his worke is brother to him that is a great waster; but he that sleepeth (*and Slothfulness causeth to fall asleep*) in haruest, is the sonne of confusion: and He that will not plow, because of winter; shall begge in Sommer, and haue nothing: Loue not sleepe therefore, least thou come to pouertie; *for what is it, that hence cometh not to ruine?* For, *the house:* By slothfulnesse the roofe of the house goeth to decaie, and by idlenesse of the hands, the house droppeth thorow. *For the land;* I past by the field of the slothful, and by the vineyard of the man destitute of vnderstanding; And loe, it was all growne ouer with thornes, and nettles had couered the face of it; and the stone wall thereof was broken down. Then I beheld and considered it well; I looked vpon it, and received instruction; *so in every respect* the slothfull hand makest poore. Goe to the Pismire therefore thou sluggard, and behold her waies: and be wise: For she hauing no guide, Gouernour, nor Ruler, prepareth her meate in summer, and gathreth her foode in haruest;

Ec 2

How

Ec.3.10

Ec.1.8.
Ec.3.9

Ec.5.11

Pr.20.13

Pr.10.4

Pr.13.4

Pr.14.23

Pr.12.27

Pr.22.29

Pr.12.24

Ec.4.5

Pr.19.14

Pr.26.14

P.6.10

Pr.15.19

Pr.22.13

Pr.26.13

Pr.26.16

Pr.12.11

Pr.13.4

Pr.22.25

Pr.18.9

Pr.10.5

Pr.19.15

Pr.20.4

Pr.20.13

Ec.10.18

Pr.24.30

Pr.24.31

Pr.24.32

Pr.10.4

Pr.6.6

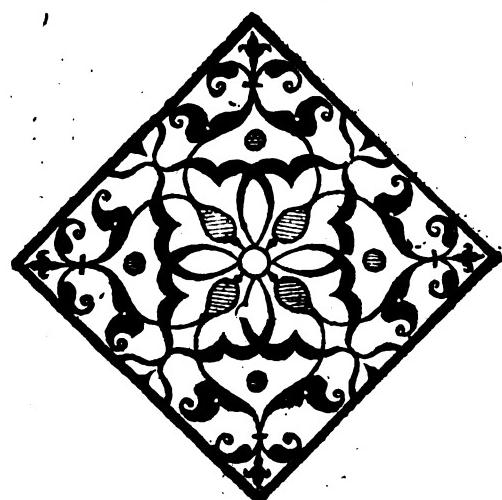
P.6.6

Pr.6.8

Pr.6.9
Pr.24.33
Pr.6.11

How long wilt thou sleepe O sluggard? when wilt thou arise out of thy sleepe? Yer a little sleepe, yet a little slumber, yet a little fowling of the hands to sleepe: Therefore thy pouertie commeth as a spedie Traueller, and thy necessarie as an arm'd man.

S A L O





SALOMONS ETHICKES.

THE FOVRTH BOOKE.

TEMPERANCE AND FORTITVDE.

in Diet; Sobrietie.

Temperance is
the moderati-
on of our de-
sires; whether

in Diet; Sobrietie.
in words and action; { Modestie,
in affections, { continencie,
refraining of anger. &
Humilitie.

§. I. { Temperance in diet;
excesse; how dangerous to { Body,
Soule,
Estate.

HE temperate in diet, is he that restraineth his appetite, that looks not on the wine when it is red, that puts his knife to his throat, when he sits with a Ruler; that when he findes hony, eates but that which is sufficient for him; least he should be ouer-full: It is true, that a man eateth, and drinketh, and seeth the commodity of al his labour; this is the gift of God: yea, this I haue seen good, that it is comely to eat and to drink, and to take pleasure in al his labour wherein he trauelleth vnder the Sun, the whole number of the daies of his life which God giueth him; for this is his portion; God allowes vs to eate our bread with ioy, and drinke our wine with a cheerfull heart, and there is nothing better then this; yea, there is no profit but this: But not that a man should be giuen to his appetite; that hee should seeke in his heart to draw his flesh to wine; or that whatsoeuer his eyes desire hee shold not withhold it from them: Such a man when he is full, despiseth an

Pr.25.28

Pr.23.31

Pr.23.2

Pr.23.1

Pr.25.16

Ec.3.23

Ec.5.17

Ec.9.7

Ec.3.28

Ec.2.24

Pr.23.2

Ec.2.3

Ec.2.10

Pr.27.7

- Pr. 30.21 an hony-combe; whereas to the hungry, euery bitter thing is sweete; and in his excesse is outrageous: One of the three things, yea four, for which the earth is moued, and cannot sustaine it selfe, is a foole when hee is filled with meat. *Neither doth this prosper, with himselfe.* For his body; The satietie of the rich, will not suffer him to sleep: To whom is woe? to whome is sorrow? to whome is murmuring? to whom are woundes without cause? and to whom is the rednes of the eyes? Euen to them that carry long at the wine; to them that goe and seeke mixt wine: For his soule; Looke not on the wine when it is red, and shoverch his colour in the cuppe, or goeth downe pleasantly. In the end thereof, it will bite like a serpent, and hurt like a cockatrice: Thine eyes shall looke vpon the strange woman, and thy lippes shall speake lewde things: And thou shalt be as one that sleepeth in the midst of the sea, and as hee that sleepeth in the top of the mast: They haue stricken mee (*Hast thou say*) but I was not sick: they haue beaten me, but I knewe not when I awooke; therefore will I seeke it yet still: *For his estate,* Hee is like a Citie which is broken downe, and without walles: Keepe not company therfore with drunkards, nor with gluttons; for the glutton and drunkard shall be poore, and the sleeper shall be cloathed with ragges; *and in all this,* Wine is a mocker, and strong drinke is raging, and whosoever is deuided thereby is not wise.

Pr. 30.22

Ec. 5.11

Pr. 23.39

Pr. 23.30

Pr. 23.31

Pr. 23.32

Pr. 23.33

Pr. 23.34

Pr. 23.35

Pr. 25.28

Pr. 23.20

Pr. 30.1.

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graph TD
    Modesty[Modesty] --> InWords[In words]
    Modesty --> InActions[in actions.]
    InWords --> RequiresFew[what it requires: few,]
    InWords --> RequiresSeasonable[what it requires: be reasonable.]
    InActions --> ArguesWisdom[what it argues: wisdom,]
    InActions --> ProfitsSafety[what it profits: gives safety.]
    Contraries[contrarie to it,] --> Luquacity[Luquacity,]
    Contraries --> IllSpeech[Ill speech,]
    Contraries --> ImmoderateMirth[Immoderate mirth.]

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S. 2.

- Pr. 17.27
 Pr. 10.19
 Pr. 17.27
 Pr. 18.4
 Pr. 10.31
 Pr. 10.21
 Pr. 12.142
 Pr. 13.25
 Pr. 18.20
 P. 12.23
 Pr. 11.18
 Pr. 10.192
 Pr. 17.285
 Pr. 21.23

THe modest (for wordes) is a man of a pretious spirit, that refraineth his lippes, and sparcth his wordes. The wordes of a modest man are like deepe waters, and the welspring of wisdom like a flowing riuier: but when hee doth speake, it is to purpose; for, The mouth of the iust shall be fruitfull in wisdom: and the lippes of the righteous doe feede many, yea himselfe; A man shall bee satiate with good things by the fruite of his mouth; and with the fruite of a mans mouth his bellie shall be satisfied: but still he speaketh sparingly; A wise man concealeth knowledge, and a man of vnderstanding will keepe silence: which as it argues him wise (for euen a foole when he holdeth his peace is counted wise; and he that stoppeth his lippes, as prudent); so it gives him much safety. He that keepeth his mouth, and his tong, keepe

pech his soule from affliction; yea, he keepeth his life; where contrarily, The mouth of the foole is in the multitude of wordes, it babbleth out foolishnesse; as it is fedde with it: neither hath hee any delight in understanding, but that which his heart discouereth; and while hee bewrayeth it, The heart of fooles publisheth his foolishnesse: And as hee multiplyeth wordes, so in many wordes there cannot want iniquitie: his mouth (still) babbleth euill things; for either hee speakeþ foward things, or how to lye in wait for blood, or in the mouth of the foolish is the rodde of pride; And what is the issue of it? Hee that openeth his mouth, destruction shall be to him. And he that hath a naughty young shall fall into euill; for, both it shall be cut out, and the fowardnesse of it is the breaking of the heart. Lastly, A fooles mouth is his owne destruction, and his lips are a snare for his soule.

For Actions: the modest shall haue honour: And the wee need not say, Of laughter, thou art madde, and of ioy, what is this thou doest; yet Anger is better then laughter, for by a sadde looke the heart is made better. The heart of the wife, therefore, is in the house of mourning, but the heart of fooles is in the house of mirth. Reioyce then, O young man in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes; but know, that for all these things God will bring thee to iudgement.

8. 3 { *Humilitie,*
Pride- { *overweening* { *Wherin it is*
 How absurd,
 How dangerous,
 Scornefulness.

Next to the modest, is the humble in spirit; *Hee saith, Surely, I am more foolish then a man, and haue not the understanding of a man in mee; for I haue not learned wisdome, and haue not attained to the knowledge of holy things: But doth he want it ere the more?* No: With the lowly is wisdome, and The care that hearkneth to the corrections of life, shall lodge among the wise: Better it is, therefore, to be of an humble minde with the lowly, then to diuide the spoiles with the proud: for before honour goeth humility; and hee that confesseth and forsaketh his sinnes, shall haue mercy; yea, the humble of spirit shall enjoy glorie: and the rewarde of humilitie, and the feare of God, is riches, and glory and life.

Contrary whereto; There is a generation, whose eyes are hauty, and their eye-liddes are lift vp; There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse. Yea, All the waies of a man are cleane in his owne eyes: but the Lord pondreth the spirits; and not so onely, but Many men will boast of their goodnessse; but It is not good to eat much honey, so to search their owne glory is not glory

Pr.13.3
Ec.5.2
Pr.15.2
Pr.15.14
Pr.18.2

Pr.12.23
Ec.10.14
Pr.10.19
Pr.11.28
Pr.15.32
Pr.12.6
Pr.14.3
Pr.13.3
Pr.27.20
Pr.10.32
Pr.15.4
Pr.18.7
Pr.11.16
Ec.2.2

Ec.7.5
Ec.7.6
Ec.11.9

Pr.19.23
Pr.30.2
Pr.30.3
Pr.11.2

Pr.13.31
Pr.16.19

Pr.15.32
Pr.18.12
Pr.28.13
Pr.29.23
Pr.32.24

Pr.30.13
Pr.30.12
Pr.16.22
Pr.31.13
Pr.20.6
Pr.25.27
Pr.27.2

Pr. 28. 11

Ec. 18. 1

Pr. 16. 12

Pr. 14. 3

Ec. 7. 25

Ec. 7. 26

Pr. 21. 4

Pr. 30. 32

Pr. 6. 17

Pr. 16. 5

Pr. 15. 25

Pr. 19. 22

Pr. 16. 18

Pr. 11. 2

Pr. 21. 24

Pr. 11. 12

Pr. 18. 3

Pr. 9. 7

Pr. 19. 29

Pr. 29. 8

Pr. 21. 11

glory; Let another man praise thee, & not thine owne mouth; a stranger & not thine owne lips: *This ouer-weening is commonly incident to great men.* The rich man is wise in his owne conceit, but the poore that hath vnderstanding can try him: Hence it is, that bee affects singularity; According to his desire, he that separates himselfe, will seek, and occupy himselfe in all wisdome: *but seest thou a man thus wise in his owne conceit,* there is more hope of a foole then of him: yea, *he is a foole in this:* In the mouth of the foolish, is the rod of pride; I thought, I will be wise, but it went farre from mee; it is farre off, what may it be? *and that a wicked foole;* A haughty looke, and a proud heart which is the light of the wicked is sinne: If therefore thou hast been foolish in lifting vp thy selfe, and if thou hast thought wickedly, lay thy hand vpon thy mouth, *for God hateth an haughty eye;* yea *he hateth it,* that all that are proud in heart, are an abomination to the Lord; and tho hand ioyne in hand, they shall not be vnpunished; *and what punishment shall be haue?* The Lord will destroy the house of the proud man; and his very pride is an argument of his ruine: Before destruction the heart of a man is haughty: Pride goeth before destruction, and an hie minde before the fall: *Before it?* yea with it: when pride commeth, then commeth shame. *Now the height of pride is scornfulness.* Hee that is proud and haughty, scorneful is his name, who worketh in the pride of his wrath: and *this man despiseth his neighbour,* and therefore is destitute of vnderstanding: when the wicked commeth, then commeth contempt; and with the vile man is reproch; *but of all, him that reproves him:* Hee that reproveth a scorner, purchaseth to himselfe shame, and he that rebuketh the wicked, getteth himselfe a blot; therefore ljudgements are prepared for the scorners, and stripes for the backe of fooles; *so as others are hurt by his sinne;* for a scornefull man bringeth a whole citie into a snare: *so they shall be likewise bettered by his judgement;* when the scorner is punished, the foolish is wile.

S. 4. Continencies *{of Lust, of Anger,}* with their Contraries.

Pr. 5. 15
P. 6. 25

Pr. 5. 10

Pr. 2. 17

Pr. 23. 28

Pr. 23. 27

Ec. 7. 28

See more of
this vice Oecom.
lect. 2. & 3

OF the first kinde, is he that drinkest the waters of his owne cisternes; that desires not the beauty of a stranger in his heart; neither lets her take him with her eyc-lids: contrarily, the incontinent is hee that delights in a strange woman, and embrases the bolome of a stranger; or shee that forsakes the guide of her youth, and forgetteth the couenant of GOD; she lyeth in waite for a preie, and shee increaseth the transgressors amongst men. For a whore is as a deep ditch, and a strange woman as a narrow pitte: Yea, I finde more bitter then death the woman whose heart is as nettes and snares, and whose hands as bands: he that is good before GOD shall bee deliuered from her

her, but the sinner shall bee taken by her.

Of the second, is hee that is slowe to anger, slowe to wrath; whose discretion differreth his anger, and whole glory isto passe by an offence: which moderation, as it argues him to bee of great wisdome (for wise men turne away wrath) so it makes him better then the mighty man, and procures him iust honour; for It is the honour of a man to cease from strife: contrarie to which, is hee that is of an hastic spirit to bee angry; which as it prooues him foolish: (for anger resteth in the bosome of fools, and hee that is hastic to anger, not onely committeth folly, but exalteth it) So it makes him dangerous: Anger is cruell, and wrath is raging; and a furious man aboundeth in transgressions: wherefore make no friendship with an angry man, least thou learne his waies, and receiuie destruction to thy soule.

Pr.16.3; Pr.14.29
Pr.19.11
Pr.14.6; Pr.29.8
Pr.16.2; Pr.20.3
Ec.7.11
Ec.7.12
Pr.14.17
Pr.14.29
Pr.27.4
Pr.29.23
Pr.22.24
Pr.22.25

S. 5. Fortitude { In generall,
The specials of it; { Confidence
{ Patience } in Gods afflictions,
} in mens tribunies.

Fortitude is that, whereby The spirit of a man sustaines his infirmitie; which makes the righteous bolde as a Lion: contrarily, the vweaknes of strength is hee that is faint in the day of aduersity; whose fear bringeth a snare vpon him; and that, desperate: A wounded spirit who can bear? which is often caused through guiltinesse: The wicked fleeth, when none pursueth him. Confidence is, to trust in the Lord with all thine heart, and not to leane to thine owne wisdome; but in all thy wayes to acknowledge him, and to commit thy workes to the Lorde, and to haue hope in thy death: and tho in other things, The hope that is deferred is the fainting of the heart; yet in this, he that trusteth in the Lord shall bee safe; for, from hence, not onely his thoughts & waies are directed, but he receiveth safety, and protection; He is a shield to those that trust in him. The horie is prepared for the day of battell, but saluation is of the Lorde. Yea, The name of the Lorde is a strong tower: the righteous runneth to it, and is exalted. So that, Hee that trusteth in the Lord, hee is blessed; whereas Hee that trusteth in his owne heart, is a foole: and is a vaine thing, to boaste thy selfe of to morrowe; for thou knowest not what a day will bring foorth.

Pr.18.14
Pr.28.1
Pr.24.10
Pr.29.25
Pr.18.14
Pr.28.1
Pr.3.5
Pr.3.6
Pr.16.3
Pr.14.32
Pr.13.12
Pr.28.25
Pr.16.32
Pr.3.6
Pr.30.5
Pr.21.31
Pr.18.12
Pr.16.20
Pr.28.26
Pray.1

Patience is, not to refuse the chastening of the Lord, neither to bee grieved with his correction: The patient man, in the day of wealth, is of good comfort, and in the day of affliction considereth, God also hath made this contrarie to that, that man should finde nothing after him vwhereof to complaine: knowing that the Lord correcteth whome hee loueth; and that the patient abiding of the righteous shall be gladnesse:

Pr.3.11
Ec.7.16
Pr.3.12
Pr.10.28

Pr. 19.3

Ec. 6.10

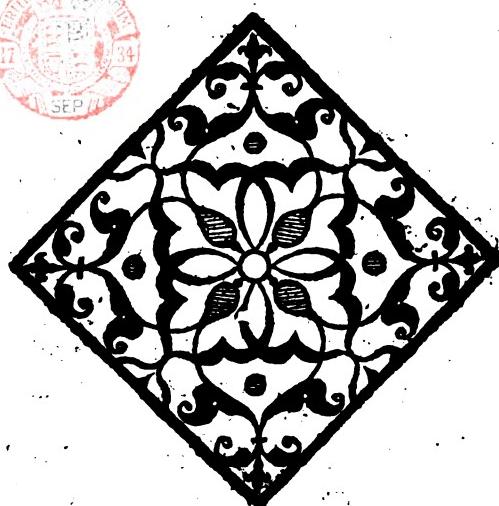
Pr. 29.1

Pr. 20.23

Ec. 7.10

nesse: Contrarily, the heart of the foole, fretteth against the Lord; hee is carelesse and rageth: but to what purpose? Man cannot striue with him that is stronger then hee: Yea rather, the man that hardeneth his necke when hee is rebuked, shall suddenly be destroyed, and cannot be cured: in respect of mens iniuries, He saith not, I will recompence euill; but waits vpon the Lord, and he shall sauе him. In which regard, the patient in spirit that suffers, is better then the proud of spirit that exquites.

S A L O.



SALOMONS

POLITICKS.

OR

COMMONWEALTH:

I. BOOKE.

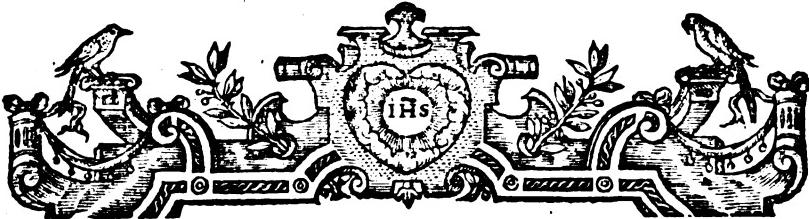
KING,
His COVNSAILORS,
COVRTIER,
SVBIECT.



Anno Domini, 1614

FF





SALOMONS POLITICKES, or Common-wealth.

And, first, His KING.

§. 1. Degree. { must be and are { subordinate,
the hyer, and yet an hyer then they : and these, of Gods
appointment ; not only in the inferiour ranks, The rich and
poore meet, and the Lord is the Maker of them all : but
in the supreme : By me Kings raigne (saith Wisedome)
and Princes decree Justice : and not they only, but the Nobles and all the
Judges of the earth ; so, it is a iust wonder, that The grashoppers haue
no King ; yet they goe forth by bands. And as no King is a iudgement ;
so, many : for Because of the Transgredion of the Land , there are
many Princes ; many, not only in frequent succession, but in societie of
regiment.

Ec.5.7

Pr.22.3

Pr.8.15
Pr.8.16
Pr.30.27

Pr.28.3

§. 2. In a King are described { Quality of his person { Naturall,
Actions. { Morall.

A King must be hie ; as in place, so in bloud : Blessed art thou O Land ,
when thy King is the lonne of Nobles ; not of any seruile condition ;
for nothing can bee more vncomely, then for a servant to haue rule
ouer Princes : and it is a monstur in State, to see seruants ride on horses, and
Princes (of bloud) to walke as seruants on the ground ; neither more mon-
strous, then intolerable. There are three things for which the earth is
mooved, yea four which it cannot sustaine : whereof one is, A servant
when he reigneth.

Ec.10.17

Pr.19.16
Ec.10.17Pr.30.21
Pr.30.22

§. 3. Morall qualities

{ Negative ;
what one be
may not be:

Affirmative.

{ Not lasciuious,
Not riotous,
Not hollow and dissimbling,
Not childish,
Not imprudent,
Not oppressing.

Pr. 31.23
Ec. 2.10

Ec. 2.8
Cant. 6.7
Pr. 31.3
Ec. 7.28

Pr. 31.4
Ec. 9.7

Ec. 2.25
Pr. 31.5

Ec. 10.16
Pr. 23.2
Pr. 23.3

Pr. 17.7
Ec. 10.16

Pr. 28.16

Ec. 4.13

And as his bloud is heroicall, so his disposition; not lasciuious. What, O son of my desires, giue not thy strength to women, nor thy wayes: But why shoulde hee withhold from his eies whatsoeuer they can desire, and withdrawe his heart from anie ioy? why may hee not haue all the delights of the sonnes of men: as women taken captiue; as Queens and Concubines, and Damosels without number? This is to destroy Kings; Hee shall finde more bitter then death the woman whose hart is as nets and snares. Not riotously excessive; whether in wine: for It is not for Kings to drink wine, nor for Princes strong drinke: What, not at all? To him alone is it not faine, Goe eat thy bread with ioy, and drinke thy wine with a cheerefull heart? who shoulde eat or drink, or haft to outwardes things more then hee? Not immoderately: so as he shoulde drinke and forget the decree, & change the iudgement of al the Children of affliction: Or in meate; for, Woe bee to thee O Land, when thy Princes eate in the morning: and if hee bee not the master of his appetite, his daintie meates will prooue deceiueable. Not hollow, nor double in speeches, in profecion: The lip of excellencie becomes not a foole; much lesse, lying talke a Prince: Not childish, Woe to thee, O Land, whose King is a child: not so much in age, which hath sometimes proved succesfull; but in condition: Not imprudent, not oppressing; two vices conioyned; A Prince destitute of vnderstanding is also a great oppressour; And to conclude, in all or any of these, not wilfully inflexible: A poore and wile child is better then an old and foolish king, that will no more be admonished.

§. 4. Affirmative; what one be must be:

{ In self,
To others } Mercifull,
Slow to anger,
Bountifull.

{ Temperate,
In himself } Wise,
Valiant,
Secret.

Ec. 10.17
Pr. 11.3

Contrarily, hee must be Temperate. Blessed art thou, O Land, when thy Princes eate in time, for strength & not for drunkennes: Lust and riotous; for false balances (especially in the hand of government) are an abomination

mination to the Lord : but a perfitt weight pleateth him. *A virtue beneficial, both 1. to himselfe (for the throne is established by iustice) and 2. to the State. Iustice exaltesth a Nation; then whiche, nothing doth more binde & cheare the hearts of the people : for, When the righteous are in authority the people rejoice, but when the wicked beares rule the people sigh : and with truth and iustice, must mercy be ioyned inseparably ; for Mercy & truth preferue the King : & his Throne shall be established, also, by mercy. And all these must have wisedome to menage them : By it, Princes rule, and are terrible to the ill-deserving. A wise King scattereth the wicked, & causeth the wheele to turn ouer them. To all these must be added bountie, A Prince that hateth couertousnes shall prolong his daies ; where contrarily, A man of gifts destroicth his country : and yet further, a conquest of his ownne passions; a princely victory : for He that is slowe to anger, is better then the mighty man; and hee that ruleth his owne minde better then hee that winneth a Citie ; because of all other, The kings wrath is like the roaring of a lion : and what is that but the messenger of death ? and if it may bee, a conquest of all others, through valour. There are three things, that order well their going, yea foure are comely in going: wherof the last and principall is, A King against whom no man dares rise vp : Lastly, secrecy in determinations. The heauen in height, and earth in deepnesse, and the Kings heart can no man (no man shold) search out: neyther shold it be in any hands, but the Lords; who as he knowes it, so hee turnes it whithersoeuer it pleasest him.*

Pr. 16. 12
Pr. 14. 34
Pr. 29. 8

Pr. 20. 18.

Pr. 8. 16
Pr. 20. 26
Pr. 28. 16
Pr. 29. 4

Pr. 16. 32

Pr. 15. 12

Pr. 30. 29
Pr. 30. 31
Pr. 29. 3

Pr. 21. 1

S. 5. His actions	{ common, Special to his place: To	{ iudge righteously	{ 1. according to the truth of the cause. 2. according to the distress of the partie, unpartially. remit mercifully.
-------------------	---------------------------------------	---------------------	---

His actions must suit his disposition; which must be universally holy: for, It is an abomination to Kings (of all other) to commit wickednes. Which holinesse alone is the way to all peace : When the waies of a man please the Lord, hee will make his enimies at peace with him : Peculiarly to his place; hee must first judge his people: a king that sitteth in the throne of iudgement, chaleteth away all euil with his eyes; & by this, he maintains his country : and while he doth sit there, A divine sentence must be in the lips of the king, and his mouth may not transgresse in judgement. For, A king that iudgeth the poore in truth, his throne shal be established for euer: Neither may his eare be partially open: which dispo

Pr. 16. 12

Pr. 16. 7

Pr. 20. 8

Pr. 29. 4
Pr. 16. 10

Pr. 19. 14

- Pr.29.12
Pr.39.8.
Pr.17.26
Pr.25.1
Pr.24.11
Ec.8.9.
- sition shall be sure to be fed with reports; for, Of a Prince that harkeneth to lyes, all his servants are wicked: nor his mouth but; especially in cases of distresse: Open thy mouth for the dumbe in the caule of all the children of destruction, open thy mouth, judge righteously, & iudge the afflicted & the poore: yet not with so much regard to the estate of persons, as the truth of the cause; for Surely it is not good to condemne the iust in what-euer condition; nor that Princes should smite such for equity: wherein he shall wisely search into all difficulties. The glorie of God is to pass by infirmities, but the kings honour is to search out a thing; yet so, as he is not seldome mercifull in execution, Deliuering them that are drawne to death, and preseruing them that are drawne to be slaine: These obserued, it cannot be, that man should rule ouer man to his hurt.

S A L O M O N S C O V N S A I L O R.

Sect. 6. Counsaile

For the soule	How given:	The necessarie of it,
	wise,	The qualitie righteous,
How received.		pleasant.

For the State.

- Pr.11.14
Pr.24.6
Pr.15.22
Pr.29.18.
Pr.11.30
Ec.12.9
Ec.12.10
Pr.16.11.
Ec.12.11.
Ec.4.17
Pr.13.13.
- A**s where no oueraigntie, so where no counsell is, the people fall; and contrarily, where many Counsellers are, there is health; and more then health, Stedfastnes: Counsell for the soule, Where no vision is, the people perish: which requires both holines and wisedome: The fruit of the righteous is as a tree of life, and hee that winneth foules is wise; & the more wise the Preacher (is) the more he teacheth the people knowledge, and causeth them to heare, and searcheth forth, and preparath many parables: and not onely an vpright writing (and speaking) even the word of truth; but pleasant words also; so that the sweetnes of the lips increaseth doctrine; & not more delightfull, then effectuall: for, The wordes of the wise are like goades and nayles fastned by the masters of the assemblies, that are giuen by one Pastour: which againe, of every hearer challenge due reverence and regard; who must take heed to his foot, when he entreth into the house of God, and bee more neare to heare, then to giue the sacrifice of fooles: for, Hee that despiseth the word, shall be destroyed; but he that feareth the commaundement, shall be rewarded.

§. 7. In a Counsellour of State,
 or Magistrate, is required
 { Wisdom, { Discusing of causes,
 Pietie, { Providence, and working
 Justice, and freed from } according to knowledge.
 { Partialitie,
 Bribes,
 Oppression.

Without Counsell, all our thoughts (even of policie and state) come to nougnt: but in the multitude of Counsellors is stedfastnes: and no leſſe in their goodnes; 1. in their wiſdom, which alone giv's strength to the owner, aboue ten mighty princes that are in the city; a vertue, which tho it resteth in the heart of him that hath vnderstanding, yet is knowne in the mids of fooles. For wiſdome is in the face of him that hath vnderstanding, and in his lips: for, howſoever he that hath knowledge spareth his words, yet the tongue of the wile vleth knowledge aright; and the foole cannot open his mouth in the gate; and therfore is unfit for authoritie. As ſnowe in ſummer, and raine in haruest; ſo is honor vntimely for a foole. And tho it bee giuen him; how ill it agrees? As the cloſing vp of a precious ſtone in an heape of ſtones, ſo is he that giues glory to a foole. From hence; the good Inſticer both carefully heareth a caufe, knowing, that He which anſwereth a matter before hec heare it, it is folly and shame to him; and that related on both parts; for Hee that is firſt in his owne caufe is iuft: then commeth his neighbour and maketh inquirie of him; and deeply ſifteth it: elſe he loseth the truthe; for The counſel of the heart of a man is like deepe waters: but a man that hath vnderſtanding will draw it out. From hence, is his prouidence for the common good; not onely in ſeeing the plague, and hiding himſelfe, but in deliuering the city: and as he foreſeeth, ſo hec worketh by knowledge: and not in peace only; as, The words of the wile are more heard in quietneſſe, then the cry of him that ruleth among fooles; but in warre: A wile man goeth vp into the city of the mighty, and caſteth downe the ſtrength of the confidence thereof. For wiſdome is better then ſtrength, yea then weapons of warre: I haue ſcene this wiſdome vnder the ſun, and it is great vnto mee; A little citie and fewe men in it, and a great king came againſt it, and compaſſed it about, and buiſted forte againſt it; and there was found, in it, a poore and wile man, and he deliuered the city by his wiſdome: neither can there be true wiſdome in any Counsellour, without pietie. The wile man feareth, and departs from euill; being well assured, that there is no wiſdome, nor vnderſtanding, nor counſell againſt the Lord; and that, Man cannot be eſtablished by wickednes: and indeed how ofte doth God ſo diſpoſe of eſtates that the euil ſhal bow before the good, and the wicked at the gates of the righteous? neither is this more iuft with God, then

Pr. 15. 22

Pr. 24. 5.
Ec. 7. 2.
Pr. 14. 33.

Pr. 17. 14.

Pr.
Pr. 15. 2
Pr. 24. 7.
Pr. 26. 1

Pr. 26. 9

Pr.

Pr. 18. 17
Pr. 20. 5Pr. 22. 3.
Ec. 9. 15
Pr. 13. 16.
Ec. 9. 17
Pr. 21. 22Ec. 9. 16
Ec. 9. 18
Ec. 9. 13.
Ec. 9. 14
Ec. 9. 15

Pr. 14. 16.

Pr. 21. 30.
Pr. 12. 3.
Pr.

Salomons Counsailour.

Pr. 28.12

Pr. 29.2.

Pr. 28.12

Pr. 28.28.

Pr. 29.2

Pr. 25.26

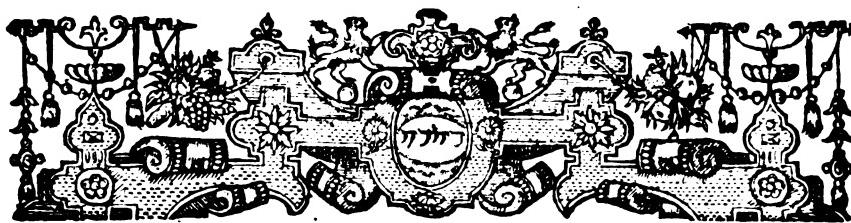
then acceptable with men : for when the righteous rejoice there is great glory, & when they are in authority the people rejoice; contrarily, when the wicked comes on, and riles vp, and beares rule , the man is tried ; the good hide them selucs, and all the people sigh: and the righteous man falling down before the wicked, is like a troubled Well, & a corrupt spring.

Neither is iustice lesse essentiall, then either; for to do iustice & iudgement is more acceptable to the Lord, then sacrifice: To know faces, therefore (in a judge) is not good; for that man will transgresse for a peece of bread; much lesse to accept the person of the wicked, to cause the righteous to fall in iudgement: Hee that saith to the wicked thou art righteous, him shall the people curse, and the multitude shall abhorre him: Yea yet byer; Hee that iustifieth the wicked, & condemneth the iust, both are an abomination to the Lord. Wherefore, how soever The wicked man taketh a gift out of the bolome, to wrest the wayes of iudgement; and commonly, A mans gift inlargeth him, and leadeth him (with approbation) before great men: yet bee knoweth, that the reward destroyeth the heart ; that the acceptance of it is but the robbery of the wicked ; which shall destroy them, because they haue refused to execute iudgement: he hateth gifts, sben, that he may liue, and it is a ioy to him to doe iudgement. He deth impartially smite the scorner, yea severely punish him, that the wickedly foolish may beware and become wile. And whereas Euery way of a man is right in his owne eyes, and a false record will speake lies and vse deceit : bee so maketh inquirie, that a false witnes shall not bee vnpunished : and he that speaketh lies shall perish : Lastly, his hand is free from oppression of his inferiors : which as it makes a wise man mad ; so the actor of it, miserable: for He that oppresteth the poore, reproueth him that made him : and if the afflicted bee oprest in iudgement, the Lord will defend their cause , and spoile the

*soule that spoyleth them ; and upon all occasions, bee so deter-
minetb, that they shall kisse the lippes of him that
answereth vpright words.*

Pr. 24.26

S A L O -



SALOMONS COURTIER.

§. 8. Must be { *Discreet,* } *Charitable,*
 { *Religions,* } *Diligent,*
 { *Humble,* } *Faithfull.*

IN the light of the Kings countenance is life, and his fauour is as the cloud of the latter raine, or as the dew vpon the grasse: which that the Courtier may purchase; he must bee 1. *Discreet*: The pleasure of a king is in a wise servant, but his wrath shall be towards him that is lewd; 2. *Religious*, both in heart, Hee that loueth purenesse of heart for the grace of the lips the king shalbe his friend: and in his actions, Hee that seeketh good things getteth fauour; in both which, the righteous is more excellent then his neighbour: and besides these, humble; The reward whereof is glory: for before glory goeth humilitie. Hee dare not therefore boast himselfe before the king, and thrust himselfe ouer-forward in the presence of the Prince, whom his eyes doe see: whence if he see meued, he pacifieth by staying of anger, and by a soft answer breaketh a man of bone; not aggruating the faultes of others: Hee that couereth a transgression seeketh loues, but hee that repeateth a matter separateth the Prince. To these, hee is diligent, taking heed to the mouth of the King; & therfore worthily standeth before kings, & not before the base sort: and withall true & faithfull; when he undertakes anotheres sorte he lingers not: knowing that he hope that is differred is the fainting of the heart; and that A bribe or reward is as a stone pleasant in the eyes of them that haue it, and prospereth whither soever it turneth, (for every man is a fricad to him that giueth gifts): yet hee accounteth the gathering of treasures by a deceitfull tongue, to be vanitic, tossed too and fro, of them that seeke death.

Pr. 16.15
Pr. 19.12

Pr. 14.35

Pr. 24.31

Pr. 11.27

Pr. 12.26

Pr. 22.4

Pr. 15.33

Pr. 25.6

Pr. 25.7

Pr. 25.15

Pr. 17.9

Ec. 8.3

Pr. 22.19

Pr. 13.12

Pr. 17.8

Pr. 19.6

Pr. 21.6

SA-

SALOMONS SUBJECT.

His Prince, *Reserence,*
Obedience

§. 9. His Duty to

Fellow Subjects.

Pr. 14.28

Every government presupposeth Subjects. In the multitude of the people is the honour of the King; and for the want of people, commeth the destruction of the Prince: Of whom God requires, in respect of the Prince, Reverence, Obedience; That they should reverence, and lecke the face of the Prince; not cursing the King, so much as in their thought, nor the rich in their bedchamber; but fearing the Lord, and the King; and not meddling with the seditions, which onely seek evill. For, as the foule of the heaven shall carry the voice, and the master of the wing declare the matter: so (for revenge) a truell messenger shall be sent against them; their destruction shall arise suddenly; and who knoweth their ruin? For their due homage therefore and obedience to lawes, they take heede to the mouth of the King, and the word of the oath of God; and if a law bee enacted, they violate it not, nor striue for innovation. Hee that breakes the hedge, a serpent shall bite him. Hee that remoueth stones, shall hurt himselfe therby: and hee that cutteh wood shall bee in danger thereby. And if they haue offended, they hake not to goe forth of the princes sight, nor stand in an evill thing: for hee will doe what-ever pleases him; but rather if the spirit of him that couleth rise vp against them, by gentlenesse pacifie great sinnes.

Pr. 19.6

Pr. 29.26

Ec. 10.20

Pr. 24.21

Pr. 17.11

Ec. 10.20

Pr. 17.11

Pr. 24.22

Ec. 8.3

Ec. 10.8

Ec. 10.9

Ec. 8.3

Ec. 10.4

Estate, *Superiors in* *Desire,*

more publike *1. Regard to* *Inferioris in* *Desire,*

society, as Rel- *2. Regard to* *Inferioris in* *Desire,*

and or, and the one *more private* *3. Regard to* *Inferioris in* *Desire,*

more private society, *more propriety,* *more private* *4. Regard to* *Inferioris in* *Desire,*

Truth of friendship. *5. Regard to* *Inferioris in* *Desire,*

§. 10. To his fellow
Subjects, In respect of

Equals.

Commerce.

Inst maintenance of each

more private society, *more propriety,* *more private*

In respect of them selues, hee requires due regard of degrees : whether of superiors. The rich ruleth the poore ; and as the fining potte is for siluer, and the fornace for gold , so is euery man tryed according to his dignitie ; so as they that come from the holy place bee not forgotten in the city where they haue done right : or whether of inferiors ; for, A poore man, if he oppresse the poore, is like a raging raine that leaueth no food ; yea (lesse then oppression) He that despiseth his neighbour is both a sinner and destitute of vnderstanding : or lastly, of equals ; and therin quiet and peaceable demeanure , not striuing with others causelesse ; not to begin contentions; for, The beginning of strife is as one that openeth the waters ; therefore ere it bee meddled with, hee leaueth off : and being prouoked, debareth the matter with his neighbor. And as he goes not forth hastily to strife : so much lesse doth hee take part in impertinent quarrells : Hee that passeth by, and meddleth with the strife that belongs not to him, is as one that takes a dog by the eare ; and one of the sixe things that God hates, is he that rayseth vp contentions among neighbours.

Secondly, mutuall commerte, and interchange of commodities ; without which, is no liuing : The abundance of the earth is ouerall : and the King consists by the field that is tilled. The husbandman therefore must till his land, that hee may bee satisfied with bread ; for, much increase commeth by the strength of the Oxe : and moreover, hee must sell corn , that blessings may bee vpon him ; which if hee withdrawe, the people shall curse him ; so that , the slothfull man whose field is ouergrownen with thornes, and nettles, is but an ill member : And againe, the Merchant must bring his wares from farre ; and each so trade with other, that both may liue. They prepare bread for laughter , and wine comforts the liuing , but siluer answereth to all. For lesse publicke society , is required due reservation of proprietie ; not to remoue the ancient boundes which his fathers haue made ; not to enter into the field of the fatherleß ; for, he that redeemeth them is mighty ; not to increase his riches by vsury and interest ; not to hasten ouer-much to berich : for such one knoweth not that poverty shal come vpon him ; and that an heritage hastily gotten in the beginning, in the ende thereof, shall not bee blessed : and that in the meane-time , The man that is greedie of gaine troubleth his own houle.

2. Truth of friendshipp. A man that hath friends, ought to shewe himselfe friendly : for a friend is neerer then a brother, Thy owne friend therefore, and thy fathers friend forget thou not ; for whether bee reprooue thee ; The woundes of a louer are faithfull : or whether bee advise ; As Oyntment and Perfume reioyce the heart, so doth the sweetnesse of a mans friend by hearty counsell : or whether he exhort ; Iron sharpeneth iron, so doth a man sharpen the face of his friend , and all this, not in the time of prosperity only, as commonly, Riches gather manie friends and the poore is separated from his neighbour : but contrarily . A true friend loueth at all times, and a brother is born for aduersitie ; in all estates therefore , as the face

Pr. 22.7
Pr. 27.21

Ec. 8.10.
Pr.

Pr. 11.142
Pr. 14.215

Pr. 3.30
Pr. 17.14.

Pr. 25.9
Pr. 25.8.

Pr. 26.17.
Pr. 6.16.19

Ec. 5.8.
Pr. 28.19.
Pr. 14.4.

Pr. 21.26

Pr. 24.30.31
Pr. 31.14

Ec. 10.19
Pr. 21.28
Pr. 23.10
Pr. 23.18
Pr.
Pr. 23.4
Pr. 28.22
Pr. 28.20
Pr. 20.215

Pr. 15.27.

Pr. 18.24
Pr. 27.10

Pr. 27.6
Pr. 37.9

Pr. 27.17

Pr. 29.4

Pr. 29.17

Pr. 27.19

Pr. 25.17

Pr. 27.10

Pr. 27.18

Pr. 6.1.2. &c.

Pr. 6.3

Pr. 27.13

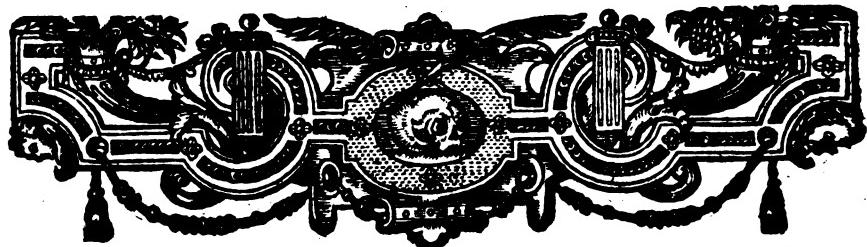
Pr. 6.4

Pr. 6.5

Pr. 21.15

face in the water answers to face, so the heart of man to man ; who yet may not be too much pressed : Withdrawe thy foot from thy neighbours houle, least he be wearie of thee, and hate thee ; neither enter into thy brothers house in the daie of thy calamitie : nor againe, too forward in profering kindness to his owne losse ; A man destitute of vnderstanding toucheth the hand, and becommeth suretie for his neighbour : If therefore thou art become surety for thy neighbour (much more if thou haue striken hands with the stranger) thou art snared with the wordes of thine owne mouth, thou art euен taken with the words of thine owne mouch. Doe this now my son, seeing thou art comne into the hand of thy neighbour (not hauing taken a pledge for thy suretisheip) goe and humble thy selfe and solicit thy friends, Giue no sleepe to thine eyes, nor slumber to thine ey lids. Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler ; and take it for a sure rule , Hee that hateth suretisheip is sute.

SALO.



SALOMONS OECONOMICKS, OR GOVERNEMENT OF THE FAMILY.

1. { HUSBAND,
WIFE.

2. { PARENTS,
CHILDREN.

3. { MASTER,
SERVANT.

By Ios. HALL.



Anno Domini, 1614

GR

БИБЛІОГРАФІЯ

СЕВІРІАНІКІ

ТІМІШІВАГО

ДЛЯ ДІТЕЙ

1882

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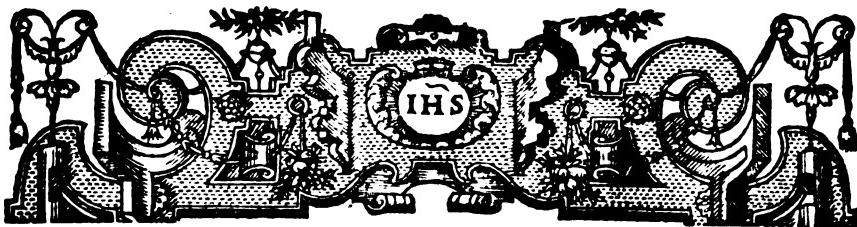
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SALOMONS OE CONOMICKS, OR FAMILY.

S. I. The head of the Family: in whom is required

Wisdome,
Staidnesse,
Thrifte.

HE man is the head, and guide of the family; In whom wisdome is good with an inheritance: for Through wisdome an house is builded, and establisched: which directeth him to doe all things in due order; first, to prepare his worke without, and then after to builde his house; and therewith, staidnesse. For, as a bird that wandreth from her nest, so is a man that wandreth from his owne place; and (which is the chiefe stay of his estate) thriftnesse; for He that troubleth his owne house (by excesse) shall inherit the wind: and the fool shall be servant to the wise in heart: for which purpose he shall finde, that The house of the righteous shall have much treasure, while the reuenues of the wicked is but trouble: or if not much; yet, Better is a little with the feare of the Lord, then great treasure and trouble therewith: Howsooner, therefore, let him be content with his estate: Let the lambes be sufficient for his cloathing; and let the goates bee the price of his field. Let the milke of his goates bee sufficient for his foode, for the foodes of his family, and the sustenance of his maides: and if he have much revenue, let him looke for much expence. For, When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

*Ec.7.1,
Pr.24.3.*

Pr.24.27

Pr.

Pr.21.29

Pr.15.6

Pr.15.16

Pr.27.26

Pr.27.37

Ec.5.10.

Gg 2

THE

THE HVS B AND.

S. 2. Who must bear himselfe } wisely,
 } chastly,
 } quietly, and cheerfully.

Pr. 18.22 **H**E that findeth a wife, findeth a good thing, & receiueth fauour
of the Lord: Who must therefore behauie himselfe, 1. wisely, as the
guide of her youth: as the head to which she is a crown: 2. chaste-
ly. Drink the water of thine owne Cistern, and the riuers out of the midst
of thine owne Well. The matrimoniall loue must be pure, and cleer, not mud-
dy and troubled; Let thy fountaines flowe forth, and the riuers of waters
in the streets; the sweet and comfortable fruits of blessed mariage, in plentifull
issue: But let them be thine alone, and not the strangers with thee. This
loue abides no partners: for, this were to give thine honour vnto others,
and thy strength to the cruell; so should the stranger bee filled with thy
strength, and (as the substance will be with the affections) thy labours shold
be in the house of a stranger; and thou shalt mourne (vvhich is the best
successe heereof) at thine end, when thou hast consumed (besides thy goods)
thy flesh and thy body, and say: How haue I hated instruction, and
mine heart despised correction. I was almost plunged into all euill, of sinnes
and tormentors; and that vvhich is most shamefull, in the midst of the as-
sembly, in the face of the vworld. Let therefore that thine owne fountaine
bee blessed, and rejoyce with the wife of thy youth: Let her be as the
louing Hind, and pleasant Roc: let her breasts satisfie thee, at all times,
and erre thou in her loue continually; For why shouldest thou delight
my sonne, in a strange woman; or (vwhether in affection, or aete) em-
brace the bosome of a stranger? For the wayes of man are before the
eyes of the Lord, and he pondreth all his paths: and if thy godlesnesse re-
gard not that, yet for thine owne sake, Desire not her beauty in thy heart,
neither let her take thee with her eye-lids; for, because of the who-
rish woman, a man is brought to a morsell of bread, yea to the very
baskets: and more then that; a Woman will hunt for the precious life
of a man: Thou sayest thou canst escape this actuall defilment. Can man
take fire in his bosome, and his clothes not bee burnt? Or can a man
goe vpon coales, and his feete not be burnt? So, he that goeth in to his
Neighbours wife, shall not bee innocent, whosoeuer toucheth her: This
sin is far more odious then theft: For, men do not despise a Thiefc when
he stealeth to satisfie his soule, because he is hungry. But if he be found,
he shall restore seauenfold, or he shall giue all the substance of his house;
and

and it is accepted. But, he that commits adultery with a woman, is mad : hee that would destroy his owne soule, let him doe it : For, hee shall finde a wound and dishonour, and his reproach shall never bee put away : *Neither is the daunger lesse then the shame.* For, iclousie is the rage of a man: therefore the wronged husband will not spare, in the day of vengeance. Hee cannot beare the sight of any raunsome; neither will hee consent to remit it, tho thou multiply thy gifts. And tho Stollen waters be sweet, and hid bread bee pleasant to our corrupte taste ; yet the adulterer knowes not that the dead are there : and that her guests are in the deepes of hell, that her house tendeth to death ; *And how soever her lippes droppe as an hony-combe, and her mouth is more soft then oyle; yet the end of her is bitter as wormewood, and sharpe as a two-edged sworde: her feet go downe to death, and her steps take hold of hell:* yes, the mouth of the strange woman is a deep pit, and hee with whom the Lord is angry shall fall into it.

3. *Quietly and louingly: for,* Better is a dinnet of greene herbes where loue is, then a stalled oxe, and hatred therewith. Yes, Better is a dry morsell, if peace be with it; then an house full of sacrifices with strife. *And if he find sometime cause of blame;* The discretion of a man differreth his anger, and his glory is to passe by an offence: *and onely* He that couereth a transgression, seeketh loue: Reioyce with thy wife, whom thou hast loued all the dayes of the life of thy vanity, which God hath given thee vnder the Sunne. For, this is thy portion in this life, and in the trauels wherein thou labourest vnder the Sunne.

THE WIFE.

- §. 3. She must be
- 1. Fairffull to her husband; not wanton.
 - 2. Obedient;
 - 3. Discreet,
 - 4. Prouident and house-wife-like.

AVertuous wife is the Crowne of her husband: Who shall find such a one? for her price is farre aboue the pearlyes. *Shee is true to her husbands bedde;* such as the heart of her husband may trust to, as knowing that shee is tyed to him by the couenant of God; *not wanton and unchaste:* such one as I once saw from the window of my house: I looked through my window, and saw among the fooses, and considered among the children a young man wanting wit, who passed through the streete by her corner, and went toward her house, in the twi-light, in the euening, when the night began to be blacke and darke,

Pr.6.32

Pr.6.33

Pr.6.34

Pr.6.35

Pr.9.17

Pr.9.18

Pr.2.18.19

Pr.5.3

Pr.5.4

Pr.5.5

Pr.13.27

Pr.22.14

Pr.15.17

Pr.17.1

Pr.19.18

Pr.17.9
Ec.9.9

Pr.12.4

Pr.3.1.10

Pr.31.15

Pr.3.27

Pr.7.6

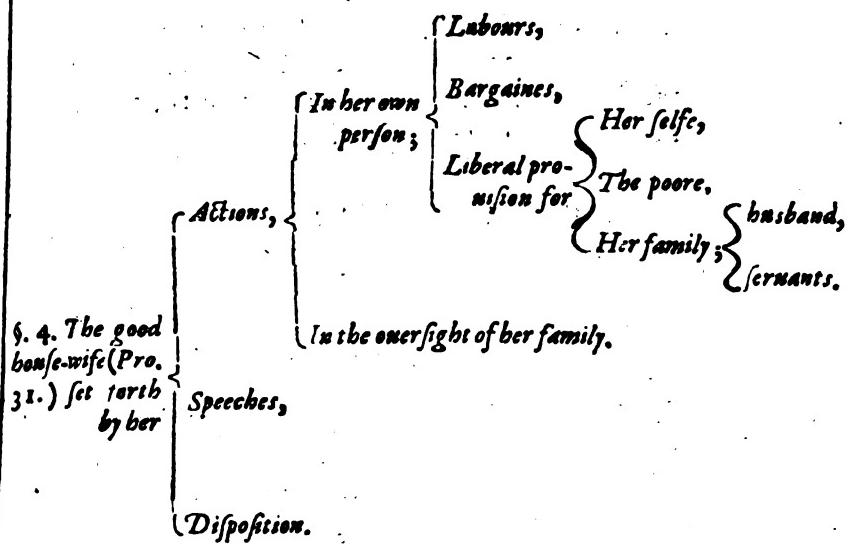
Pr.7.7

Pr.7.8

Pr.7.9

Pr.7.10 So as he thought himselfe unseene ; and behold there met him (the same he sought for) a woman with an harlots fashion, and close in heart, as open in her habit. Shee is babbling and peruerse ; whose fete (contrarie to the manner of all modest virgines, which only attaine honour) cannot abide in her house : but are ever gadding. Now she is without the gates, now in the streetes, and lyeth in wait in euery corner ; or at the least, sitteth at the door of her house, on a seat in the high places of the city : to she (not staying to be solicited) caught him by the necke, and kissed him, and with an impudent face, saide vnto him , I haue the flesh of peace offrings, (both good cheere and religion pretended) this day haue I paid my vowes: therefore I came forth, on purpose to meeete thee, that I might earnestly seeke thy face, of all others ; and now, how happy am I that I haue found thee! I haue decked my bed with ornaments, with curtaines, and strings of Egypt. I haue perfumed my bed with myrrhe, aloes, and cinnamon, that vee may lye sweete ; Come goe, let vs take our fill of loues, vntill the morning, let vs take our pleasure in dalliance ; feare nothing, For my husband is not at home, hee is gone a iourney farre off, neither needest thou to doubt his returne; for hee hath taken with him a bagge of siluer, and will come home at his set day : sooner he cannot ; this she sayd : what followed ? By the abundance of the sweetnes of her speech, she caused him to yeeld : and with the flattery of her lippes, shee intised him ; and straight wayes hee followes her as an oxe goeth to the slaughter, and as a foole to the stockes for correction, till a dart strike through his liuer, the seate of his lust : or as a bird hasteneth to the snare, and knoweth not that it is against his owne life : thus shee doth, and vwhen her husband returnes, shee wipeth her mouth, and saith I haue not committed iniquity. (2.) Shee is dutifull and obedient ; by a soft answere appeasing wrath : not hatefull ; for vvhom, a whole world is mooued ; not stubborn, not quarrellous : for, the contentions (and braulings) of a wife, are like a continuall dropping in the day of raine: a discomfort to the husband, a rotting to the house. So, It is better to dwell in a corner of the house toppe, then with a contentious woman in a wide house. And tho, for societie, Two be better then one ; yet It is better to dwell alone in the wildernesse, then with a contentious, and angry woman. For herein as his grieve cannot be avoided, so his shame cannot be conceined. For, He that hideth her, hideth the winde ; and shee is as oyly in his right hand, that vttereth it selfe.

Pr.7.11
Pr.7.12
Pr.7.13
Pr.7.14
Pr.7.15
Pr.7.16
Pr.7.17
Pr.7.18
Pr.7.19
Pr.7.20
Pr.7.21
Pr.7.22
Pr.7.23
Pr.30.20
Pr.15.1
Pr.30.23.21
Pr.19.132
Pr.27.155
Pr.25.24
Ec.4.9
Pr.27.19
Pr.27.16



3. **S** He is moreover prudent, and discreet. A wise woman buildeth her house; but the foolish destroyeth it with her owne hands: and As a ring of gold in a swines snout, so is a faire woman which lacketh discretion. 4. Lastly, Shee is carefull and house-wife-like; so as She will doe her husband good, and not euill, all the dayes of her life: For, as for her actions in her owne person, vwhether you looke to her labours; She seeketh woll and flaxe, and laboureth cheerefully with her hands. Shee riseth while it is yet night: Shee girdeth her loynes with strength, and strengtheneth her armes. Shee putteth her hands to the wheel; and her bands handle the spindle: or vwhether, to her bargaines; She considereth a field, and getteth it, and with the fruit of her hand she planteth a vine-yard. She is like the shipp of merchants, shace bringeth her foode from farre; she feeleth that her merchandile is good, her candle is not put out by night: Shee maketh sheets and selleth them, and giueth girdles vnto the merchants; or vwhether, to her liberall prouision; For her husband, who is knowne in the gates (by her neat furnishing) when hee sits with the Elders of the land; 2. For her selfe, She maketh her selfe carpets: fine linen & purple is her garment; 3. For her seruants, She feareth not the snow for her family; for all her family is clothed with scarlet; 4. For the poore, She stretcheth out her hands to the poor, & putteth foorth her hands to the needy; For her oversight of her family, she giueth the portion to her househould, and the ordinarie (or stint of worke) to her maids: she ouerseeth the waies of her house-hold, and eateth not the bread of idleness. For her speeches; she openeth her mouth with wisdom, and the lawe of grace is in her tongue. Lastly, Strength and honour is her cloathing, and in the latter day she shall reioyce. So vworthy she is in all these, that her owne children cannot containe, but rise vppe and call her blessed; and

Pr. 14.1.

Pr. 11.22

Pr. 31.12

Pr. 31.13

Pr. 31.15

Pr. 31.17

Pr. 31.19

Pr. 31.16

Pr. 31.14

Pr. 31.18

Pr. 31.24

Pr. 31.23

Pr. 31.23

Pr. 31.21

Pr. 31.20

Pr. 31.15

Pr. 31.27

Pr. 31.26

Pr. 31.25

Pr. 31.28

Pr. 31.29

Pr. 31.30

Pr. 31.31

and her husband shall praise her, and say, Many daughters haue done vertuously, but thou surmountest them all: Fauour is deceitfull, and beauty is vanity; but a woman that feareth the Lord, shee shall be prai-*led*: Since therefore shee is so well deseruing, Giue her of the fruit of her owne hands, and let her owne workes praise her.

P A R E N T S :

§. 5. Who owe to their children
 { Prouision,
 Instruction,
 Correction.

Pr. 17.6

Pr. 13.22

Ec. 2.18

Ec. 2.19

Ec. 4.8

Ec. 5.12

Ec. 5.13

Pr. 1.8

Pr. 17.28

Pr. 22.6

Pr. 13.24

Pr. 22.15

Pr. 29.15

Pr. 23.13

Pr. 25.14

Pr. 4.3

Pr. 29.17

Pr. 19.18

Pr. 19.19

Parents and Children are the next payre; vwhich doe give much ioy to each other: Childrens children are the Crowne of the elders, and the glory of the children are their fathers: To vwhich purpose, the Parent oweth to the Childe, 1. Prouision. A good man shall give inheritance to his childrens children. All the labour, wherein he hath trauelled, he shall leaue to the man that shall be after him. And who knoweth whether he shal be wise or foolish: yet shall he rule ouer all his labour wherein he hath laboured, and shewed himselfe wise, vnder the sun. Here are therefore two grosse vanities, which I haue seene: the one, There is one alone, and there is not a second, which hath neither sonne nor brother: yet there is none end of his trauel, neither can his eye be satisfied with riches; neither doth he thinke, for whome doe I trauell, and defraud my soule of pleasure. The other, contrary; riches reserved to the owners thereof for their euill. And these riches perish in his euill busyness; and he begetteth a sonne, and in his hand is nothing. 2. Instruction and good education: for, He that begetteth a foole (vwhether naturally, or by ill breeding) begetteth himselfe sorrow: and the father of a foole can haue no ioy. And therefore, Teach a child in the trade of his way: and when he is old, hee shall not depart from it. 3. Correction: He that spareth his rod, hateth his sonne: but he that loueth him, chasteneth betime; for foolishnesse is bound in the heart of a child: the rod of correction shall drive it from him: yea, there is yet great benefit of due chastisement; for, The rod and correction giue life: but a child set at liberty makes his mother (who is commonly faulty this way) ashamed; yea, more then shame, death and hell follow to the child vpon indulgence: (only) If thou smite him with the rod, he shall not dy: If thou smite him with the rod, thou shalt deliuer his soule from hell. Tho thy sonne therefore be tender and deare in thy sight, Corret him, and hee will give thee rest, and will giue pleasures to thy soule: wherefore, Chasten him while there is hope; and let not thy soule spare, to his destruction. The sonne that is of a great stomacke, shall indure punishment: and tho thou deliuer him, yet thou shalt take him in hand againe.

C H I L D

C H I L D R E N.

§. 6. Their duties; {
obedience to
car.
of their Parents estate,
of their owne carriage.
 submission to correction.
 instructions,
 commandments.

A Wise Sonne reioyceth the father, and The Father of the righteous shall greatly reioyce; whereas, The foolish is the calamity of his Parents: Contrarily, if thou bee a wise sonne, or louest wisdome, thy father and thy mother shall be glad, and she that bare thee shall reioyce. Such a one is, first; obedient; for, A wise sonne will heare and obey the instruction of his father, and not forsake his mothers teaching; yea in every command, he will obey him that begot him, and not despise his mother when she is old; not upon any occasion cursing his parents (as there is a generation that doth): for He that curseth his father, or mother, his light shall bee put out in obscure darkness; not mocking and scorning them; for, The eye that mocketh his father, and despiseth the instruction of his mother, the rauens of the vally shall picke it out, and the young Eagles eate it: and not obedient to counsell only, but to stripes; He that hateth correction is a foote: and he that regardeth it, is prudent. For, those corrections that are for instruction, are the way of life: therefore, he that hateth them shall dye. Secondly, Carefull both 1. of their estate: He that robbeth his father and mother, and saith it is no transgression, is a companion of a man that destroyeth; and 2. of his owne carriage: for a lewd and shamefull child destroyeth his father, and chaseth away his mother. Let therefore euen the childe shewe himselfe to bee knowle by his doings, whether his worke be pure and right: so his fathers reynes shall reioyce, when he speaketh and doth righteous things.

Pr. 15.20
 Pr. 10.1
 Pr. 23.24
 Pr. 19.13
 Pr. 29.3
 Pr. 23.25
 Pr. 31.1
 Pr. 1.8.
 Pr. 23.22
 Pr. 6.20

Pr. 30.12
 Pr. 20.20
 Pr. 15.20
 Pr. 30.17

Pr. 12.1
 Pr. 15.5
 Pr. 6.23
 Pr. 15.10
 Pr. 28.24

Pr. 19.16
 Pr. 20.11
 Pr. 23.16

ECONOMICKS

THE

THE MASTER, AND SERVANT.

§. 7. *The master must be* *Pronidient for his servants*
Not *too severe,*
too familiar.
The servant must be *Faithfull,*
diligent.

- Pr. 12.9 **T**He servant is no small commodity to his master. He that is despised, and hath a servant of his own, is better then he that boasts (whether of gentry, or wealth) and wanteth bread. The master, therefore, must provide sufficiency of food for his family, and sustenance for his maides: who also as he may not be ouer-rigorous in punishing, or noting offences; sometimes not hearing his servant, that curieth him: so not too familiar; for he that delicately bringeth vp his servant from his youth, at length he will be as his sonne. *Hee must therefore be sometimes severe, more then in rebukes;* (For, A servant will not be chasted with words: and tho he vnderstand, yet he will not regard) yet so, as he haue respect euer to his good deseruings. A discreet servant shall rule ouer a lead ion: and he shall diuidio the heritage among his brethren. *In answer vther-to, the good servant must be faithfull unto his master;* As the cold of snow in the time of haruest, so is a faithfull messenger to them that send him, for he refresheth the soule of his master. A wicked messenger falleth into euill: bpt a faithfull ambassadour is preseruation; and 2. diligent, whether in his charge; Be diligent to know the estate of thy flock (or rather, the face of thy cattell) and take heed to the heardes: or in his attendance, He that keepeth his fig-tree shall eate of the fruit of it; so he that carefully waiteth on his master, shall come to honour; where comtrarily, in both these. As vineger to the teeth, and smoake to the eyes: so is a slothfull messenger to them that send him.

F I N I S.



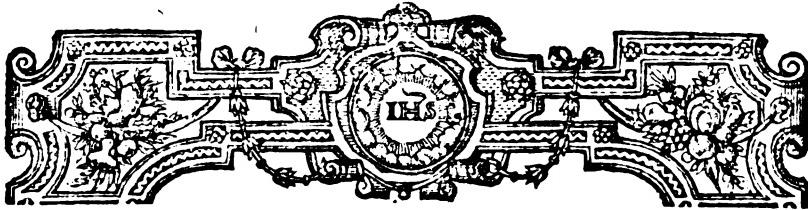
A N O P E N
A N D P L A I N E
P A R A P H R A S E,
U P O N
T H E S O N G O F S O N G S,
W H I C H I S
S A L O M O N S.

By Ios. HALL.



Anno Domini, 1614





TO THE R I G H T H O N O.
rable, my Singular good Lord and Patron,
E D V V A R D Lord Denny, Baron of Walsham, All
Grace and Happinelle.

R I G H T H O N O V R A B L E:

When I would haue withdrawen my hand from divine Salomon: the heauenly elegante of this his best Song drew me unto it; and would not suffer mee to take off mine eies, or pen. Who can read it with understanding, and not bee transported from the world; from himselfe? and be any other where, saue in heauen, before his time? I had rather spende my time in admiration, then Apology: Surely, heere is nothing that sauours not of extasie, and spirituall rauishment; neither was there euer so high and passionate a speculation deliuered by the spirit of God, to mankinde: which by how much more diuine it is, by so much more difficult: It is well, if these mysteries can bee found out by searching. Two things make the Scriptures hard: Prophecies, Allegories; both are met in this: but the latter so sensibly to the weakest eyes, that this whole Pastoral-mariage-song (for such it is) is no other then one Allegory sweetly continued: where the deepest things of God are spoken in riddles, how can there bee but obscurity & diuers construction? All iudgements will nat (I know) subscribe to my senses; yet I haue beeene fearefull and spirituall nice in my choice, not often dissenting from all interpreters; alwayes, from the unlikeliest. It would be too tedious to give my account for every line: let the learned scanne and judge. What ever others censures bee, your Honours was fauourable; and (as to all mine) full of loue and incouragement. That, therefore, which is pleased you to allow from my penne, vouchsafe to receive from the Presse; more common, not lesse devoted to you. What is there of mine that doth not joy in your name, and boast it selfe in seruing you? To whose soule and people, I haue long agone addicted my selfe, and my labours; and shall euer continue

Your Lordships, in all humble

and vnfained dutie,

Hh

Ios. H A L L.

SALOMONS SONG OF Songs, paraphrased.

CHAP.I.

Dialogue.

The Church, to Christ.

1. Let him kisse me, with the kisſes of his mouth; for, thy loue is better then wine.

 H that he would bestowe vpon me the comfortable testi-
monies of his loue, and that hee would vouchsafe me yet
a neerer coniunction with himselfe; as in glory hereafter,
so for the meane time in his sensible graces. For, thy loue,
O my Sauiour, and these fruites of it, are more sweet vnto mee, then all
earthly delicates can bee to the bodily taste.

2. Because of the sauour of thy good ointmentes, thy name is as an ointment
powred out: therfore the Virgins loue thee.

Yea, so wonderfully pleasant are the sauours of those graces that are
in thee, wherewith I desire to be indued; that all, whome thou hast
blessed with the sense thereof, make as high and deare account of thy
Gospell, whereby they are wrought, as of some precious oyntment, or
perfume: the delight whereof is such, that (hecreupon) the pure and
holy soules of the faithfull, place their whole affection, vpon thee.

3. Draw mee, wee will runne after thee: the king bath brought me into his
chambers, wee will reioyce, and bee glad in thee: we will remember thy loue,
more then wine, the righteous doe loue thee.

Pull me therefore out from the bondage of my sinnes: deliuere mee
from the world, and doe thou powerfully incline my will, and affections
toward thee: and in spight of all tentations, giue mee strength to cleaue
vnto thee; and then both I, and all those faſhfull children thou haſt
giuen me, ſhall all at once with ſpeeđe and earnestneſſe walke to thee, and
with thee: yea, whē once my royal & glorious husband hath brought me
both into these lower rooms of his ſpiritual treasures on earth, & into his
heauenlie chambers of glorie, then will wee reioyce and be glad in none,
but thee; which ſhalt be al in all to vs: then will we celebraue and magnifie
thy loue aboue all the pleauers we found vpon earth; for, all of vs thy
righteous ones, both Angels & Saints, are inflamed with the loue of thee.

S A L. Song of Songs,

4. I am black , O daughters of Ierusalem, but comely: if I be as the tents of Kedar, yet I am as the curtaines of Salomon.

Neuer vpbraide me(O ye forraine congregations) that I seeme in outward appearance discoloured by my infirmities, and duskish with tribulations: for, whatsoeuer I seeme to you, I am yet inwardly wel-fauoured in the eyes of him, whom I seeke to please; and tho. I be to you black like the tents of the Arabian Shepherds: yet to him and in him, I am gloriouſ and beautifull, like the curtaines of Salomon.

5. Regarde mee not, because I am blacke : for the sun hath looked vpon me, the ſons of my mother were angry againſt me : they made mee keeper of the vines : but I kept not mine owne vine.

Looke not therefore diſdainefully vpon me, because I am blackiſh, & darke of hew : for, this colour is not ſo much naturall to me ; as cauſed by that continual heate of afflictions wherwith I haue bene vſually ſcorched : neither this, ſo much vpon my owne iuft deſert, as vpon the rage & enuie of my falſe bretheren, the World: who would needs force vpon me the obſeruation of their idolatrous religions, & ſuperstitious impieties ; through whose wicked importunitie, and my owne weakeſſe, I haue not ſo intirely kept the ſincere trueth of God committed to me, as I ought.

6. Shew me, O thou whom my ſoule loueth, where thou feedeft, where thou liest at noon : for why ſhould I be as ſhee that turneth aside to the flockes of thy companions ?

Now therfore that I am ſome little ſtarthed aside from thee, O thou whom my ſoule notwithstanding dearely loueth , ſhew me , I beſeech thee, where , and in what wholesome and diuine paſtures thou (like a good ſhepherd) feedeft, and reſteſt thy flockes with comfortable refreſhings, in the extreamity of theſe hot perſecutions : for, how can it ſtand with thy glory , that I ſhould through thy negleſt, thus ſuspicioiuſly wander vp and downe, amongſt the congregations of them that both command and praetice the worſhip of falſe gods?

C H R I S T, to the Churche.

7. If thou knowe not, O thou the faireſt among women , get thee forth by the ſteps of the flocke : and feed thy Kids above the tents of the ſhepherds.

If thou knowe not, O thou my Churche , whom I both eſteeme and haue made moſt beutiful by my merites, and thy ſanctification, stray not amongſt theſe falſe worshippers , but follow the holy ſteps of thofe bleſſed Patriarchs, Prophets, Apoſtles, which haue bin my true & ancient flocke; who haue both knownen my voice, and followed me; and feed thou my weake and tender ones with thiſ their ſpirituall food of life, far aboue the carnall reach of thiſe other falſe teacheſts.

8. I haue compared thee, O my loue, to the troups of horses in the chariots of Pharaoh.

Such is mine estimation of thee, O my Loue, that so farre as the choicest Egyptian horses of Pharaoh, for comely shape, for honourable seruice, for strength and speed, exceed all other, so farre thou excellest all that may be compared with thee.

9. Thy cheeks are comely with rowes of stones, and thy necke with chaines.

Those parts of thee, which both are the seats of beauty, and most conspicuous to the eye, are gloriously adorned with the graces of my sanctification; which are for their worth as so many precious borders of the goodliest stones, or chaines of pearle.

10. We will make thee borders of gold, with studis of siluer.

And tho thou be already thus set forth: yet I and my father have purposed a further ornament vnto thee, in the more plentiful effusion of our spirit vpon thee: which shalbe to thy former deckings, instead of pure gold curiously wrought with specks of siluer.

The Church.

11. While the king was at his repast, my spikenard gaue the smell thereof.

Behold (O yee daughters) euен now, whiles my Lord and King seemes farre distant from mee, and sits in the thronc of heaven amongst the companies of Angels (who attend around vpon him) yet now doe I find him present with mee in spirit: euен now the sweet influence of his graces, like to some precious ointment, spredes it selfe ouer my soule; & returnes a pleasant sauour into his owne nostrils.

12. My welbeloued is as a bundle of myrrhe vnto me, lying betweene my brests.

And tho I bee thus delightfull to my Sauiour, yet nothing so much as he is vnto mee: for loe, as some fragrant pomander of myrrhe, laid betweene the brests, sends vp a most comfortable sent; so his loue, laid close vnto my heart, doth still give mee continuall and vspeakable refreshings.

S A L. Song of Songs,

13. *My welbeloued is as a cluster of Cypers unto mee among ihe vines of Engeddy.*

Or if any thing can bee of more excellent vertue, such smell as the clusters of cypers berries, within the fruitfulst, pleasantst, and richest vineyards, and gardens of Iudæa, yeeld vnto the passengers; such and more delectable doe I finde the sauour of his grace to mee.

C H R I S T.

14. *My Loue behould thou art faire, thine eyes are like the doves.*

Neicher doest thou on my part lose any of thy loue, O my deare Church: for, behold, in mine eies, thus clothed as thou art with my righteousnesse, oh how faire and glorious thou art; how aboue all comparison glorious and faire! thine eies, which are thy seers (Prophets, Apostles, Ministers) and those inward eyes, whereby thou seest him that is inuisible, are full of gracie, chastity, simplicitie.

The Church.

15. *My welbeloued, behold, thou art faire and pleasant: also our bed is greene.*

Nay then (O my sweet saviour and spouse) thou alone art that faire and pleasant one indeed, from whose fulnesse I confesse to haue receiued all this little measure of my spirituall beauty: and behold, from this our mutuall delight, and heauenly coniunction, there ariseth a plentifull & flourishing increase of thy faithfull ones in all places, and through all times.

16. *The beames of our house are cedars, our galleries are of firre.*

And behold, the congregations of Saints, the places where wee do sweetly conuerse and walke together, are both firme and during (like cedars amongst the trees) not subiect through thy protecting gracie to vtter corruption; and through thy fauourable acceptation and word (like to galleries of sweet wood) full of pleasure and contentment.

C H A. II.

C H R I S T.

1. *I am the Rose of the field, and the Lillie of the valleys.*

Thou hast not without iust cause magnified me, O my Church: for, as the fairest and sweetest of all floures which the earth yeeldeth,

yeldeth, the rose & lilly of the valleyes, excell for beautie, for pleasure, for
vse, the most base & odious weeds that growe; so doth my grace, to al the
that haue felt the sweetnesse thereof, surpassee all worldly contentments.

2. Like a lilly among the thorns, so is my loue among the daughters.

Neither is this my dignitie alone : but thou O my spouse (that thou
mayest be a fit match for mee) art thus excellent aboue the world , that
no lilly can be more in goodly shew beyond the naked thorn, then thou
in thy glory thou receiuest from me, ouer-lookest all the assemblies of
aliens and vntregenerates.

The Church.

*3. Like the Apple-tree among the trees of the forest, so is my welbeloved
among the sonnes of men : under his shadow had I delight, and sate downe, and
his fruit was sweet vnto my mouth.*

And (to returne thine owne praises) as some fruitfull and wel-
growen Appletree , in comparison of all the barren trees of the
wild forest : so art thou (O my beloued saviour) to mee, in
comparison of all men , and angels ; vnder thy comfortable shadowe
alone, haue I euer wond to find safe shelter against all mine afflictions, all
my tentations and infirmities, against all the curses of the Law , and dan-
gers of iudgement, and to coole my selfe after all the scorching beames
of thy fathers displeasure, and (besides) to feed and satisfie my soule
with the soueraigne fruit of thy holy word, vnto eternall life.

4. He brought me into the winecellar, and loue was his banner ouer me.

He hath gratiuously led me by his spirit, into the midst of the mysteries
of godlines; & hath plentifully broached vnto me the sweet wines of his
Scriptures and sacrament : And looke how soldiers are drawn by their
colours, from place to place, and cleave fast to their ensigne : so his loue,
which hee spred forth in my heart, was my only banner, wherby I was
both drawen to him, directed by him, and fastened vpon him.

5. Stay me with flagons, and comfort me with apples: for, I am sicke of loue.

And now, O ye faithfull Euangelists, Apostles, Teachers, apply vnto
mee, with all care and diligence, all the cordiall promises of the Gospel:
these are the full flagons of that spirituall wine, which only can cheere
vp my soule ; these are the apples of that tree of life , in the middest of
the garden, which can feed me to immortalitie. Oh come and and apply
these vnto my heart : for , I am euen ouercome with a longing expecta-
tion and desire of my delayed glory.

6. His

6. His left hand be under my head : and let his right hand imbrace mee.

And whilest I am thus spiritually languishing in this agony of desire; let my Sauour employ both his hands to relectue mine infirmitie: let him comfort my head and my heart , my iudgement and affections (which both complaine of weakenesse) with the liuely heare of his gratiouse im-bracements : and so let vs sweetly rest together.

7. I charge you O daughters of Ierusalem, by the Roes and by the Hinds of the field, that ye stirre not vp, nor waken my Loue, vntill bee please.

In the meane time, I charge you(O all yee that profess any friendship or affinitie with mee) I charge you, by whatsoeuer is comely, deare & pleasant vnto you, as you will auoid my vttermost censures, take heed how you vexe and disquiet my mercifull Sauour , and grecue his spirit, and wrong his name, with your vaine and leud conuersation; and do not dare by the least prouocation of your sin to interrupt his peace:

8. It is the voice of my wel-beloued : behold hee commeth leaping by the mountaines and skipping by the hils.

Loe, I haue no sooner called, but hee heares and answeres mee with his louing voice: neither doth hee only speake to me afar , but hee comes to mee with much willingnes and celerite; so willingly , that no humane resistance can hinder him , neitther the hillocks of my lesser infirmities, nor the mountaines of my grosser sinnes (once repented of) can staine his mercifull pase towards me.

9. My Welbeloued is like a Roe, or a young Hart : loe he standeth behinde our vwall, looking forth of the windowes, shewing himselfe through the grates.

So swiftly, that no Roe, or Hinde, can fully resemble him in this his speed & nimblenesse:& loe, euen now, before I can speake it, is he come neere vnto me; close to the doore and wall of my heart. And tho this wall of my flesh hinder my full fruition of him: yet loe I see him by the eye of faith, looking vpon me; I see him as in a glasse; I see him shining gloriously, through the grates and windowes of his Word and Sacra-ments, vpon my soule.

10. My Welbeloued spake, and said unto me, Arise my loue, my faire one, and come thy way.

And now, methinks, I haere him speak to me in a gracious invitation and say, Arise (O my Church) rise vp, whether from thy security, or feare

fear: hide not thy head any longer, O my beautifull spouse, for danger of thine enemies, neither suffer thy selfe to be pressed with the dulnes of thy nature, or the carelesse sleepe of thy sinnes; but come forth into the comfortable light of my presence, and shew thy selfe cherefull in mee.

11. For, behould whater is past, the rain is changed and gone away.

For beholde, all the cloudie winter of thy afflictions is passed, all the tempests of tentations are blowen ouer; the Heauen is cleare, and now there is nothing that may not giue thee cause of delight.

12. The flowers appeare in the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land.

Euerie thing now resembles the face of a spirituall Spring; all the sweete flowers and blossomes of holy profession put forth, and shewe themselves in their opportunities: now is the time of that heauenly melody, which the cherefull Saints and Angelles make in mine eares; while they sing songs of deliurance, and praise me with their Alleluiahs and say, Glory to God on hie, in earth peace, good-will towards men.

13. The fig-tree hath brought forth her young figs, and the vines with their small grapes haue cast a saavour: arise my loue, my faire one, and come away.

What speake I of blossoms? beholde, those fruitfull vines, and fig-trees of my faidfull ones, whome my husbandry hath carefully tended and dressed, yeeld forth bothe pleasant (tho' tender) fruits of obediencie, and the whollome and comfortable saours of better desires: wherefore, now O my deare Church, shake off all that dull securitie, wherewith thou hast beepe hold; and come forth, and enjoy me.

14. My loue, thou art in the holes of the rocke, in the secret places of the cliftes: shewe mee thy sight, let me heare thy voice: for thy voice is sweet, and thy sight comely.

O my beautifull, pure, and chaste spouse, which like unto some solitary dove hast long hid thine head in the secret and inaccessible cliftes of the rocks, out of the reache and knowledge of thy persecutours; how-ever thou art conceited from others, shew thy selfe in thy works and righteouenesse, unto me: and let me bee ever plied with thy words of imploration, and thanksgivings: for thy voice (tho it bee in mourning) and thy face (tho it be sad and blubbered) are exceedingly pleasing unto me.

15. Take

15. Take vs the foxes, the little foxes which destroy the vines: for our vines haue small grapes.

And in the meane time (O all yee that wish well to my Name and Church) do your vtmost indeauour, to deliuere her from her secret enemies (not sparing the least) who either by hereticall doctrine, or profane conuersation, hinder the course of the Gospell; and peruerte the faith of many; especially of those, that haue newly giuen vp their names to me, and are but newly entred into the profession of godlinesse.

16. My Welbeloued is mine, and I am his: bee feedeth among the Lillies.

My beloued Sauior is mine, through my faith; and I am his through his loue: and we both are one, by vertue of that blessed vnion on both partes; whereby wee mutually inioy each other with all sufficient contentment. And how worthily is my loue placed vpon him, who leadeth me forth into pleasant pastures; and at whose right hand there is the fulnesse of ioy for euermore!

17. Untill the day break and the shadowes flee away, returne my Welbeloued, and be like a Roe or a young Hart upon the mountaines of Beifer.

Come therefore (O my Sauiour) and vntill the day of thy glorious appearance shall shine forth to the world, wherin our spirituall mariage shall be consummate, and vntill all these shadowes of ignorance, of infidelity, of troubles of conscience, and of ourwarde tribulations be viterly dispersed, and chased away; come and turne thee to me again: thou which to the carnall eyes of the world seemest absent; come quickly and delay not: but, for the speed of thy return be like vnto som swift Roe, or Hind, vpon those smooth hills of Gilead, which Jordan seuers from the other part of Iury.

C H A P. III.

1. In my bed by night I sought him that my soule loued: I sought him, but I found him not.

MY securtie told mee that my Sauiour was neer vnto my soule, yea with it, and in it: but when by serious and silent meditation I searched my owne heart, I found that (for ought my owne sense could discerne) hee was farre off from mee.

2. I will rise therefore now, and goe about in the City by the streets, and by the open places, and will seeke him that my soule loueth: I sought him, but I found him not.

Then thought I with my selfe, Shall I lie still contented with this want? No, I wil stirre vp my selfe: and the helpe I cannot finde in my selfe, I will seeke in others; Of all that haue beeene experienced in all kind of difficulties: of all deep Philosophers, of the wilest and honestest worldlings, I will diligently enquire for my Sauiour: amongest them I sought him, yet could receiue no answere to my satisfaction.

3. The watchmen that went about the City, found me: to whom I sayd, haue you seen him whom my soule loueth?

Missing him there, I ran to those wise and carefull Teachers, whom God hath set, as so many watch-men vpon the walles of his Ierusalem, who sooner found me then I could aske after them; to whom I sayd, (as thinking no man coulde bee ignorant of my loue) Can you giue mee no direction where I might finde him, whome my soule loueth?

4. When I had past a little from them then I found him whom my soule loueth: I took holde on him, and left him not, till I had brought him unto my mothers house, into the chamber of her that conceiued me:

Of whome when I had almost left hoping for comfort, that gracious Sauiour who would not suffer mee tempted aboue my measure, presented himselfe to my soule: Loe then, by a newe act of faith, I laide fast hold upon him, and will not let him anie more part from my ioyfull embracements; vntill both I haue brought him home fully into the state of my conscience, and haue won him to a perpetuall cohabitation with mee; and a ful accomplishment of my loue, in that Ierusalem which is aboue, which is the mother of vs all.

CHRIST.

5. I charge ye O daughters of Ierusalem, by the Roes, and by the Hindes of the field, that ye stirre not vp nor waken my loue vntill shee please.

Now that my distressed Churche hath beeene, all the Nighe long of my seeming absence, toylock in lecking me, I charge you (O all that professe any friendship with me) I charge you by whatsoeuer is comely, deare, and pleasant vnto you, that (as you will answere it) you trouble not her peace with any vnjust or vnseasonable fug-

suggestions, with vncharitable contentions, with any Nouelties of doctrine; but suffer her to rest sweetly, in that diuine truth, which shee hath receiued, and this true apprechension of me wherein shee reioyceth.

6. Who is shee that commeth vp out of the wildernesse, like pillars of smoke perfumed with myrrh and incense, and with all the chief splices?

Oh who is this, how admirable? how louely? who but my Church, that ascendeth thus gloriouſlie out of the wildernesſe of the world, wherein ſhee hath thus long wandered, into the bleſſed mansions of my fathers house; all perfumed with the graces of perfect ſanctification, mounting right vpward into her glorie, like ſome ſtraight pillar of ſmoake, that ariseth from the moſt rich and pleauant composition of odours that can be deuiled.

The Church.

7. Behould his bed better then Salomons: threescore ſtrong men are round about it, of the valiant men of Iſrael.

I Am ascended; and loe how glorious is this place where I ſhall eternally inioy the preſence and loue of my Sauiour; how farre doth it exceede the earthlie magnificence of S A L O M O N ! about his bedde doe attendea guard of threelcore choyfet men of Iſrael.

8. They all handle the ſword, and are expert in warre: every one bath his ſword vpon his thigh, for the fear by night.

All stout Warriers, able and expert to handle the ſword; which, for more readinesſe, each of them weares hanging vpon his thigh, ſo as it may bee haſtily drawne vpon anie ſuddaine daunger: but about this heauenlie pauiilion of my Sauiour, attend millions of Angelles, ſpirituall Souldiers, mightie in power, readie to bee commaunded ſeruice by him.

9. King Salomon made himſelfe a bed of the trees of Lebanon.

The Bride-bed that S A L O M O N made (ſo much admird of the World) was but of the Cedars of Lebanon.

10. Hee made the pillars thereof of ſiluer, and the ſted thereof of gold. the hangings thereof of purple, whose midſt was in-layd with the loue of the daughters of Ierusalem.

The Pillars but of ſiluer, and the bed-ſted of golde; the Tefter or Canopic

Canopie but of purple; the couerlet wrought with the curious and painfull needle-worke of the maides of I B & V S A L E M: but this celestiaill resting place of my God is not made with hands, not of any corruptible metall, but is full of incomprhenensible light, shining euermore with the glorious presence of God.

11. Come forth ye daughters of Sion, and behold the King Salomon with the crowne wherewith his mother crowned him in the day of his mariage, and in the day of the gladnesse of his heart.

And as the outward state, so the maiestie of his person is aboue all comparison. Come forth (O yee daughters of Sion) lay aside all priuate and earthly affections, looke vpon king S A L O M O N as hee sits solemnly crowned in the day of his greatest roialty and triumph, and compare his highest pompe with the diuine magnificence of my Saujour; in that day when his blessed marriage shall be fully perfited aboue, to the eternall reioycing of himselfe, and his Church; and see whether there be any proportion betwixt them.

C H A P. IIII.

C H R I S T.

1. Behold thou art faire my Love, behold thou art faire, thine eyes are like the doves wthin thy locks, thine haire is like a flocke of goates which looke downe from the mountaines of Gilead.

OH how faire thou art and comely, my deer Spouse ! how inwardly faire with the giftes of my Spirit! how faire outwardly in thy comely administration, & gouernment ! Thy spirituall eyes of vnderstanding, and judgement, are full of puritie, chasteitie, simplicitie; not wantonly cast forth, but modestly shining amidst thy locks : all thy gratiouse profelson, and all thy appendances, and ornaments of expedient ceremonies , are so comely to behould, as it is to see a flocke of well-fed goates grasing vpon the fruitfull hills of Gilead.

2. Thy teeth are like a flocke of sheep in good order, which goe vp from the washing: which every one bring out twins, and none is barren among them.

Those that chew and prepare the heauenly food for thy soule, are both of gratiouse simplicity, & of sweet accordance one with another; hauing all one heart and one tongue: and both themselues are sanctified, and purged from their vncleannesses, and are fruitfull in their holy

labours vnto others; so that their doctrine is neuer in vaine, but is still answered with plentifull increase of soules added to the Church.

3. Thy lips are like a thred of scarlet, and thy talke is comely; thy temples are writhin thy locks as a peice of a pomegranate:

Thy speeches (especially in the mouth of thy teachers) is both gratiouse in it selfe, and such as administers grace to the hearers; full of zeal and fervent charity, full of grauity and discretion: and that part of thy countenance, which thou wilt haue seene (cho dimly and sparingly) is full of holy modesty and bashfulnesse; so blushing, that it seemeth like the colour of a broken peice of pomegranate.

4. Thy neck is as the towre of David, baile for defence: a thousand stields hang therin, and all the targets of the strong men.

Those, who by their holy authority sustaine thy government (which are as some straight and strong neck to beare vp the head) are like vnto Davids his tower of defence, furnished with a rich armory; which affords infinite waies of safe protection, & infinite monuments of victory.

5. Thy two brests are as two young Kids that are twins, feeding among the Lillies.

Thy two testaments (which are thy two full and faire breasts whereby thou nurseth all thy faithfull children) are as two twinnes of Kiddes: twinnes, for their excellent and perfect agreement, one with another, in all resemblances: of Kids, that are daintily fed among the sweet flowers, for the pleasant nourishment, which they yeede to all that sucke thereof.

6. Vntill the day break and the shadowes fly away, I will goe into the mountaine of myrrb, and to the mountaine of incense.

Vntill the day of my gracious appearance shall shine forth, and vntill all these shadowes of ignorance, infidelity, afflictions, be utterly and suddenly dispersed, O my spouse, I will retire my selfe (in regard of my bodily presence) into my delightfull and glorious rest of heauen.

7. Thou art all faire my lone, and there is no spot in thee.

Thou art exceeding beautifull, O my Church, in all the parts of thee: for, all thy smaes are done away, and thine iniquity is couered, and loe I present thee to my father without spot, or wrinkle, or any such deformity.

8. Come

8. Come with me from Lebanon, my spouse, even with me from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dens of the Lions, and from the mountaines of the Leopards.

And now, (O thou whiche I profess to haue maried to my selfe in truel and righteousnesse) thou shal be gathered to mee from all parts of the world ; not onely from the confines of Iudea , where I planted and found thee , but from the remotest and most sauage places of the Nations ; out of the company of infidels, of cruell and bloody persecutors, who like Lyons and Leopards haue tyrannized ouer thee, and mercilessly torne thee in pieces.

9. My sister, my spouse, thou hast wounded my heart with one of thine eyes : and with a chaine of thy necke.

Thou hast utterly rauisht me from my selfe (O my sister and spouse ; for so thou art, both ioyned to mee in that spirituall vnioun, and coheire with mee of the same inheritance, and glory) thou hast quite rauisht my heart with thy loue : euen once cast of one of thine eyes of faith ; and one of the ornaments of thy sanctification wherewith thou art decked by my spirit, haue thus stricken mee with loue : how much more, when I shall haue a full sight of thee, and all thy graces, shall I be affected towards thee !

10. My sister, my spouse ; how faire is thy loue ! how much better is thy loue then wine, and the sauour of thine ointments then all spices ?

O how excellent , how precious , how delectable are those loues of thine, O my sister, my spouse ! how farre surpassing all earthly delicates ! and the sauour of those diuine vertues, wherwith thou art indued, more pleasing to my sent, then all the perfumes in the world !

11. Thy lippes, my spouse, droppe as honny-combs : honny and milke are under thy tongue, and the sauour of thy garments is as the sauour of Lebanon.

The gratiouse speeches that proceede from thee, are as so many droppes of the honie-combe that fall from thy lippes : and whether thou exhort, or confess, or pray, or comfort, thy words are both sweete and nourishing ; and the sauour of thy good workes, and outward conuer-sation, is to mee as the smell of the wood of Lebanon to the sence of man.

12. *My sister, my spouse, is as a garden inclosed, as a spring shut uppe, and a fountaine sealed vp.*

My sister, my spouse, is as a garden or orchard full of all varietie of the heauenly trees, and flowers of grace ; not lying carelesly open, either to the loue of strangers, or to the rage of enemies, which like the wild Bore out of the wood, might root vp, and destroy her choise plants : but safely hedged and walled about , by my protection, and reserued for my delight alone; shee is a spring and Well of wholesome waters, from whom flowe foorth the pure stremes of my word; but, both inclosed and sealed vp : partly , that shee may the better (by this closenesse) preserue her own natural taste, & vigor, from the corruptions of the world; & partly, that she may not be defiled & muddled by the profane feet of the wicked.

13. *Thy plants are as an orchard of pomegranates vwith sweet fruits : as Cipers, Spikenard, euuen Spikenard and Saffron, Calamus and Cinamon, vwith all the trees of Incense, Myrrh and Aloes, vwith all the chiefe splices.*

Thou art an orchard, yea a paradise, whose plants (which are thy faithfull children that grow vp in thec) are as pomgranate trees ; the apples whereof are esteemed, for the largenesse, colour and taste, aboue al other: or (if I would feede my other senses) the plentifull fruities of thy holie obedience (which thou yieldest vnto mee) are for their smell as some composition of Cipresse, Spikenard, Saffron, sweete Canē, Cinamon, Incense, Myrrhe, Aloes, and whatsoeuer else may bee deuised, vnto the most perfect sent.

14. *O fountain of the gardens, O wel of liuing waters & the springs of Libano.*

Thou art so a spring in my garden , that the stremes which are derived from thee, water all the gardens of my particular congregations, al the world ouer : thou art that fountaine, from whose pure head issue all those liuing waters which whoso drinketh, shall never thirst againe; euuen such cleare currents, as flow from the hill of Libanus, which like vnto another Jordan, water all the Israel of God.

The Church.

15. *Arise O North, and come O South, and blow on my garden, that the spices thereof may flow out : let my uelbeloved come to his garden, and eat his pleasant fruit.*

If I be a garden, as thou saiest (O my Sauiour) then arise, O all yee soucraine winds of the spirit of God, and breath vpon this garden of my

my soule; that the sweet odours of these my plants, may both be increased, and may also be dispersed afarre, and carried into the nostrils of my wel-beloued: and so let him come into his owne garden (which his owne hand hath digged, planted, watered) and accept of the fruit of that seruice & praise which he shall inable me to bring forth to his name.

C H A P. V.

C H R I S T,

1. *I am comm into my garden, my sister, my Spouse: I gathered my myrrh vwith my spice; I eat my hony vwith my bony-comb, I drank my vvine with my milke: eate O my friends, drinke, and make you merry O welbeloued.*

Behold, adcording to thy desire, I am comne into my garden, O my sister, my spouse; I haue receiuied those fruits of thine obedience which thou offeredst vnto me, with much ioy & pleasure. I haue accepted not onely of thy good workes, but thy indeauours and purposes of holinesse: both which are as pleasant to me, as the hony and the hony-combe. I haue allowed of the cheerfulness of thy seruice, and the wholsomenesse of thy doctrine. And yee, O my friends, whether blessed Angels, or faithfull men, partake with me in this ioy arising from the faufulness of my Church: cheer vp and fill your selues, O my beloued, with the same spirituall dainties wherewith I am refreshed.

The Church.

2. *I sleep but my heart vwaketh: it is the voyce of my Welbeloued that knocketh, saying Open vnto me my sister, my Loue, my loue, my vndefiled: for mine head is full of deaw, and my locks with the drops of the night.*

VVhen the world had cast mee into a secure sleep, or slumber rather (for my heart was not vtterly bereaued of a true faith, in my Sauiour) euен in this darknes of my mind, it pleased my gratioues Redeemer not to negle&t me; he came to mee, and knocked oft, and called importunately at the doore of my heart, by his word and chastisements, and said; Open the doore of thy soule, O my sister, my deare, chaste, comely, vnspotted Church: let me come in and lode and dwell with thee, in my graces; shut out the world, and receiuie me with a more lively act, and renouation of thy faith. For loe I haue long waited patiently for this effect of thy loue, and haue indured all the iniuries both of the night, and weather of thy prouocations, that I might at last enjoy thee.

3. I haue put off my coate : how shall I put it on ? I haue washed my feet : how shall I defile them ?

I answered him againe, pleading excuses for my delay ; Alasse Lord, I haue now, since I left my forward profession of thee, auoyded a great number of cares and sorrowes : must I take them vppre againe to follow thee ? I haue liued cleane from the soile of these cuils : and shall I now thrust my selfe into danger of them ?

My wvelbeloued put his hand from the hole of the doore ; and my bowels yearned toward him.

When my Sauiour heard this vnkinde answere of delay : hee let his hand fall from the key-hole, which he had thus before without successe laboured about ; and withdrew himselfe from soliciting mee any more : whereupon my heart and bowels yearned within mee for him, and for the remorse of my so long foreflowing his admittance vnto me.

5. I rose vp to open to my wvelbeloued, and my hands did drop down myrrh, and my fingers pure myrrh upon the handles of the bars.

And now I rouzed vp my drousie heart (what I could) that I might in some chearefull manner desire to receiue so gratiouse a Sauiour : which when I but indeauoured, I found that hee had left behind him such a plentifull blessing (as the monument of his late presence) vpon the first motions of my heart, as that with the very touch of them I was both exceedingly refreshed, and moued to further indignation at my selfe for delaying him.

6. I opened to my Welbeloued : but my Welbeloued was gone and past ; mine heart was gone when he did speake : I sought him, but I could not find him ; I called him, but he answered me not.

I opened to my beloued Sauiour : but my Sauiour had now (in my feeling) withdrawne himselfe, and hid his countenance from me, holding me short of those gratiouse offers, and meanes which I had refused ; and now I was almost past my selfe with despaire, to remember that sweete invitation of his, which I neglected : I sought him therefore in my thoughts, in the outward vse of his ordinances, and of my earnest prayers ; but hee would not as yet be found of mee, or let mee finde that I was heard of him.

7. The

7. The w-watch-men that went about the City found mee, they smote me and wounded me: the watch-men of the walles sooke away my vaille from me.

Those which should haue regarded mee, and by their vigilancy haue secured mee from danger, proued mine aduersaries: instead of comforting me, they sell vpon me, and wounded me with their false doctrines, drawing me on into further errors, spoyle me of that purity and sincerity of profession, wherewith as with some rich and modest vaile I was formerly adorned, and couered.

8. I charge you, O daughters of Ierusalem, if you find my w welbeloued, that you tell him I am sicke of loue.

I aduise you solemnly, O all ye that wish well to me (for I care not who knowes the vehemency of my passion) if you shall finde my Sauours presence in your selues before me, pray for the recovery of his loue to me; & bemoning my estate to him, tell him how I languish with the impatient desire of his loue, and presence to be restored vnto me.

9. O the fairest among women, what is thy welbeloued, more then another w welbeloued? what is thy w welbeloued, more then another louer, that thou doft so charge vs?

O thou which art the most happy, most gratiouse, & most glorious of al creatures, the chosen of the living God; what is thy welbeloued whom thou seekest aboue al other the sons of men? what such eminency is there in him aboue all saintes & angells: that thou art both so far gone in affection to him; & doft so vehemently adiuers to speake vnto him for thee?

10. My welbeloued is white and ruddy, the standard bearer of ten thousand.

My welbeloued (if you know not) is of perfect beauty; in whose face is an exact mixture of the colours of the purest & healthfullest complexion of holinesse: for he hath not receiued the spirit by measure; and in him the godhead dwells bodily; he is infinitly fairer, then all the sons of men; and for goodlinesse of person may beare the standard of comeliness and grace amongst ten thousand.

11. His head is as fine gold, his locks curled, and black as a ranen.

The deitie which dwelleth in him, is most pure and glorious: & that fulnesse of grace which is communicated to his humane nature is wonderously beautyfull, and so sets it forth, as the blacke curled locks doe a fresh and welfauoured countenance.

12. His

12. *His eyes are like doves upon the riuers of waters, which are washed with milke and remaine in their fulnesse.*

His iudgement of all things, and his respect to his Church (which are as his eyes) are full of loue, and full of pitie, shining like vnto doves washed in water, yea in milke, so as there is no spot, or blemish to be found in them: and they are withall so fully placed; as is both most comely and most expedient for the perfect sight of the estate, and necessities of his seruants.

13. *His cheekes are as a bed of spices and as sweet flowers, and his lips like lillies dropping downe pure myrrh.*

The manefestation of himselfe to vs in his worde, is sweete to our spirituall feeling, as an heape of spice, or those flowers that are vsed to make the best perfuming ointments, are to the other senes: his heavenly instructions and promises of his Gospell are vnspeakably comfortable, and plentious, in the grace that is wrought by them.

14. *His hands as rings of gold set vwith the chrisolite; his belly like white Iuory covered vwith saphirs.*

His actions, and his instruments (which are his hands) are set forth with much port and maiestie, as some precious stone beautifies the ring wherin it is set: the secret counsells of his breast, and the mysteries of his will are most pure and holy, and full of excellent glory.

15. *His legges are as pillars of marble, set upon sockets of fine gold: his countenance as Lebanon, excellent as the Cedars.*

All his proceedings are firme and stable; and withall, as pillars of marble set in sockets of tryed gold; so as they are neither subiect to waueing, nor to any danger of infirmity and corruption: the shewe and carriage of his whole person whereby he makes himselfe knowne to his chosen, is exceeding goodly, and vpright like to the streight and loftie Cedars of Lebanon.

16. *His mouth is as sweet things, and he is vvholly delectable: this is my vvelbeloued, and this is my louer, O daughters of Ierusalem.*

His mouth, out of which proceedeth innumerable blessings and comfortable promises, is to my soule euен sweetnesse it selfe; yea (what speake I of any one part?) as you haue heard in these particulars; bee

is

is as sweetes: there is nothing but comfort in him; and there is no comfort but in him; and this (if ye would know) is my welbeloued; of so incomparable glory and worthinesse, that yee may easily discern him from all others.

Foraine Congregations.

17. O the fairest among women, whether is thy Welbeloued gone? whether is thy Welbeloued turned aside, that we might seeke him vwith thee?

Sincethy Welbeloued is so glorious, and amiable (O thou which art for thy beauty worthy to bee the Spouse of such an husband) tell vs (for thou onely knowest it; and to seeke Christ without the Church we knowe is vaine) tell vs where this Sauour of thine is to bee sought; that wee (rauished also with the report of his beauty) may ioyne with thee in the same holy study of seeking after him.

CHAP. V I.

1. My welbeloued is gone downe into his garden to the beds of spices, to feed in the gardens, and to gather lillies.

MY Welbeloued Sauour (if you would knowe this also) is to be sought and found in the particular assemblies of his people, which are his garden of pleasure, wherein are varieties of all the beds of renued soules; which both hec hath planted, and dressed by his continuall care, and wherein he walketh for his delight; feeding and solacing himselfe with those fruities of righteousness, and new obedience, which they are able to bring forth vnto him.

2. I am my welbeloueds, and my welbeloued is mine, who feedeth among the Lillies.

And now loe, whatsoever hath happened crosse to me, in my sensible fruition of him; in spight of all tentations, my beloved Sauour is mine through faith; and I am his through his loue; and both of vs are by an inseparable vniion knit together; whose coniunction and loue is most sweet and happy: for, all that are his, hec feedeth continually with heauenly repast.

CHRIST.

C H R I S T.

3. *Thou art beautifull my Love as Tirzah, comely as Ierusalem, terrible as an army with banners.*

Notwithstanding this thy late blemish of neglecting me, O my Church: yet stil in mine eyes, through my grace, vpon this thy repentance thou art beautifull, like vnto that neat and elegant Citie Tirzah, and that orderly building of Ierusalem, the glory of the world: and with this thy louclineesse, thou art awfull vnto thine aduersaries, through the power of thy censures, and the maistic of him that dwelleth in thee.

4. *Turne away thine eyes from me, for they ouercome me: thine hair is like a flocke of goates which looke downe from Gilcad.*

Yea, such beauty is in thee, that I am ouercome with the vehemencie of my affection to thee: turne away thine eyes a while from beholding mee; for, the strength of that faith, wherby they are fixed vpon me, rayishest me from my selfe with ioy. I doe therefore againe renew thy former praise; that thy gratiouse profession, and all thy appendances and ornaments of expedient ceremonies, are so comely to behold, as it is to see a flock of wel-fed goates grasing vpon the frutfull hils of Gilead.

5. *Thy teeth are like a flock of sheep which go up from the washing, which everyone bring out twiss, and none is barren among them.*

Thy Teachers, that chew and prepare the heauely food for thy soule, are of sweet accordance one with another, hauing all one heart, and one tongue; and both themselues are sanctified and purged from their vncleanesses, and are fruitfull in their holy labours vnto others: so that their doctrine is neuer in vaine, but is still answered with plentiful increase of soules to the Church.

6. *Thy Temples are within thy locks as a peece of a Pomegranate.*

That part of thy countenance which thou wilt haue seene (tho dimly and sparingly) is full of holy modestie and bashfulnes; so blushing, that it seemeth like the colour of a broken peece of Pomegranate.

7. *There are three score queenes, and four score concubines, and of the dam-sels, without number.*

Let there bee neuer so great a number of people and nations of Churches

Churches and assemblies, which challenge my name and loue, and perhaps by their outward prosperity may seeme to plead much interest in me, and much worth in them selues.

8 But my Loue is alone, and my undefiled; She is the onely daughter of her mother, and she is deare to her that bare her: the daughters haue seen her, and countred her blessed, even the queens and the concubines, & they haue praised her.

Yet thou onely art alone my true and chaste Spouse, pure and vndefiled in the truth of thy doctrine, and the imputation of my holinesse: thou art shee, whom that Ierusalem which is aboue, (the mother of vs all) acknowledgeth for her onely true, and deare daughter. And this is not my commendation alone: but all those forraigne assemblies, which might seeme to bee riuallies with thee of this praise, doe applaude and blesse thee in this thine estate, and say; Blessed is this people, whose God is the Lord.

9. Who is shee that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an army with banners?

And admiring thy goodnesse shall say; Who is this that looks out so freshly as the morning new risen; which from these weak beginnings is growne to such high perfection, that now shee is as bright, and glorious, as the sunne in his full strength, and the moone in a cleare skie; and withall is so dreadfull through the maestie of her countenance, & power of her censures, as some terrible army, with ensignes displayed, is to a weake aduersary.

10. I went downe to the dressed Orchard, to see the fruits of the rially, to see if the wine budded, and if the Pomegranates florished.

Thou complainedst of my absence, (O my Church): there was no cause; I meant not to forlacke thee: I did but onely walke downe into the well-dressed Orchard of thine assemblies, to recreate and ioy my self with the view of their forwardnes: to see the happy progresse of the humble in spirit, and the gratiouse beginnings of those tender soules, which are newly conuerted vnto me.

11. I knew nothing, my soule set me at the chariots of my noble people.

So earnestly did I long to reuisit thee, and to restore comfort vnto thee; that I hasted I knew not which way: and with insensible speed, I am come backe, as it were vpon the swiftest chariots, or the wings of the winde.

12. Returne,

12. Returne, returne, O Shulamite: returne, returne, that I may behold thee: what shall you see in the Shulamite, but as the company of an army?

Now therefore returne (O my Spouse, the true daughter of Jerusalem) returne to me, returne to thy selfe and to thy former feeling of my grace: returne, that both my selfe, and all the company of Angels, may see and rejoyce in thee: and what shall yee see (O all yee boast of heauen) what shall yee see in my Church? euen such an awfull grace and maiestie, as is in a wel-marshalled army, ready to meet with the enemy.

CHAP. VII.

1. How beautifull are thy goings with shooes, O princes daughter? the compass of thy hips like iewels: the work of the hand of a cunning workman.

How beautifull are thy feet, O daughter of the highest; being shod with the preparation of the Gospell of peace, and readily addressed to run the way of the commandements of thy God: thou art compassed about thy loynes with the girdle of verity; which is both precious for the matter of it, and cunningly framed by the skill of the spirit of truth.

2. Thy nauell is as a round cup, that wanteth not liquor: thy belly is as an heap of wheat, compassed about with Lillies.

The nauell, whereby all thy spirituall conceptions receiue their nourishment, is full of all fruitfull supply, and never wants meanes of sustenance, to feede them in thy wombe: which also is so plentious in thy blessed increase, that it is as an heape of wheat, consisting of infinit pure graines which consort together with much sweetnesse and pleasure.

3. Thy two breasts are as two young Kids that are twins.

Thy two Testaments (which are thy two full & comely breasts; by whose wholesome milke thou nourishest all thy faithfull children, once borne into the light) are for their excellent and perfect agreement, and their amiable proportion, like two twins of Kids.

4. Thy

4. Thy necke is like a tower of Iuory : thine eyes are like artificiall pooles in a frequented gate : thy nose is as the tower of Lebanon, that looketh towarde Damascus.

Those, who by their holy authority support thy gouernment (which are as some straight and strong necke to beare vp thy head) are for their height and defence like a tower ; for their order, purenesse, and dignitie, like a tower of Iuory : thy teachers and ministers (which are thine eies) are like vnto some cleare and artificiall ponds of water, in a place of greatest resort : wherein all commers may see the faces of their consciences ; and whence they may plentifully draw the waters of life. Thy nose, by which all spirituall sentes are conuayed to thee, is perfectly composed, and featured like some curious turrett of that goodly house in Lebanon ; so as thy iudgement , and power of discerning the spirits , is admirable for the order and excellency thereof.

5. Thine head upon thee is as scarlet, and the bush of thine head like purple : the king is tied in thy beames.

The whole tyre of thine head (which are the ceremonies vsed by thee) are very gracefull, and of hie estimation and price to all the beholders : and as for me, I am so enamoured of thee , that I am euen tyed by my owne desire, to a perpetuall presence in thine holy assemblies.

6. How faire art thou, and how pleasant art thou , O my loue, in pleasures.

Oh how beautifull and louely art thou therefore (O my Church) in all thy parts and ornaments ? how sweete and pleasant art thou (O my loue) in whatsoeuer might giue me true contentement ?

7. This thy stature is like a palme-tree, and thy breasts like clusters.

Thy whole frame is , for goodlinesse and strait growth, like vnto some tall palme-tree ; which the more it is depressed by the violence of persecutions, riseth the more ; and the two breasts of thy Testaments are like two full iuicie clusters, which yelde comfortable and abundant refreshing.

8. I said, I wwill goe vp into the Palme-tree ; I wwill take holde of her boughes : thy breasts shall now be like the clusters of the vines, and the sauour of thy nose like apples.

Seeing then thou art my Palme-tree , I haue resolued in my selfe to
K k adioyne

adioyne my selfe to thee; to inioy thee, to gather those sweet fruits of thy graces, which thou yeeldest; and by my presence also will cause thee to be more plentifull in all good works, and doctrine; so as thou shalt afford abundance of heauenly liquor vnto all the thristie soules of thy children; and an acceptable verdure of holinesse and obedience vnto mee.

9. *And the roofe of thy mouth like good waine, whiche goeth straight vp to my wel-beloued; and causeth the lips of him that is asleep, to speake.*

And the deliuery of my word, by the mouthes of thy ministers, shall be as some excellent wine, which sparkleth right vpward: being well accepted of that God, in whose name it is taught, and looketh most pleasantly in the glasse, being no lesse highly esteemed of the receiuers: which is of such wonderfull power, that it is able to put words both of repentance, and praise, into the lips of him that lies asleep in his sinnes.

The Church.

10. *I am my wuelbeloued, and his desire is toward mee.*

Beholde, such as I am, I am not my owne; much lesse am I any others: I am wholly my Saulours: and now I see, and feele, whatsoeuer I had deserued, that hec is mine also, in all intire affection; who hath both chosen mee, and giuen himselfe for mee.

11. *Come my wuel-beloued, let vs goe into the fields, let vs lode in the villages.*

Come therefore, O my deare Sauour, let vs ioyne together in our natural care: let thy spirit & my seruice be intent vpon thy congregations here below on earth; and let vs stay in the place where our spiritual husbandry lieth.

12. *Let vs goe up earely in the morning to the vines, and see if the vine flourishe, whether it hath disclosed the first grapes, or whether the pomegranates blossome: there wyl I give thee my loue.*

Let vs with all haste and cheerfulness visit the fruitfull vines of our beleauing children; and to our mutuall comfort, be witnessses and partakers of all the signes and fruities of grace, of all those good works, and thanksgiuings, of those holy indeauours and worthy practises, whiche they yeeld forth vnto vs: let vs iudge of their forwardnesse, and commend it: wherupon it wil easily appeare, that the consummation of our happy marriage draweth neir, in which therell be a perfect vnion betwixt vs.

13. *The*

13. The mandrakes haue giuen a smell, and in our gates are all sweete things, new and olde ; my vvelbeloued, I haue kept them for thee.

Beholde : thy godly seruants , which not onely beare fruit them-selues, but are powerfull in the prouocation of others, present their best seruices vnto thee ; and euen at our doores (not farre to seeke, nor hard to procure) is offer made vnto thee, of all varietie of fruit ; whether from thy yong conuerts, or thy more settled professors : and all these I spend not laishly ; but, in my louing care, duely reserue them for thee, and for the solemne day of our full marriage.

CHAP. VIII.

The Jewish Church.

1. Oh that thou wverest as my brother that sucked the breast of my mother. I wwould finde thee wwithout, I wwould kisse thee, then they shouldest not despise mee.

OH that I might see thee (my Sauour) clothed in flesh ! Oh that thou which art my everlasting husband, mightest also be my brother, in partaking the same humane nature with me ; that so I finding thee belowe vpon earth, might familiarly entertaine thee , and conuerte with thee, without the reproach of the world ; yea, might bee exaltered in thy glory :

2. I wwill lead thee , and bring thee into my mothers house ; there thou shalt teach mee : I wwill cause thee to drinke spiced wine , and newe wwine of the pomegranats .

Then would I (tho I be now pent vp in the limits of Iudea) bring thee forth into the light, and knowledge of the vniuersall Church, whose daughter I am : and then & there thou shouldest teach me how perfectly to serue and worship thee, and I shall gladly entertaine thee with a royll feast of the best graces that are in my holiest seruants ; which I knowe thou wilst account better cheere, then all the spiced cups, and pomegranate wines in the world .

3. His left hand shall be vnder my head , and his right hand shall imbrace mee .

Then shall I attaine to a neerer communion with him ; and both his
K k 2 hands

hands shall be imployed to sustaine, and relieve mee : yea, he shall comfort my head and my heart (my iudgement , and affections) with the lively heat of his gratiouse imbracements.

4. I charge you O daughters of Ierusalem, that you stirre not vp, nor waken my loue, vntill he please.

I charge you (O all yee that profess any friendship to me) I charge yee deeply, as ye will auoyd my vttermost censures; take heed how yee vex and disquiet my mercifull Sauior, and grieue his Spirit : and do not dare, by the least prouocation of him, to interrupt his peace.

C H R I S T.

5. Who is this that commeth out of the wilderness ; leaning vpon her vvelbeloued ? I raised thee vp under an apple-tree : there thy mother conceiued thee : there shée conceiued that bare thee.

VHo is this, that from the comfortless deserts of ignorance, of infidelity , of tribulations, ascendeth thus vp into the glorious light and liberty of my chosen? relying her selfe wholly vpō her Sauior, & solacing her selfe in him? Is it not my Church? it is she, whom I haue loued, and acknowledged of olde : for, euен vnder the tree of offence , the forbidden fruite whiche thou tastest to thy destruction, I raysed thee vp againe from death ; Even there, thy first mother conceiued thee; while by faith shée laide hold on that blessed promise of the Gospel, whereby she, and her beleauing seed were restored.

Jewish Church.

6. Set me as a seale on thy heart, and as a signet on thine arme : for loue is strong as death; ielousie is cruel as the Graue : the coales thereof are fiery coales, and a vehement flame.

And so haue thou mee still (O my Sauiour) in a perpetuall and deare remembrance : keep mee sure in thine heart, yea in thine armes, as that which thou holdest most pretious : and let me neuer be remoued from thy loue; the least shew and danger whereof I can not endure : for, this my spirituall loue is exceeding powerfull, and can no more be resisted then death it selfe : and the ielous zeale which I haue for thee and thy glory, consutnes me , euен like the Graue , and burnes me vp like vnto the coales of some most vehement and extreame fire.

7. Much

7. Much water cannot quench loue, neither can the floods drowne it: if a man shold give all the substance of his house for loue, they woulde greatly contemne it.

Yea, more then any fire; for any flame yet may be quenched with water: but all the water of afflictions and terrors (yea, whole streames of persecutions) cannot quench this loue: and for all tempting offers of wealth, of pleasures and honour, how easily are they all contemned for the loue of my Sauiour!

8. Wee haue a little sister, and she hath no breasts: what shall we doe for our sister, wherewhen she shall be spoken for?

We haue a sister (as thou knowest, O Sauiour) ordained through thy mercy to the same grace with me: the vncalled Chutch of the Gentiles; small (as yet) of grough, through the rarenesse of her conuerts, and destitute of the help of any outward ministerie; whereby shee might either beare, or nourish children vnto thee: when she growes vnto her maturtie; and the mysterie of calling her vniuersally to thee, shall be reuealed to the world, and herself; what course wil it please thee to take with her?

C H R I S T.

9. If she be a wall, we will build vpon her a siluer palace: and if she be a doore, we wil keep her in with boards of cedar.

If shee shall continue firme and constant, in the expectation of her promises, and the profession of that truth which shal be reuealed; we will beautifie and strengthen her, with further grace, and make her a pure and costly palace, fit to entertaine my spirit: and if shee will giue free passage and good entrance, to my word & grace; we will make her sure and safe from corruption, and referue her to immortality.

Jewish Church.

10. I am a vall, and my breasts are towers: then was I in his eyes as one that findeth peate.

Beholde: that condition which thou requirest in the Church of the Gentiles, thou findest in me; I am thus firme and constant in my expectation, in my profession: and that want thou findest in her of ability to nourish her Children, by the breast of thy W o r d , is not in me, who haue abundance both of nourishment and defence: vpon which my confession & plea, I found grace & peace in the eies of my Sauiour; and received from him assurance of his euerlasting loue to me.

C H R I S T.

11. Salomon had a vine in Baalhamon : he gave the vineyard vnto keepers : every one bringeth for the fruit thereof a thousand peeces of siluer.

MY Church is my Vine, and I am the owner, and husbandman : our thrif特 and profit thereof farre exceedeth the good husbandry of Salomon : he hath a rich vineyard indeed in a most fruitfull soyle ; but he lets it forth to the hands of others , as not being able to keepe and dresse it himselfe : and therefore he is faine to be content with the greatest part of the increase, not expecting the whole.

12. But my vineyard vvhich is mine is before me : to thee O Salomon appertaineth a thousand peeces of siluer, and two hundred to them that kept the fruit thereof.

But my vine is euer before me , I am with it to the end of the world, I reserue it in mine owne hands, and dresse it with mine owne labour : and therefore if thou (O Salomon) canst recciuе from thine, to the proportion of a thousand, thy workemen and farmers will looke for the fift part to come vnto their share; whereas the gaine of my vineyard ariseth wholly, and onely, vnto my selfe.

13. O thou that dwelleſt in the gardens, the companions hearken unto thy voice, cauſe me to heare it.

Sith therfore such is my care of thee, and ioy in thee (O my Church, which consistest of the particular assemblies of men professing my name) see thou be diligent in declaring my will, and giuing holy counſells to all thy fellow-members : speake forth my praise in the great congregations, (which all attend willingly vpon thec) and let me heare the voice of thy conſtant and faichfull confeſſion of me before the world.

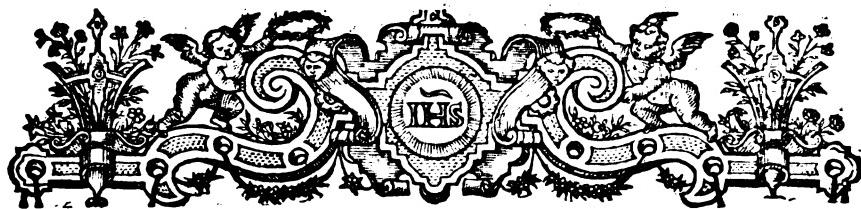
The Church.

14. Oh my vwellbeloued, flee away, and be like vnto the Roe, or to the yong Hart upon the mountaine of ſpices.

IWill moſt gladly doe what thou commandeft, O my Sauour:but, that I may performe it accordingly ; be thou (whichart, according to thy bodily preſence, in the hyest heauens) euer preſent with me by thy ſpirite, and haſten thy glorious comming , to my full redempcion.

F I N I S.





EPISTLES.

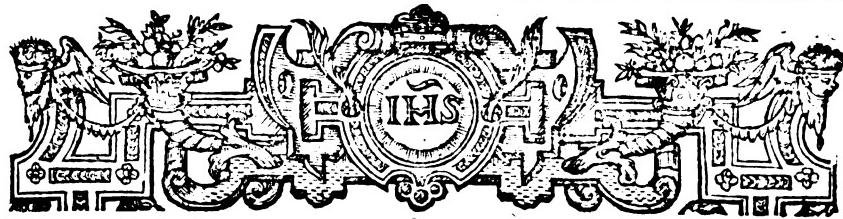
IN
SIXE DECADS.

By Ios. HALL.



AT LONDON,
Printed by Humfrey Lownes, for Samuel
Macham. 1614





TO THE HIGH AND MIGHTIE PRINCE, HENRY, PRINCE OF GREAT BRITANNE, Sonne and Heyre Apparant to our Soueraigne Lord, JAMES, King of Great Brit. &c. all glory, in either world.

Most gratiouse Prince:

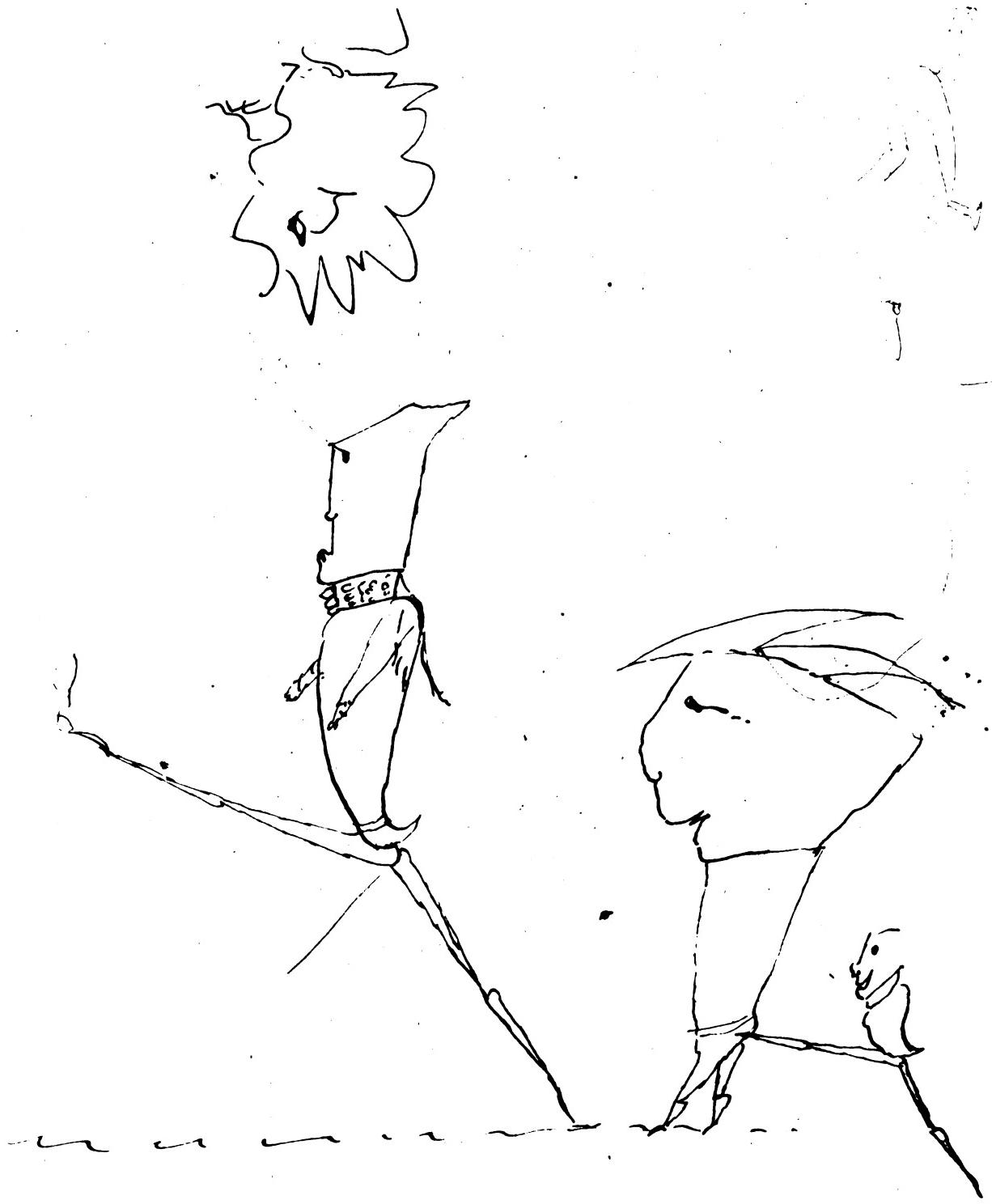

*T*is not from any conceit of such uorth in my labours, that they durst looke so hie. A lower Patronage vwould haue serued an hyer worke. it were uell, if ought of mine could be worthy of popular eyes. Or if I could wring ought from my selfe, not unworthy of a iudicious Reader, I knowe your Highnesse vants neither presents, nor counsell: presents from strangers, counsell from your teachers; neither of them matchable by my vweakenesse: Onely duty herein excuses mee from presump-
tion. For, I thought it iniustice to devote the fruite of my labour, to any other hand beside my Maisters: v which also I knewe to be as gratiouse, as mine is faithfull. Yet (since euengood affections cannot varrant too much vilenesse in gifts to Princes) least while my modesty disparages my worke, I should hazard the acceptation; heere shall your grace finde variety, not without profit. I hate a Divine, that would but please; and, withall, thinke it impossible for a man to profit, that pleaseth not. And if, while my stile fixeth it selfe vpon others, any spirituall profit shall reflect vpon your H. how happy am I! v who shall euer thinke, I haue lined to purpose, if (by the best of my studies) I shall haue done any good office to your Soule. Further (vwhich these times account not the least praise) your Grace shall heerein perceiue a new fashion of discourse, by Epistles, new to our language, vusual to others: and (as Nouelty is neuer without somplea of use) more free, more familiar. Thus, we doe but talk with our friends by our pen, and expresse our selues no whit lesse easily; some-what more digestedly.

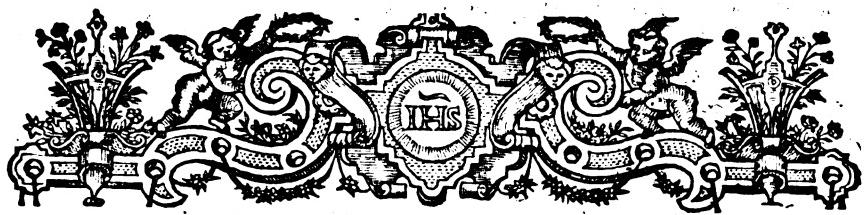
Whesoever it is, as it cannot be good enough to deserue that countenance; so, the countenance of such Patronage shall make it worthy of respect fro others. The God of Princes protect your person, perfect your graces, and giue you as much fauour in heauen, as you haue honour on earth.

Your Graces humbly-

deuoted servant,

JOS. HALL.





EPISTLES.

THE
FIRST VOLVME,

IN
TWO DECADS.



Anno Domini, 1614.



THE TABLE.

DECAD I.

E.P.

1. To I.A. WADDESVORTH
*lately revolted in Spaine:
Expostulating for his departure,
and persuading his returne.*
2. To the Lord DENNY, my
*Lord and Patron.
Of the contempt of the world.*
3. To my Lord HAY.
Of true Honour.
4. To Mr. NEVUTON.
*Of Gratulation, for the hopes of our
Prince; with an advising apprecia-
tion.*

E.P.

5. To Sr. THOMAS CHAL.
*A report of some Observations in
my trauell.*
6. To Sr. DAVID MORAY.
Of the miracles of our tyme.
7. To Mr. W. BEDELL, at
*Venice; Lamenting the losse of
some late eminent Divines.*
8. To the EARL OF SSEX.
Advises for his Travailles.
9. To S. ROBERT DRVRY,
and his LADY.
Concerning my Remoucall.
10. To Master I.B.
Against the feare of Death.

DECAD II.

E.P.

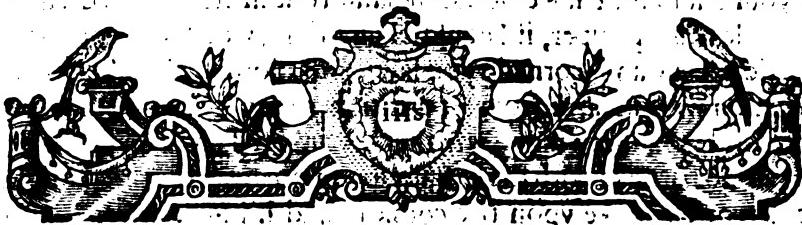
1. To S. RO. DARY.
*The estate of a true, but weake
Christian.*
2. To S. EDM. BACON.
The benefit of Retirednesse.
3. To M. JOHN WHITING.
*An Apologie for Ministers Mar-
riage.*
4. To M^r. BRINSLEY, my Sister.
Of the sorrow not to bee repented of.
5. To M. HUGH CHOLMLY.
*Concerning the Metaphrase of the
Psalmes.*

E.P.

6. To M. SAM. SOTHEBY.
A Preface to his Relation of Russia.
7. To M. STAN. BVCHINSK.
The comfort of imprisonment.
8. To M. GEOR. WENNYFF.
Exciting to Christian cheerfulness.
9. To M. THO. BVRLZ.
*Against immoderate greife for los-
of friends.*
10. To Master J. A.
Against Sorrow for worldly losses.

LI

TO



To L. C. O. B. What s VV. O. R. T. H. And .

Lately reubled in Spayne.

E P. I. *Expostulating for his departure, and persuading his returne.*

How unhappy is my stile changed! Alas, that to a friend, to a brother, I must write as to an Apostate, to an adversary! Doth this seem harsh? you haue turned it, by being turned, your selfe. Once, the Islamic walles held vs in one loving society; the lame Diocels, in one honourable fætions. Now, not one Land, and (which I lament) not one Church: you are gone; we stand and wonder. For a sheep, to stray through simplicite, is both ordinarie and taientable; but for a lypcard, is more rare, more scandalous. I dare not presume over-much, vpon an appealle to a blinded conscientio. Those, that are newly come from a bright candle into a dark roomes, are so much more blinde, as their light was greater; & the purest yuorie turneth with fire into the deepest blacke. Tell vs yet by your old ingeniuio, and by those sparks of good whiche yet I hope) ly couered vnder your cold ashes, tellvs, what diuided you? Your motiues shall once bee scanned before an higher barre. Shame not to haue the weake eyes of the world see that, which pnce year? indeceiuable Judge shall see; and censure: What lasso you, what beatid you anew, that might offer violence to a resolved mindes, and make it either to alter, or suspend? If your reasons be invincible; inform vs, that wee may follow you; but if (as they are) slight and feeble; recorde you to vs: returne, and thinke it not shame to haue erred, iust shaming to continue erring. What such godly beffit haue you in that painted, but ill-fauoured Scumpe!, that shold thus bewitch

you, so to forget your selfe, and contemne the chaste loue of the Spouse of your Sauiour ? I sawe her, at the same time in her gayest dresse : Let my soule neuer prosper, if I could see any thing worthie to commaunde affection. I saw and scorched : you saw , and adored. Would God your adoration were as farre from superstition, as my scorne from impietie. That God judge betwixt vs, whether heerin erred : yea , let men judge, that are not drunke with those Babylonish dreggs. How long might an indifferent eye looke vpon the comicall and minick actions in thicke your mysteries that should bee sacred (your magickall exorcismes, your clericall shauings, your uncleanly vngions, your crossings, creepings, censings, sprinklings ; your cozening miracles, garish processions, burning of noone-dae, christning of bells, marting of pardons, tossing of beades, your superstitious hallowing of candles, waxe, ashes, palmes, chrisme, garments, rosos, swords, water, salt, the Pontificall solemnities of your great maister , and what-euer your new mother hath , besides, plausible) before hee should see ought, in all these, worthy of anie other iugement, then contempt ! Who can but disdaine, that these things should procure anie wise profelyte ? Caonot your owne memorie recount those trulie religious spirits , which hauing sought *Rome* as resolued Papistes , haue left the World as holie Martyrs ; dying for the detestation of that whiche they came to adore ? Whence this ? They heard and magnified that, whiche they sow lawe, and abhorred. Their fire of zeale brought them to the flames of Marryrdome. Their innocent hopes promised them Religion ; they founde nothing but a pretence ; promised devotion , and beholde idolatrie : they saw , hated, suffered, and now raigne ; whiles you wilfully, and ynbidden, will lose your soule, where others meant to losse ; and haue found it. Your zeale dyes, where theirs began to liue; you like to liue, where they would but die. They shall comfort vs, for you : they shall once stand vp against you : While they would rather dye in the heat of that fire ; then liue in the darkenesse of their errors, you rather dye in the Egyptian darkness of errors, then liue in the pleasant light of truth : Yea, I feare, rather in another fire, then this light.

Alas ! what shall we looke for of you ? To godly repentance, or obſtinate errore ? Both miserable. A syre, or a *Scaphylus* ? Your friends, your ſelfe, shall wish you neither vnborne, then either.

O thou, which art the great ſhepherd, great in power, great in mercie, which leauest the ninete & nine to reduce one, fetch home (if thy wil be) this thy forlorne charge: fetch him home, drive him home to thy fold, though by shame, though by death. Let him once recover thy Church, thou him, it is enough. Our common Mother I knowe not whether more purify our loſſe, or diſdeigne thus to bee robb'd of a ſonne : Not for the neede of you ; but her owne pietie, her owne loue. For, how many troupeſ of better informed ſoules hath ſhee ev'ry day returning into her

her lap ; now breathing from their late Antichristianisme, & embracing her knees vpon their owne ? Shee laments you, not for that shee feares shee shall misse you; but, for that shee knowes you shall want her. See you her teares, & doo but pitie your self as much as shee you. And, from your Mother, to descēd to your Nurse; Is this the fruit of such educatiō? Was not your yout spent in a society of such comly order, strict government, wile lawes, religious care (it was ours: yet, let mee praise it, to your shame) as maie iustly challengē (after al braggēs) either R H E M E S, or D O V V A Y, or if your lesuites haue anie other denne more cleanie, and more worthe of ostentation ? And coulde you come out , fresh and vnseasoned, from the middest of those salt waues? Could all those heauenlie showers fall beside you; while you, like a *Gedeons* flesce, want moisture? Shal none of those diuine principles, which your youth seem'd to drinkin, check you in your new errores ? Alas! how vnlike are you to your self, to your name ? *Jacob* wrestled with an Angell, and preuailed : you grapple but with a lesuite, and yeld. *Jacob* supplanted his brother : an *Esaū* hath supplantēd you. *Jacob* changed his name for a better, by his valiant resistance: you, by your cowardlie yielding, haue lost your owne. *Jacob* strove with God, for a blessing : I feare to saie it, you against him for a curse ; for, no common measure of hatred , nor ordinarie opposition , can serue a reuolter : Either you must bee desperateliē violent, or suspected. The mightie one of *Israēl* (for hee can doo it) raise you fallen, returne you wandred ; and give you grace at last to shame the Diuell, to forſake your stepmother, to acknowledge your true Parent, to satisfie the world, to

lauē your owne soule. If otherwise ; I will say of you, as *Jeremie* of his Iraelites (if not rather with more indignation)

My soule shall weepe in secret for your revolte, and

wine eyes shall drop down teares,

because one of the Lords

flocke is carried away

captaine.

*Emmeline Col.
ledge in Cam-
bridge.*

L 13

T O





To my Lord and Patron, the Lord D E N N Y,
Baron of Waltham.

E P. 2. *Of the Contempt of the world.*

MY Lord : my tongue, my penne, and my heart, are all your seruants ; when you cannot heare mee through distance, you must see me in my Letters. You are now in the Senat of the Kingdome , or in the cōcourse of the City, or perhaps (tho more rarely) in the royal face of the Court. All of them, places fit for your place. From all these, let me call off your minde to her home aboue; and, in the midst of busynesse, shewe you rest: If I may not rather commend, then admonish, & before-hand confesse, my counsell superfluous, because your holy forwardnes hath preuented it. You can afford these, but halfe of your selfe: The better part is better bestowed: Your soule is still retired, and reserved. You haue learned to vouchsafe these worldly things, vse, without affection ; and know to distinguish wisely, betwixt a Stoicall dulnesse, and a Christian contempt: & haue long made the world, not your God, but your slave. And in truth (that I may loose my selfe into a bold and free discourse) what other respect is it worthy of? I would adore it on my face, if I could see any Maiestie, that might command veneration. Perhaps, it loues me not so much as to shewe me his best. I haue sought it enough: and haue seene what others hauedoted on; and wondered at their madnesse. So may I look to see better things aboue, as I neuer could see ought heere, but vanitie and vilenesse.

What is fame, but smoke? and metall, but dross? and pleasure, but a pill in suger? Let som gallants condemne this, as the voice of a Melancholike scholler: I speake that which they shall feele, and shall confesse. Tho I neuer was so , I haue seen som as happy as the world could make them: and yet I neuer sawe any more discontented. Their life hath beene neither longer, nor sweeter, nor their heart lighter, nor their incles hartier, nor their nights quietter, nor their cares fewer, nor their complaints. Yea, wee haucknowne some, that haue lost their mirth when they haue found wealth ; and at once haue ceased to be merrie and poore. All these earthly delights, if they were sound, yet how short they are ! and if they could be long, yet how unsound ! If they were sound, they are but as a good day betweene two agues, or a sunne-shine betwixt two tempests.

And

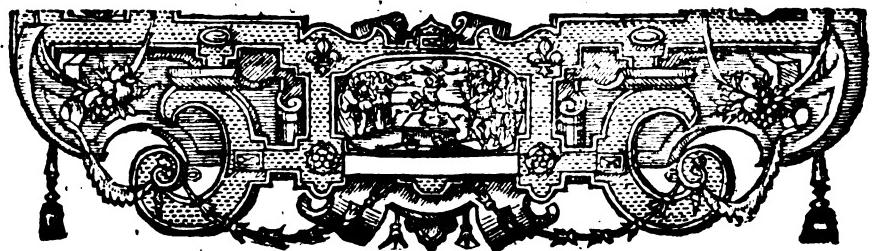
And if they were long, their honey is exceeded by their gall. This ground
beares none but maples, hallow, & fruitless, or like the bankes of the dead
sea, a faire apple, which vnder a red tide, conaines nothing but dust. Every
flower in this garden either prickes, or smellest ill. If it bee sweet, it hath
thornes; and if it have no thorns, it annoies vs with an ill sent. Go then, ye
wile idolatrous Parasites, & erect shrines, & offer sacrifices to your God,
the World; and seeke to please him with your basse & seruile deuotions:
It shall be long enough ere such religion shall make you happy. You shall
at last forsake those altars, empty and sorrowfull. How easie is it for vs
Christians, thus to insult ouer the worldling, that thinkes himselfe worthy
of enuie? How easie to turne off the World with a cornefull repulse; and
when it makes vs the Diuels proffer, *All these will I give thee*, to returne
Peters answere, Thy siluer & thy gold perish with thee? How easie to account
none so miserable, as thole that are rich with iniurie, and growe great by
being conscious of secret euils? Wealth and honour, when it comes vpon
the best tearms, is but vain; but, when vpon ill condicitions, burdenisom.
When they are at the best, they are scarce friends; but, when at the worst,
tormentors. Alas! how ill agrees a gay coate, and a fested heart, what a
uailes an high title, with an hell in the soule? I admire the faith of *Moses*:
but, presupposing his faith, I wonder not at his choice. He preferred the
afflictions of *Israell*, to the pleasures of *Egypt*; and chole rather to eate the
Lambe, with sowre herbs, then all their flesh-pots: For, how much better
is it to be miserable then guilty? & what cōparison is ther betwixt sorrow
and sin? If it were possible, let me be rather in hell without sinne, then on
earth wickedly glorious. But, how much are wee bound to God, that al-
lowes vs earthlie fauours, without this opposition! That God hath made
you at once honourable and iust, and your life pleasant and holy, & hath
giuen you an high state with a good heart; are fauours, that looke for
thanks. These must be acknowledged, nor rested in: They are yet higher
thoughts that must perfect your contentment.

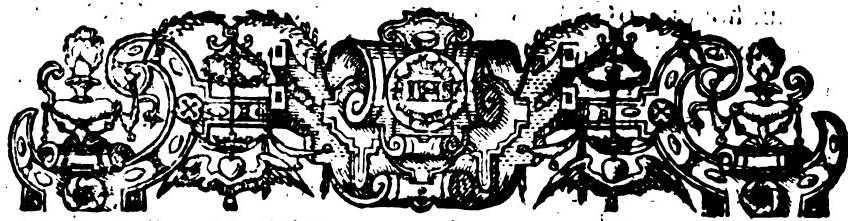
What God hath giuen you, is nothing to that he meanes to giue: He
hath beene liberal; but hee will be munificent. This is not so much as
the taste of a full cup. Fasten your eyes vpon your future glory, and see
how meanly you shall esteeme these earthly graces. Here, you command
but a little pittance of mould (great indecde, to vs: little, to the whole):
therē, wholē heauen shall bee yours. Heere you commaund, but as a sub-
iect: there you shall raigne as a King. Heere, you are obserued; but some-
times with your iust distaste: There, you shall raigne with peace, and ioy.
Heere, you are noble among men; there, glorious amongst Angels.
Here, you want not honour; but you want not crosses: there,
is nothing but felicity. Here, you haue some short ioyes: there,
is nothing but eternity. You are a stranger, heere; there, at home.
Here, Satan temptes you, and men vexe you: there, Saints and
Angels shall applaud you; and G O D shall fill you with himselfe. In a
word,

word, you are onely blessed here, for that you shall bee.

These are thoughts worthy of greatness: which, if wee suffer either imployments, or pleasures to thrust out of our doores, wee dpe wilfully make our selues comfortlesse. Let these still season your mirth, and sweeten your sorrowes, and euer interpose them-selues betwixt you and the world. These, only, can make your life happy, and your death welcome.

TO





To my Lord Hay, H. and P.

E.P. 3. Of True Honour.

MY Lord, It is false to complaine of Nature where Grace is; and to magnifie Grace, where it is at once had, & affected. It is a fault of Nature, and not the least, that as shee hath dim eyes, so they are misplaced. Shee lookest still, either forward, or downward; forward to the obiect shee desires, or downward to the meane; Never turnes her eyes either backward, to see what shee was; or vpward, to the cause of her good: Whence, it is iust with God to withhold what he woulde give, or to curse that whiche he bestowes; & to besot carnall minds with outward things, in their value, in their desire, in their vse: Whereas true wisdome hath cleare eyes, and right set; and therfore sees an invisible hand in all sensible euent, effecting all things, directing all things to their due end; sees on whom to depend, whom to thanke. Earth is too lowe, and too base, to give bounds vnto a spirituall sight. No man then can truly knowe what belongs to wealth, or honour; but the gracious; either how to compasse them, or how to prize them, or how to vle them. I care not how manie thousand wayes there are to seeming honour, besides this of vertue: they all (if more) stil lead to shame: Or what plots are devised to improve it; if they were as deepe as hell, yet their end is losse. As there is no counsell against God: so there is no honour without him. Hee enclines the hearts of Princes to fauour, the hearts of inferiours to applause. With out him, the hand cannot moue, to successe; nor the tongue, to praise: And what is honour without these? In vaine doth the world frowne vpon the man, whom hee meaneſ to honour; or smile where hee would disgrace. Let me then tell your L. who are favourites in the Court of heauen; euen whileſ they wander on earth: Yea, let the great King

King himselfe tell you, *Those that honour mee, I will honor.* That men haue the grace to giue honour to God, is an high fauour : but, because men giue honour to God (as their duty) that therfore God should giue honour to men, is to giue, because he hath giuen. It is a fauour of God, that man is honoured of man like himselfe; but, that God alloweth of our endeouours as honour to himselfe, is a greater fauour then that wherewith hee requites it.

This is the goodness of our God; The man that serues him, honours him: and whoeuer honours him with his seruice, is crowned with honour. I challenge all times, places, persons: who euer honour'd God, and was neglected? Who hath wilfully dishonour'd him, and prospered? Turne ouer all Records, and see howe successe euer blessed the iust, after manie daungers, after manie stormes of resistance, and left their conclusion glorious; how all godlesse plots, in their loose, haue at once deceipted, shamed, punished their Author. I goe no further: Your own brest knowes, that your happy experiehce can heerein iustifie God. The world hath noted you, for a follower of vertue; and hath scene howe fast Honour followed you; Whiles you sought fauour with the God of heaven, he hath giuen you fauour with his Deputie on earth.

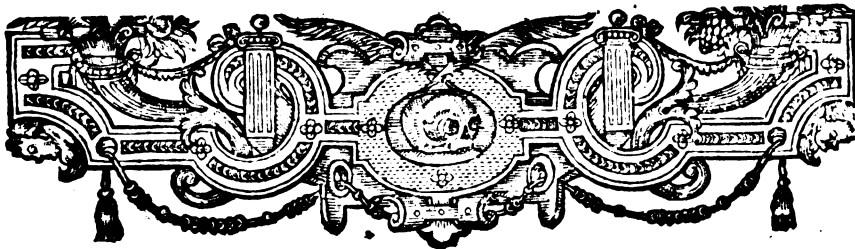
God's former actions are patternes of his future; Hee teaches you what hee will doe, by what hee hath done. Vnlesse your hand be wearie of offering seruice, hee cannot either pull-in his hand from rewarding, or hold it out empty. Honour him still, and God pawnes his honour, on not failing you. You can not distrust him, whom your profe hath found, faithfull. And, whiles you settle your heart in this right course of true glorie, laugh, in secret scorne, at the idle endeouours of those men, whose policies would out-reach God, and seizevpon honour, without his leue, (GOD laughes at them in heauen, It is a false and holie laughter, that followes his.) And pittie the preposterous courses of them, which make religion but a foote-stoole to the seat of aduancement; which care for all things but heauen; which make the worlde their standing marke; and doe not so much as roue at GOD. Manie had sped well, if they had begun well, and proceeded orderlie.

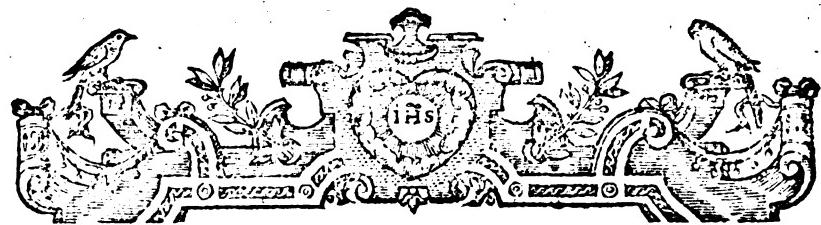
A falle method is the bane of manie hopefull endeouours. God bids vs seek first his kingdome; and earthly things shall find vs vnsought. Foolish Nature first seekes the worlde; and if shee light on God by the waie, it is more then she expects, desires, cares for; and therefore failes of both, because shee seekes neither aright. Manie had beene great, if they had cared to be good; which now are crossed in what they woulde, because they willed not what they ought. If *Salomon* had made wealth his first suite, Idoubt he had beeene both poore and foolish: now, he asked wisdome, & gained greatnessse; Because hee chose well, he receiuied what heasked not. O the bountie and fidelite of our God! because we would haue the best, he giues vs all: Earth shall wait vpon vs, because we attende vpon heauen.

Go-

Go-on then, my Lord , go-on happily to loue religion, to practice it:
let God alone, with the rest. Be you a Pattern of vertue; hee shall make
youa Precedent of glory. Neuer man lost ought, by giuing it to God:
that liberal hand returnes our gifts , with aduantage. Let men,
let God see that you honour him ; and they shall heare him
proclaime before you, *Thus shall it bee done to the man*
whom the King will honor.

TO





To M^r N E V V T O N,

Tutor to the Prince.

E P. 4. Of Gratulation, for the hopes of our Prince; with an aduising appreication.



Ir, God hath called you to a great and happy charge; You haue the custody of our common Treasure: Neither is there any service comparable to this of yours; whether wee regard God, or the world. Our labours, oft-times bestowed vpon many, scarce profit one: yours, bestowed vpon one, redounds to the profit of manie millions: This is a summarie waie of obliging all the

World to you. I encourage you not in your care: you haue more comfort in the successe of it, then all Worlds can giue you. The verie subiect of your paines would giue an hart to him that hath none. I rather congratulate with you, our common happiness, and the hopes of posteritie, in that roiall and blesed issue. You haue best cause to be the best witness of the rare forwardnesse of our gratiouse Maister: and I haue seen enough, to make me think I can never be enough thankfull to God for him. That Princes are fruitfull, is a great blessing: but, that their children are fruitfull in grace, and not more eminent in place then vertue, is the greatest fauour God can doo to a State: The goodness of a priuate man is his own; of a Prince, the whole worlds. Their wordes are Maximes, their actions examples, thair examples rules. When I compare them with their roiall Father (as I doo ofte and chearfully) I cannot say whether he bee more happie in himselfe, or in them. I see both in him, and them; I see and wonder, that God distributes to naturall princes giftes proportionable to their greatnessse. That wise Moderator of the world knowes what vse is of their parts: he knowes that the head must haue all the

the sensess that pertaine to the whole body: And how necessarie it is, that inferiours should admire them no lesse for the excellency of their graces, then for the sway of their authority: Whereupon, it is, that hee giues heroicall qualities to Princes: and, as he hath bestowed vpon them his owne name; so also hee giues them speciaall stamps of his owne glorious image. Amongst all other vertues, what a comfort is it to see those yceres, and those spirits stoope so willingly to deuotion? Religion is growen too seuerre a Mistresse for yong and high courages to attēnd. Verie rare is that Nobility of blood, that doeth not challenge liberty; and that liberty that ends not in loose-nesse. Lo, this example teacheth our gallants, howe vwell euen Maiestie can stand vwith homage; Maiestie to men, vwith homage to G O D.

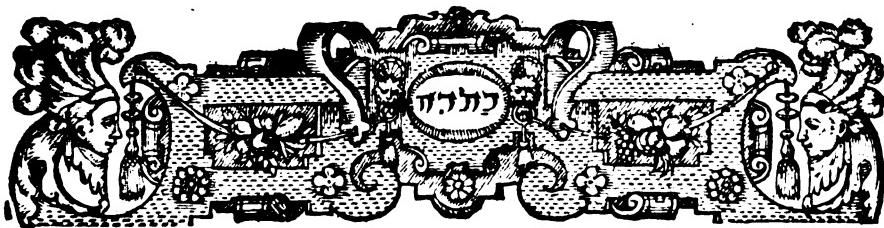
Farre be it from me, to doe that which my next clause shal condēme: but, I thinke it safe to say, that seldome euer those yeares haue promis-
ed, seldome haue performed so much. Only God keep two mischiefs
euer from within the smoke of his Court; *Flattery* and *Treachery*: The
iniquity of times may make vs feare these; not his inclination.

For, whether as English, or as men, it hath beene euer familiar to vs
to faunce vpon Princes: Tho, what doe I bestow two names vpon one
vice, but attyred in two sundry suites of euill? For, *Flattery* is no other
than gilded treason; nothing else but poysen in gold: This euill is
more tame; nor lesse dangerous. It had beene better for many great
ones not to haue beene, then to haue been in their conceits more then
men. This, *Flattery* hath done: and what can it not? That other, *Tre-
achery*, spills the bloud; this, the vertues of Princes. That takes them
from others: this bereaves them of themselves. That, in spight of
the actours, doth but change thir Crowne: this steales it from them
for euer. Who can but wonder, that reads of some norvnwile Princes,
so bewitched with the enchantments of their Parasites, that they haue
thought themselves Gods immortall; and haue suffered themselves so
stiled, so adored? Neither Temples, nor Statues, nor Sacrifices haue
seemed too much glory to the greatness of their self-loue; Now none of
all their actions could be either euill, or vnbeseeching; Nothing could pro-
ceed from them worthy of censure, vnworthy of admiration: Their ve-
ry spoirs haue been beauty; their humors iustice; their errors witty; their
Paradoxes diuine; their excesses heroicall. O the damnable seruility of
false-minds! which perswade others of that which themselves laugh to
see beleued. O the dangerous credulitie of self-loue! which entertaines
all advantages if never so euill, never so impossible. How happy a seruice
shall you doe to this whole world of ours, if you shall still settle in that
princely minde a true apprehension of himselfe; and shall teach him to
take his owne height aright; and euen from his childhood to hate a pa-
rasite, as the wroſt traytor: To break those false glasses, that would pre-
sent

sent him a face not his owne: To applaud plaine truth, and bend his browes vpon excessiue prayses. Thus affected, hee may bid Vice doe her worst. Thus shall hee striue with Vertue, whether shall more honour each other. Thus sincere and solide glory shall every where follow, and crowne him. Thus, when he hath but his due, hee shall haue so much, that he shall scorne to borrow the falle colours of adulteration. Go-on happily in this worthy and noble imployment. The worke cannot but succeed, that is furthered with so many prayers.

To





To S^r. THOMAS CHALLONER.

E P. 5. A report of some Observations in my
trauell.



I R, besides my hopes, not my desires, I trauelled of late; for knowledge partly, and partly for health. There was nothing that made not my iourney pleasant, saue the labour of the way: which yet was so sweetly deceiued, by the society of S^r. Edmund Bacon (a Gentleman truely honourable, beyond all titles) that I found small cause to complaine. The sea brooke not me, nor I it; an vnquietlement, made onely for wonder and vse, not for pleasure. Alighted once from that wodden conveyance, and vneuen way, I behought my selfe how fondly our life is committed to an vnsteady and reeling peece of wood, fickle windes, restlesse waters; while wee may set foote on stedfast and constant earth. Lo, then every thing taught mee, every thing delighted mee; so ready are we to be affected with those forraine pleasures, which at home we should ouer-looke. I saw much, as one might in such a span of earth, in so few months. The time fauoured me: for, now newly had the key of peace opened those parts which war had before closed; closed (I say) to all English, saue either fugitives or captiues. All ciuill occurrences (as what faire Cities, what strange fashions, entertainment, dangers, delights wee found) are fit for other eares, and winter eueninges. What I noted, as a Diuine within the sphere of my profession, my paper shall not spare in some part to report; and that to your self, which haue passed a longer way, with more happy fruit of obseruation. Euen little streams empty themselues into great riuers; and they againe into the Sea. Neither doe I desire to tell you what you knowe not: it shall be sufficient that I relate ought, which others shall thinke memorable.

Along our way, how many Churches saw we demolished! Nothing left, but rude heapes, to tell the passenger, there had been both devotion and hostilitie. O the miserable foot-steps of war, besides bloodshed,

ruine and desolation ! *Furie* hath done that there, which *Couetousnesse* would doe with vs ; would doe, but shal not : The truth within, shal saue the wals without. And, to speak truly (what-euer the vulgar exclaim) Idolatry pull'd down those wals; not rage. If there had bin no Hollander to raze them, they shold haue falle alone, rather then hide so much impiety vnder their guilty roof. These are spectacles, not so much of cruelty, as justice; Cruelty of man, Justice of God. But (w^{ch} I wondred at) Churches fal, & Iesuits Colledges rise, euery where : There is no City, where those are not either rearing, or built. Whence cometh this? Is it, for that deuotion is not so necessary as Policy? Those men (as we say of the Fox) fare best, when they are most cursed. None so much spighted of their owne; none so hated of all; none so opposed by ours : and yet these ill weedes growe. Whosoever lives long, shall see them feared of their owne, which now hate them ; shall see these seuen leane kine devoure all the fatte beastes that feede on the medowes of *Tyber*. I prophecie, as *Pharaoh* dreamed : The euent shall iustifie my confidence.

At Bruxelles, I saw som English-women professe themselues *Vestalls*; with a thousand rites, I knowe not whether more ridiculous, or magical. Poore soules ! they could not be fooles enough at home. It would haue made you to pity, laugh, disdain (I knowe not which more) to see by what cunning sleights & faire pretences that weak sexe was fetcht into a wilful bondage ; and (if those two can agree) willingly constrained to serue a master whom they must & cannot obey : Whom they neither may forsake for their vow, nor can please for their frailty. What followes hence? Late sorrow, secret mischiefe, misery irremediable. Their forwardnes, for wil-worship, shall condemne our coldnes for truth.

I talked there (in more boldnesse, perhaps then wisdom) with *Costerus* a famous Iesuit; an old man, more teasty then subtle, and more able to wrangle then satisfie. Our discourse was long & rouing; & on his part ful both of words & vehemency. He spake as at home; I as a stranger: yet so, as he saw me modestly peremptory. The particulars wold swel my Letter too much : It is enough, that the Truth lost lesse then I gained. At *Gaunt* (a City that commaunds reverence for age, and wonder for the greatnessse) wee fell vpon a *Cappucine* novice, which wept bitterly, because he was not allowed to be miserable. His head had now felt the razor, his backe the rodde : all that Laconicall discipline pleased him well; which another, being condemned to, would iustly account a torment. What hindred then ? Piety, to his mother, would not permit this which he thought piety to God : Hee could not be a willing begger, vnlesse his mother must begge vnwillingly. Hee was the onely heire of his father, the onely stay of his mother: the comfort of her widow-hood depended on this her orphane ; who now naked must enter into the world of the *Capucines*, as he came first into this, leauing his goods to the diuision of the fraternitie : the least part wherof should

should haue beeene hers , whose hee wished all : Hence those teares, that repulse . I pitied his ill-bestowed zeale ; and rather wished, then durst teach him more wisedome . These men for deuoute, the Iesuites for learned and pragmaticall, haue ingrossed all opinion, from other Orders . O hypocritie ! No *Capucine* may take or touch siluer: for, there are (you knowe) the quintessence of *Franciscan* spirits . This metall is as very an *Anathema* to thele, as the wedge of gold to *Achan*; at the offer whereof he starts back, as *Moses* from the serpent : Yet he carries a boy with him, that takes and carries it ; & neuer complaines of either metall or measure . I sawe and laughed at it; and by this open trick of hypocritie suspected more, more close . How could I choose ? while commonly the least appeares of that which is ; especially of that which is loathsome in appearance, much more in nature . At *Namur*, on a pleasant and steep hil-top, we found one that was tearm'd a maried Hermite ; approuing his wisedome aboue his fellowes, that could make choice of so cheerful & sociable a solitariness . Whence, after a delightful passage vp the sweet riuier *Mosa*, we visited the populous & rich Clergy of *Leodium*. That great City might well be dichotomized into Cloysters, and Hospitals . If I might aduertise, I could here play the Critick, after all the ruins of my neglected Philology . Old monumens, and after them our *Lipsius*, call this people *Eburones*: I doubt whether it should not rather be written *Ebriones*; yet without search of any other Records, saue my owne eyes: While yet I vwould those streetes vvere more moist with wine, then with blood, wherein no day, no night is not dymall to come . No law, no Magistrate laies hold on the knownen murderer, if himselfe list: For three daies after his fact, the gates are open, and iustice shut : priuate violence may pursue him , publique iustice can not: whence, some of more hote temper carue themselues of rcuenge; others take vp with a final pecuniary satisfaction . O England , thought I , happy for iustice, happy for security ! There you shall finde in euery corner a Maumer; at euery doore a Begger; in euery dish a Priest . From thence wee passed to the *Spa*, a village famous for her medicinall and minerall waters , compounded of yron and Copperice; the vertue whereof yet the simple inhabitant ascribes to their beneficall Saint, whose heauy foote hath made an ill-shaped impression, in a stone of his * *Sauenir*; A water more wholsome then pleasant, & yet more famous then wholsome . The wilde deserts (on which it borders) are haunted with three kindes of ill cattell ; Free-booters, Wolves, Witches : Although these two last are oft-times one . For, that sausage *Ardenna*, is reputed to yield many of those monsters , whom the Greckes cal λυκαινθεωτες; they, *Lougarous*; we(if you wil) Witch-wolves; Witches that haue put on the shape of those cruell beasts . Wee sawe a boy there, whose halfe-face was devoured by one of them neere the village: yet so, as that the care was rather cut then bitten off . Not many daies before our comming, at *Limburgh* was executed one of those mil-

* The name of
the upper Well
of the Spa.

creants, who confessed on the wheele to haue devoured two and fourty children in that form. It would ask a large volume, to scan this Probleme of *Lycanthropy*. The reasons, wherewith their relation furnisheth mee on both parts, would make an Epistle tedious. This in short I resolued; A substantiall change is aboue the reach of all infernal powers, proper to the same hand that created the substance of both: Herein the Diuel playes the double Sophister; yea, the Sorcerer with Sorcerers. He both deludes the Witches conceit, and the beholders eyes.

One thing I may not omit, without sinfull ouer-sight; A short, but memorable Story, which the *Grepbier* of that Towne (though of different religion) reported to more eares then ours. When the last Inquisition tyrannized in those parts, and helpt to spend the Faggots of *Ardenna*; one of therest, a confident Confessour, being led farre to his stake, sung Psalmes along the way, in an heauenlic courage, and victorious Triumph: the cruell Officer enuying his last mirth, and grieuing to see him merrier then his tormentors, commaunded him silleticc: Hee sings stil, as desirous to improoue his last breath to the best. The view of his approaching glory, bred his ioy; his ioy breakes forth into a cheerefull confession: The enraged Scherffe causes his tongue, drawen foorth to the length, to be cut off neare the rootes. Bloody wretch! It had been good Musick to haue heard his shrecks: but, to hear his Musick was torment. The poore Martyr dies in silence, rests in peace: Not many moneths after, our butcherly officer hath a sonne born with his tongue hanging downe vpon his chinne, like a Deere after long chace; which never could be gathered vp within the bounds of his lips. O the diuine hand, full of iustice, full of reuenge! Goe now, *Lipfius*, and write the new miracles of thy Goddess; and confirm superstition by strange events. Judge you that haue seene, if euer the Chappel of *Halle* or *Zichem* haue yielded ought more notable. We metteuery where Pilgrimes to those his Ladies: two Ladies shal I call them, or one Lady in two shrines? If two, why do they worship but one? If but one, why doth she that cure at *Zichem*, which at *Halle* she could not? O what pity it is, that so high a wit should in the last act be subiect to dotage! All the masculine brood of that braine we cherished, and (if neede were) admired: but these his silly virgins, the feeble issue of distempered age, who can abide? One of his darlings, at *Louan*, tolde mee from his owne mouth; that the elder of these two daughters, was by him in ten dayes got, conceiued, borne, christened. I believed, and wondred not. These acts of superstition haue an inuisible father, and mid-wife: besides that it is not for an Elephant to goe three yeares with a Mouse. It was tolde mee in the shop of his *Moretus*, not without some indignation, that our King, when hee had well viewed the booke, and read some Passages, threw it to the ground with this Censure; *Damnation to him that made it, and to him that belieues it.* Whether a true story, or one of their Legends, I inquire

Histoire et Miracles, &c.
Que le 8. iour
du mois de Septembre au dict
au. 1603. estant
Feste de la Na-
tivite de nostre
Dame, le nom-
bre de Pelerins
a este enuiron
20000. p. 35.

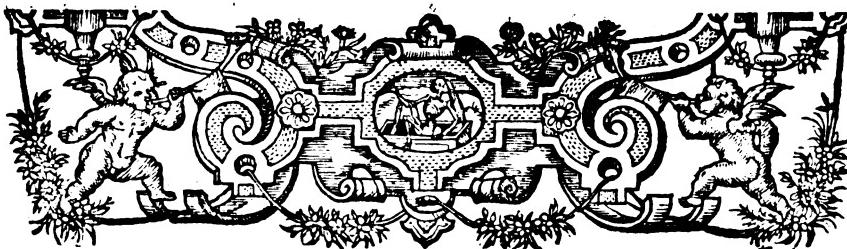
Virgo Hallensis.

I inquire not : I am sure, that sentence did not so much discontent them, as it ioyed me. Let me tell you yct, ere I take off my pen , two wonders more, which I saw in that wonder of Cities , *Antwerp* ; One, a solemne masle in a shambles , and that on Gods day : while the house was full of meat, of butchers, of buyers; some kneeling, others bargaining, most tal-king, all busie. It was strange to see one house sacred to God, and the belly ; and how those two ieruices agreed : The Priest did eate flesh, the butchers tolde flesh, in one roofe , at onc instant. The butcher killed, and sold it by pecces ; the Priest did sacrifice, and orally deuour it whole: whether was the more butcher ? The like wee might haue seene at *Mali-nies*. The other , an English-man , so madly deuout, that he had wilfully mur'd vp himselfe as an *Anachoret*; the worst of all prisoners : There sate he pent-vp , for his further merite, halfe hunger-starued for the charity of the Citizens. It was worth seeing, how manly he could bite-in his secret want, and dissemble his ouer-late repentance. I cannot commend his mortification, if he wish to be in heauen, yea, in purgatory, to be deliuered from thence : I durst not pitty him ; because his durance was willing, and (as he hoped) meritorious : But, such incouragement as he had from me , such thanke shall he haue from God ; who in stead of an *Euge*, which he looks for, shall angerly challenge him, with *Who required this?* I leaue him now , in his owne letters ; You, to your worthy, and honourable imployments.

Pardon mee this length: *Loquacity is the naturall fault of Trauailers:* while I profit any, I may well be forgiuen.

Mechlinia.
One Goodwin,
a Kentish-man.

To





To S^r. D A V I D M U R R A Y.

E P. 6. Concerning the Miracles of our time.

IN D E E D E the world abounds vwith miracles. These, while they fill the mouthes of many, sway the faith of some, and make all men wonder. Our nature is greedy of newes ; which it will rather faine, then want. Certainly, ere long, miracles will be no woonders, for their frequence. I had thought, ourage had had too many gray hayres, and with time experience, and with experience craft, to haue descriyed a iuggler : But, now I see by the simplicity, it declines to his second childhoode. The two Lipsian Ladies, the charmes of Blunstones boy, and Garnets strawe, what a noise haue they made ! I onely wonder how Faux and Catesby escaped the honour of Saints, and priuiledge of miracles. Heerein you aske my sentence; more sealonably, then you hoped. For, I meant to haue wrote a iust volume of this subiect, and furnishit my selfe accordingly in that region of wonders; but that I feared to surcharge the nice stomach of our time, with too much. Neither would my length haue ought auailed you ; whose thoughts are so taken vp with those hie and serviceable cares, that they can giue no leasure to an ouer long discourse. May it please you therefore to receiuue in short, what I haue deliberately resolued in my selfe, and thinke I can make good to others.

I haue noted soure ranks of commonly named Miracles: from which, if you make a iust subdaction, how few of our wonders shal remaine either to beliefe or admiration ? The first meereley reported, not scene to be done; the next seeming to be done, but counterfaited; the third, truly done, but not true miracles ; the last, truly miraculous, but by Satan. The first of these are bred of lyes, and nourished by credulitie : The mouth of Fame is full of such blasts. For these, if I listed awhile to rake in the *Legends*, and booke of *Conformities*, an ingenuous Papist could not but blush, an indifferent Reader could not but lay his hand on his spleene, and wonder as much that any man could be so impudent to broach

broach such reports, or any so simple to beleue them ; as the credulous multitude wonders that any should be so powerfull to effect them. But, I seeke neither their shame, nor others laughter. I dare lay, not the *Talmud*, nor the *Alcoran*, hath more impossible tales, more ridiculous lies. Yea, to this head, *Canus* himself (a famous Papist) dare referre many of those ancient miracles reported, and (by all likelihood) beleued of *Bede*, and *Gregory*. The next are bred of fraud, and cozenage, nourished by superstition. Who knowes not, how the famous Kentish Idol moued her eies, and hands, by those secret gimmers, which now every Puppet-play can imitate ? How Saint *Wilfreds* needle opened to the penitent, and closed it selfe to the guilty ? How our Lady sheds the teares of a bleeding vine ? and doth many of her daily feates, as *Bel* did of olde eare vp his basket, or as *Picens* the Eremit fasted forty daies. But, these two every honest Papist will confess, with voluntarie shame and grise ; & grant that it may growe a disputable question whether Mountebanks or Priests are the greater cozeners. *Vines*, beyond his wont vehemently, tearmes them execrable and satanicall impostors. The third are true workes of GOD vnder a false title : God gives them their being, men their name : vnjust, because aboue their nature ; wherein the Philosopher and the superstitiously-ignorant, are contrarily extreme : while the one seekes out naturall causes of Gods immediate and metaphysicall workes ; The other ascribes ordinary effectes, to supernaturall causes. If the violence of a disease cease, after a vow made to our Ladie ; If a souldier, armed with this vow, escape gun-shot, a captive, prison ; a Woman traueling, death ; the vulgar (and I would they alone) cry out, A miracle. One loadstone bath more woonder in it, then a thousand such events. Euerie thing drawes a base minde to admiration. *Francesco del Campo* (one of the Arch-dukes Quiryes) tolde vs, not without importunate devotion, that in that fatall field of *Newport*, his vow to their Virgin helpt him to swimme ouer a large water, when the oates of his artnes had neuer before tryed any waues. A dogge hath done more, without acknowledgement of any Saint. Feare giues sudden instinctes of skill, euен without precept. Their owne *Costerus* durst say, that the Cure of a disease is no miracle : His reason, because it may be done by the power of Nature, albe in longer time. * Yeeld this, and what haue *Lipfius* his two Ladies done ? vvhether serues all this clamour, from the two hills ? I assented not ; neither will be herein thus much their enemy : For, as well the manner of doing, as the matter, makes a miracle. If *Peters* handkerchiefe, or shadow, heale a disease, it is miraculous, though it might haue beene done by a Potion. Many of their recoveries, doubleesse haue beeene wrought through the strength of Nature in the Patient ; not of vertue in the Saint. How many sicke men haue mended, with their phisick in their pocket ? Tho many other also (I doubt not) of those Cures haue fallen into the fourth head ;

The Rood of
Grace at Box-
ley Abbey.

* En l'an mil
six cents &
trois, y fureut
comptez cent
& trente cinque
potences &
iambes de bois
de personnes
boytenses y ap-
portées au leul
espace de quatre
ou cinqz mois.
Histoire & Mi-
racles. c. 12. p.
34.

head; which indeede is more knotty, and requires a deeper discourse. Wherein, if I shall euince these two things, I shall (I hope) satisfie my Reader, and cleare the Truth: One, that miracles are wrought by Satan; the other, that those which the Romish Church boasteth, are of this nature, of this author. I contend not of words: we take miracles in *Augustines* large sence; wherein is little difference betwixt a thing maruelous and miraculous; such as the spirit of G O D in either instrument calles *duváqueis*, & *m̄m̄os*. Perhaps, it would be more proper to say, that G O D workes these miracles by Satan: for, as in the naturall & voluntary motions of wicked men; so in the supernatural acts of euill spirits (as they are acts) there is more then a meere permission. Satan, by his tempest, bereaues *Job* of his children: yet *Job*, looking higher, sayth *The Lord hath taken*. No sophistrie can elude this prooef of *Moses*; that a Prophet or dreamer may giue a true signe or wonder, and yet say *Let vs goe after strange Gods*: nor that of our Sauiour, who foretels of false Christs, false Prophets that shall giue σημεῖα μεγάλα κὶ τεράτα; signes and wonders, and those great. There are some too great, I grant, for the hand of all infernall powers: by which, our Sauiour inuincibly proues the truth of his deity: These neuer graced falsehood, neither admit any precedent from our times. As to the rest so frequent and common; for me, I could not believe the Church of *Rome* were Antichristian, if it had not boasted of these wonders. All the knot lycs then, in the application of this to *Rome*, and our imaginary Lady: How shall it appeare, that their miracles are of this kinde? *Ludovicus Viues* gives sixe notes to distinguish Gods miracles, from Satans; *Lipsius* three: Both of them too many, as might easily be discouered by diilcussing of particulars. It is not so much the greatnessse of the worke, not the beleefe of witnesse, not the qualitie nor manner of the action, nor truth of essence, that can descrie the immediate hand which worketh in our miracles. That alone is the true and golden rule, which *Justin Martyr* (if at least that booke be his) prescribes in his *Questions and Answeres*; How shall it be knownen that our miracles are better then the Heathens, although the euent countenance both alike? *Resp. Ex fide & cultu veri dei*: Miracles must be iudged by the doctrine which they confirme; not the doctrine, by the miracles. The dreamer, or prophet, must be esteemed, not by the euent of his wonder; but by the substance and scope of his teaching. The Romanists argue preposterously, while they would proue the truth of their Church by miracles; whereas they should proue their miracles by the truth: To say nothing of the fashion of their Cures, that one is prescribed to come to our *L A D I E*, rather on a Friday, as * *Henry Loyez*; another, to wash nine Dayes in the Water of *M O N T A I G V*, as *Leonard Scorqueau*; another to eate a peece of the *Oke* vvhile the image stood, * as *Magdaleine the widow of Bruxelles*. All which if they sauour not strong of magicall receits, let the Indifferent iudge

By the faith &
worship of the
true God.

Pag. 7.

* Histoire &
miracles de
notre Dame.

Pag. 73.

Pag. 102.

udge. Surely, either there is no sorcery, or this is it. All shall be plaine, if the doctrine confirmed by their miracles be once discussed : for, if that be diuine truth, we doe vnjustly impugne theire workes as diabolical ; if falsehood, they doe blasphemously proclaim them for diuine. These works tend all chiefly to this double doctryne ; that the blessed virgin is to be inuoked, for her mediation ; That God & Saints are to be adored in & by Images ; Positions that would require a volume, & such as are liberally disputed by others : whereof one is against Scripture ; the other (which in these cases values nōesse) besides it. One deifies the virgin ; the other a stocke or stone. It matters not what subtle distinctions their learned Doctours make betwixt mediation of Redemp-
tion, and Intercession, Δελεξα, and Λεπεξα, the Saint and the Image : Wee knowe, their common people, whose devotion enriches those shrines (by confession of their owne Writers) climbe the Hill of Zichem vwith this conceite, that *Marie* is their Sauioresse ; that the stocke is their Goddess : vvhich vnlesse it be true, how doe their woonders teach them lyes ! and therefore how from GOD ? But, to take the first at best (for, the second is so grosse, that vvere not the second commaundement by Papistes purposely razed out of their Primiers, children and carters vwould condetnre it) it cannot be denied, that all the substance of prayer is in the heart ; the vocall sound is but a complement, and as an outward case vvhether our thoughts are sheathed. That power cannot knowe the prayer, vvhich knowes not the heart : either then the Virgin is God, for that shee knowes the heart ; or to knowe the heart is not proper to GOD : or to knowe the heart, and so our prayers, is falsely ascribed to the Virgin : and therefore these wonders, which teach men thus to honour her, are Doctours of lyes ; so, not of GOD. There cannot be any discourse, wherein it is more easie to be tedious. To ende ; If prayers vvere but in words, and Saints did meddle with all particu-
larities of earthly things, yet blessed *Marie* shoule bee a GOD, if shee could at once attend all her Sisters. One solicites her at Halle, another at Scherpen-bennell, another at Luca, at our Walsingham another, one in Europe, another in Asia ; or perhaippes another is one of her new Clients in America : Tenne thousand devout Supply-
ants are at once prostrate before her generall shrines. If shee cannot heare all, vwhy pray they ? If shee can, what can GOD doe more ? Certainly (as the matter is vied) there cannot bee greater wrong offered to those heauenly spirites, then by our importunate super-
stitions to bee thrust into GODs throne ; and to haue forced vpon them the honours of their Maker. There is no contradiction in hea-
uen : a Saint cannot allow that an Angell forbids. See thou doe it not, was the voyce of an Angell : if all the miraculous blocks in the world shall speake contrary, wee knowe whome to beleue. The olde rule
was,

Examen
Pacificque
de la doctrine
des Huguenots.
O sauveresse
sauve moy. Ma-
nuel of French
prayers, printed
at Liege, by ap-
probation and
authority of
Anton. Ghewart
Inquisitor, &c.

Let no man
worship the
Virgin Mary.

was, "Μηδένιαν οὐδείς τρόπον γένεσθαι: Either that rule is diuelish, or this practice. And if this practise be ill, God deliuere me from the immediate author of these miracles. Change but one Idoll for another, and what differ the wonders of Apollos Temples, from those of these Chappels? We reverence (as we ought) the memory of that holy and happy Virgin: We hate those that dishonour her; we hate those that deifie her. Cursed be all honour, that is stollen from God.

This short satisfaction I giue, in a long question; such as I dare rest in; and resolute that all Popish miracles are either falsely reported, or falsely done, or falsely miraculous, or falsely ascribed to heauen.

To





To M^r. W I L L I A M B E D L E,
at Venice.

EP. 7. *Lamenting the death of our late Divines, and inciting to their imitation.*

VE have heard, how full of trouble, and danger, the alps were to you; and did at once both pitie your difficulties, and reioyce in your safety. Since your departure from vs, Regnald is departed from the World. Alas! how many worthie lighes have our eyes seen shining and extinguisht? How many losses have we suffered to see the Church sustain, and lament; of her children, of her pillars; our ewnd, and foraine; I speake not of those, which (being excellen) would needes be obscure: whome nothing but their owne secrecie deprived of the honour of our teares. There are, besides, too many whom the world noted and admird; even since the time that our common mother acknowledgd vs for her sonnes. Our *Fulke* ledde the way; that profound, ready and resolute Doctor, the hammer of heretickes, the champion of Truth: whome our younger times haue heard oft disputing acutely and powerfully. Next him, followed that honour of our schooles, and Angel of our Church, learned *Whitakers*; then whom our age saw nothing more memorable: what clearenesse of iudgement, what sweetnesse of stile, what grauitie of person, what grace of carriage was in that man? Who euer saw him, without reverence? or heard him, without wonder? Soone after, left the world that famous and truely illuminate Doctor, *Francis Junius*, the glory of *Leiden*, the other hope of the Church, the Oracle of Texuall and Schoole-divinity: rich in languages, subtil in distinguisht, and in argument invincible: and his companion in labours, *La. Trebatius*, wold needes bee his companion in joyes; who had doubled our sorrow and losse, but that hee recompenced it with a sonne like himselfe. Soone after, fell olde re-

N n

uerend

uerend Beza; a long-fixed starre in this firmament of the Church: who, after many excellent monuments of learning and fidelity, liued to prooue vpon his aduersaries, that hee was not dead at their day. Neither may I, without injury, omit that worthy part of our late Divines, Greenham, and Perkins; whereof the one excelled in experiance of all diuinitie; and knewe well how to stey a weake conscience, how to raise a fallen, how to strike a remorsefull: the other, in a distinct judgement, & a rare dexterity in clearing thid obscure subtleties of the Schoole, and easie explication of the most perplex discourses. Doctor Reynolds is the last; not in worth, but in the tyme of his life. Hee alone was a wel-furnisht library, full of all faculties, of all studies, of all learning: The memory, the reading of that man, were neare to a miracle. There are gone, amongst many more, whome the Church mournes for in secrete: wch godher wif.ould bee, as easily supplied, as lamented. Her sorrow is for those that are past; her remainder of ioy in those that remaine; her hope in the next Age. I pray God the causes of her hope, and ioy, may be equiualent to those of her griefe.

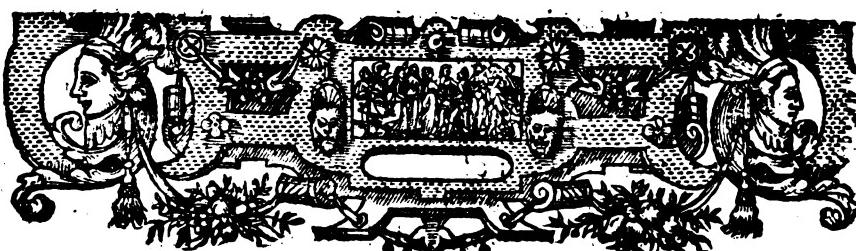
What shd she wikel to wch amittation, yea (that worde is not too bigge for yow) I am emulacion of their worthinesse? It is no pride, for a man to wish himselfe spiritually bettre then he dare hope to reach: nay, I am decessed, if it be not true humilitie. For what doth this arguement, bellow in his counteit, high in his desires onely? Or if so, happy is the abusion of grace, and power of sincere serviceablenesse to God. Let vs wish, and affect this, whiles the worlddayes plots for greateresse. Let me not prosper, if I bollow enuie on them. Hee is great, that is good: and no man, moe thinkes, is happy on earth, to him that hath grace for substance, and learning for ornament. If you knowe me, the Church (our mother) lookes for muche of your hands: shee knowes how rich our common fathet hath left you: shee notes your graces, your opportunities, your imployments: shee thinks you are gone so farre, like a good Merchant, for no small gaine; and looks you shall come home well laded. And for want of your prescey commodities, (tho our chiche hope of successe bee cut-off with that vahped peace), yet what can hinder your priuate trafficke for God? I hope (and who doth not?) that this blow wil leau in your noble Venetians a perpetuall scarre; and that their late irresolution shall make them euer capable of all better counsels; and haue his worke (like some great Eclipse) many yeares as yet. How happy wch it is for Venice, if as shee is every yere married to the sea, so shee were once throughly espoused to Christ! In this meane tyme, let me perswade you to gratify us at home with the publication of that your exquisit Polemicall discourse, whereto our conference with M. Alshaffer, gaue so happy an occasion: You shall directly cleare many truthes; and satisfie all Readers: yea, I doubt not, but an aduersary (not too perishe) shall acknowledge the

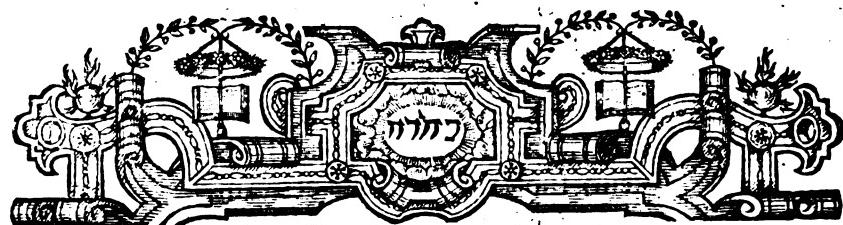
the Truths victorie and yours. It was wholesome counsell of a Father, that in the time of an heresie every man should write. Perhappes, you complaine of the inundations of *Franford*: How many haue beene discouraged from benefiting the world, by this conceit of multitude!

Indeed wee all write; and, while wee write, cry out of number. How well might many be spared, even of thole that complain of too many? whose importunate babbling cloies the world, without vse.

No 2

To





To my Lord, the Earle of Essex.

E P. 8. *A duise for his Trauailes.*

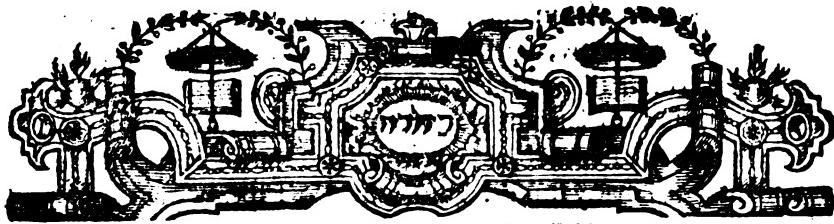
MY Lord, both my duty and promise make my Letters your debt; and, if neither of these, my thirst of your good. You shall never but need good counsel; most in trauell: Then are both our dangers greater, and our hopes.

I neede not to tell you the eyes of the world are much vpon you, for your owne sake, for your fathers: Only let your eyes bee vpon it againe, to obserue it, to satisfie it, and in some cases to contemne it. As your graces, so your weaknesses, will bee the sooner spied, by how much you are more noted. The higher any building is, the more it requires exquisite proportion: which in some lowe and rude Pilcs, is needless. If your vertues shal be eminent like your fathers, you cannot so hide your selfe, but the world will see you, and force vpon your applause and admiration, in spight of modestie: but, if you shal come short in these; your fathers perfection shall be your blemish. Think now, that more eyes are vpon you, then at home: of Forainers, of your owne; theirs to obserue, ours to expect. For, now we account you in the schoole of wisdome: whence if you returne not better, you shall worse; with the losse of your time, of our hopes. For, I know not how naturall it is to vs, to looke for alteration in trauel; and, with the change of aire and land, to presuppose a change in the person. Now you are (through both your yeares and trauell) in the forge of your hopes. We all look (not without desire and appreciation) in what shape you will come forth. Thinke it not enough, that you see, or can say you haue seene, strange things of nature, or euent: It is a vain and dead trauell that rests in the eye, or the tongue. All is but lost, vnellesse your busie mind shall, from the body that it sees, draw forth some quintessence of obseruation; wherewith to enforme, and enrich it selfe. There is nothing can quite the cost & labour of Trauell, but the gain of wisdom.

wildome. How many haue we leen and pitied, which haue brought nothing from foraine Countries, but misshapen cloathes, or exotickall gestures, or new gampes, or affected lispiings, or the diseases of the place, or (which is worst) the vices? These men haue at once wandred from their Countrey, and from them selues: and some of them (so easie to instance) haue left God behind them; or perhaps, in stead of him, haue after a loose and furchy life, brought home some idle Puppet in a box, whereon to spend their devotion. Let their wracke warne you: and let their follies bee entreated by you, with more detestation then pitie. I know your Honour too well to feare you: your young years haue been so graciously preuened with soueraigne antidotes of truch and holy instruction, that this infection despaires of prevailing. Your very blood gives you argument of safety: yet, good counsell is not vnsaleable, even where danger is not suspected. For Gods sake, my Lord, whatsoever you gain, lose nothing of the truch; remit nothing of your loue and pietie to God; of your fauour and zeale to religion. As sure as there is a God, you were trayned vp in the true knowledge of him. If either Angel, or Diuell, or Iesuit, should suggest the contrary, send him away, with defiance. There you see and heare, every day, the true mother and the fained, striving and pleading for the living childe. The true Prince of peace hath past sentence from heaven, on our side. Doe not you stoape so much as to a doubt, or motion of irresolution. Abandon those from your table and salt, whom your owne or others experiance shall defry dangerous; Those serpents are full of insinuations: But, of all, those of your owne Countrey: which are so much more pernicious, by how much they have more colour of prideliage of entirenesse. Religion is the greatest care: aduices for cariage, and impreuement of trauell, challenge the next place. I need not counsell you to keep your stace with affability; and so to me-nage your selfe, as that your curtesie may bee more visible, then your greatness. Nature hath caughe you this; and hath secretly propagated it from your father: who, by his sweetnes of disposition, wonne as many hearts, as by his valour and munificence. I rather tell you, that a good nature hath betrayed many; who, looking for that in others which they haue found in them selues, haue at last complained of their own credulity, and others deceit. Trust not strangers too much, with your counsell, with your person: and in your greatest familiarities, haue an eye to their common disposition, and infirmities. Those natures wherewith you conuerse, are subject to displeasure; & violent, in pursuit of small indignities. Yesterday heard I named, from no vnfalhfu report, a French Courtier, that in single combat he had sent 18. soules from the field to their place: yet he ever as the patient in the quartell; and for this, mentioned with more then excuse: I censure not how iustly. This is others care: Only hence I argue the risentis of vnkindnesse taken, and pursued. You shall see, that the foyle is not so diuerse, as the inclination of persons: who,

in all Climates, though they differ in particulars; yet still agree too well in common faults. The Italian deep, close & craftie; the French rash; the German dull. One set forward to offer wrongs; but, apprehensive of a small wrong offered; another, prone either to take, or give them; but, not vntisste to remit; another, long in conceiting, long in retarding. What do I exemplifie? There are long Catalogues of peculiar vices, that haunt speciall places; which, if they were not notoriously infamous, my charity would serue me to particularize. It were pitie there should be fewer vertues, doall and proper. There are good vses to be made of others evillneses; if no more, by them to correct our own: who lothes vice in another, is in good forwardnes to leave it in himself. The view of the publicke calamities, & disorders of other Churches, shall best teach you thankfulness for the better state of ours: But better vse of their vertues; by how much it is more excedent to know what wee shold doe, then what wee shold not. You must now look vpon al things, not with the eye of a stranger ouerly, but of a Philosopher, but of a Christian; which accounts all lost, that is not reduced to practice. It is a great praise, that you are wiser by this contemplation of foraine things; but, much greater, that you are better. That you haue seen Cities, & Courts, & Hysps, & Rivers, can never yeeld you so sound comfort, as that you haue looked seriously into your selfe. In vain do we affect al certain knowledge, if we be not thoroughly acquainted at home. Thinke much, and say little; especially in occasions of dispraise: wherein, both a little is enough, & oft-rather any thing is too much. You cannot enquire too muche that which in vs inferiours would be censured for dangerous curiosity, in your greatness shall be accounted a commendable desire of knowledge. Ask stil after men of greatest parts and reputation: and where you find Paticulo ry, note and respect them. Make choice of those for conuerlation, which either in present, or in hope, are eminent: & when you meet with excellencies in any faculty, leave not without some gain of knowledge. What are others graces to you, if you onely admire them; not imitate, nor appropriate them. Lo, your equals in time grow vp happily in the Colledge (so I may read it) of our young and hopefull Court, which you haue left; and aboveall, that gratiouse President of worthinesse and perfection: whom while in al other things you serue, you may without reproofe emulate for learning, merite, pietie. My selfe am witness of their progres; which I do ioifullie graunt unto the succeeding age. Beware, least their diligence shall out-strip you, and vpbraid you with that anciente chacke of going far and faring worse. I am bold and busie in counseling: you abound with better monyors; and the best you carrie about, I hope, in your owne boordre. These shold be needless, yet they argue my humble affection, & discharge my duty. My prayers are better then my counsels; both of them hearty and vnfaid for your good. God guide and returne you safe, from a iourney not more happy and prosperous then I wish it.

To



To S^r. R. S^r. D^r. Davy,
and his Lady..

EP. 9. Concerning my Remoouall from them.

With how v^ewilling an heart I leau^e you, he knows that searches the heart: Neither durst I goe, but that I sensibly feele his hand pulling mee from you. Indeed, desire of competencie beraied me, at first; and drew mine eyes to looke aside: but, when I beat them vpon the place, and saw the number and the need of the people, together with their hunger and applause, meeting with the circumstances of Gods strange conueyance of this offer to mee; I sawe, that was but as the fowlers feather, to make mee stoope: and, contemning that respect of my selfe, I sincerely acknowledged higher motiues of my yeelding; and resolued I might not resist. You are deare to mee, as a Charge to a Pastor; If my paines to you haue not proued it, suspect mee: Yet I leau^e you. God calles mee to a greater worke: I must followe him. It were more eale to mee, to liue secretly hidden in that quiet obscurity, as *Saul* amongst the stiffe, then to be drawn out to the eye of the world, to act so hyc a Part before a thousand witnessses. In this point, if I seeme to neglect you, blame mee not; I must neglect and forget my selfe. I can but labour, wheresoeuer I am. God knowes how willingly I doe that, whether there or here. I shal digge, and delue, and plant, in what ground soeuer my Master lets mee. If hee take mee to a farger fielde, complain^e you not of losse, while the Church may gaine. But, you are mine owne Charge; No wise father neglects his owne, in compassion of the greater need of others: yet consider, that ev^en careful Parents, when the Prince commands, leave their famili^e, and goe to warfare. What if God had called mee to heaven; would you haue grudged my departure? Imagin that I am there, where I shall be; altho the case bee not to you altogether so hopelesse: for, now I may heare of you, visit you, renue my holy counsels, and be mutually comforted from you; there, none of these.

Hee

Hee, that will once transpose mee from earth to heauen, hath now chosen to transpose mee from one peice of earth to another : what is heere worthy of your sorrow, worthy of complaint ? That should be for my owne good : this shall be for the good of many. If your experiance haue caught you, that my labours doe promise profit; obtaine of your selfe to deny your selfe so much, as to reioyce that the losse of a few should be the aduantage of many soules. Tho, why doe I speake of losse ? I speake that, as your feare, not my owne : and your affection causes that feare, rather then the occasion.

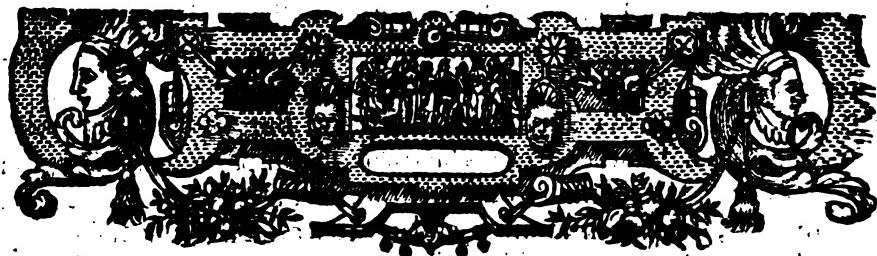
The God of the haraft shall send you a Labourer, more able, as carefull : That is my prayer, and hope, and shall be my joy. I dare not leave, but in this expectation, this assurance. What-euer become of me, it shall be my greatest comfort to heare you commend your change; and to see your happy progresse in those waies I haue both shew-

ed you, and beaten. So shal we

meet in the end, & ne-

ver part.

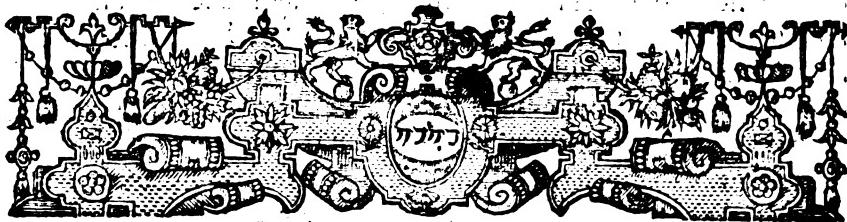
Written



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Written to M^r. I. B. and Dedicated to my
father, M^r. I. H A L L.

E P. 10. Against the feare of Death.

Ou complaine, that you feare Death: Hee is no man, that doth not. Besides the paine, Nature shrinkes at the thought of parting. If you would learne the remedy, knowe the cause; For that she is ignorant, and fuithelesse. She would not be cowardly, if she were not foolish. Our feare is from doubt, and our doubt from vnbeleefe: and whence is our vnbeleefe, but chiefly from ignorance? Shee knowes not what good is else-where: she belieues not her part in it. Get once true knowledge and true faith, your feare shall vanish alone. Assurance of heauenly things, makes vs willing to part with earthly. Hee cannot cotemne this life, that knowes not the other. If you would despise earth therefore, thinke of heauen. If you would haue death easie, thinke of that glorious life that followes it. Certainly, if we can indure pain, for health; much more shall we abide a few pangs, for glory. Thinke how fondly we feare a vanquisht enemy. Lo, Christ hath triumphant ouer Death: he bledeth and gaspeth vnder vs: ard yet we tremble. It is enough to vs, that Christ died: Neither would he haue died, but that we might dye with laserie and pleasure.

Thinke, that death is necessarilly annexed to nature: Wee are for a time, on condition that wee shall not be; we receive life, but vpon the tearmes of redeliuery. Necessity makes some things easie; as it vsually makes easie things difficult. It is a fond iniustice to embrace the couenant, and shrinke at the condition.

Thinke, there is but one common rode to to all flesh: There are no by-paths of any fairer, or neerer way; no nor for Princes. Euuen company abateth miseries: and the commonnesse of an euill makes it lesse fearfull. What worlds of men are gone before vs; yea, how many thousands out of one field? How many crownes and scepters lye piled

vp

vp at the gates of Death, which their owners haue left there, as spoiles to the conquerour? Haue we beene at so many graues, and so oft seen our selues die in our friends; and doe we shrinke when our course commeth? Imagine you alone were exempted from the common law of mankind, or were condemned to Methusalembs age; assure your selfe, death is not now so fearfull, as your life would then be wearisome.

Thinke not so much what Death is, as from whome hee comes, and for what. Wee receive euē homely messengers from great persons; not without respect to their masters: And what matters it who he be, so he bring vs good newes. What newes can bee better then this, That God sends for you, to take possession of a kingdome? Let them feare death, which know him but as a pursuivant sent from hell; whom their conscience accuses of a life wilfully filthy; and bindes ouer secretly to condemnation: W^ee know whether wee are going, and whom we haue beleued; Let vs passe on cheerfully, through these blacke gates, vnto our glory.

Lastly, know that our improvidence onely addes terroure vnto death. Thinke of death, and you shall not feare it. Doe you not see, that euē Bearcs, and Tigres, seeme not terrible to those that liue with them? How haue we seene their keepers sport with them, when the beholders durst scarce trust their chaine? Be acquainted with Death; though he

ooke grimmē vpon you, at the first, you shall find him (yea,

you shall make him) a good companion. Familiarity

cannot stand with feare. These are receipte-

now. Too much store doth rather o-

verwhelme then satisfie. Take

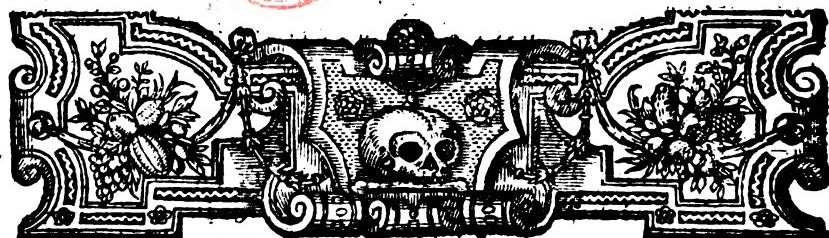
but these, and I dare

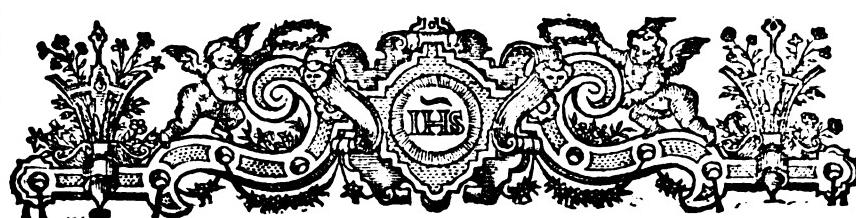
promise you se-

curity.



FINIS.





EPISTLES.

THE SECOND DECADE.

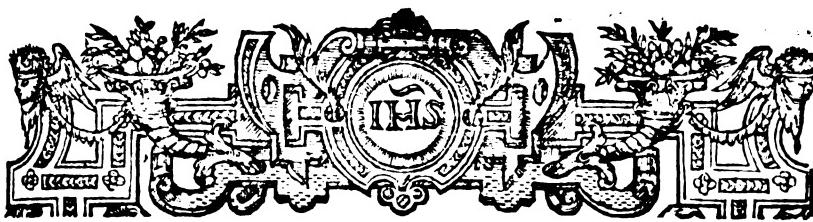
By Ios. HALL.



Anno Domini, 1614.

СЕМІГЛІ
СІМОЇ
РОДИ





To S^{r.} ROBERT DARCY.

E P. i. *The estate of a true, but weak Christian.*



If you aske how I fare: Sometimes, no man better; and, if the fault were not mine owne, Alwayes. Not that I can commaund health, and bid the world smile when I list. How possible is it for a man to be happy without these; yea, in spight of them? These things can neitheraugment, nor impaire those comforts, that come from aboue. What vse, what sight is there of the stars, when the sunne shines? Then onely can I finde my selfe happy, when (ouer-looking these earthly things) I can fetch my ioy from heauen. I tell him that knowes it, the contentments that earth can afford her best Fauourites, are weake, imperfect, changeable, momentany; and such, as euer end in complaint. Wee sorrow that we had them; and, while we haue them, we dare not trust them: Those from aboue are full, and constant. What an heauen do I feele in my self, when (after many trauerses of meditation) I haue, in my heart, a feeling possession of my God! When I can walk, and conuerse with the God of heauen, not without an opennesse of heart, & familiarity: Whē my soule hath caught fast and sensible hold of my Sauiour; and either pulls him down to it selfe, or rather lifts vp it selfe to him; and can and dare secretly avouch, I knowe whom I haue beleued: When I can looke vpon all this inferior creation, with the eies of a stranger, & am transported to my home in my thoughts; solacing my selfe in the view and meditation of my future glory, and that present of the Saints: When I see wherfore I was made, and my conscience tells me I haue done that for which I came; done it, not so as I can boast, but so as it is accepted; while my weakenesses are pardoned, and my acts measured by my desires, and my desires by their sincerity; Lastly, when I can finde my selfe (vpon holy resolution) made firme and square, fit to entertaine all events; the good

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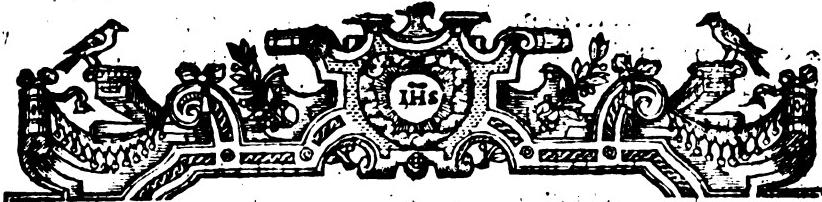
good

good with moderate regard, the cuill with courage and patience, both with thanks; strongly settled to good purposes, constant and cheerfull in devotion; and, in a word, ready for God, yea full of God. Sometimes I can be thus, & pitry the poor and miserable prosperity of the godless; and laugh at their moneths of vanity, and sorrow at my owne: But then againe (for why should I shame to confess it?) the world thrusts it selfe betwixt me and heauen; and, by his dark and indigested parts, eclipseth that light which shined to my soule. Now, a senselesse dulnesse over-takes mee, and besots mee; my lust to devotion is little, my ioy none at all: Gods face is hid, and I am troubled. Then I begin to compare my selfe with others, and thinke, Are all men thus blockish and earthen? or, am I alone worse then the rest, and singular in my wretchednesse? Now I carrie my carcasle vp and down carelesly, and (as dead bodies are rubbed, without heat) I doe in vaine force vpon my selfe delights, which others laugh at: I endeavour my wonted worke, but without an heart; there is nothing is not tedious to me, no not my selfe.

Thus I am, till I singe my selfe out alone, to him that alone can reuue mee: I reason with my selfe, and confer with him; I chide my selfe, and intreat him: and, after some spirituall speeches interchanged, I renew my familiarity with him; and he the tokens of his loue to me. Lo, then I live againe, and applaud my selfe in this happynesse, and wish it might ever continue, and think basely of the world in comparison of it. Thus I hold on, rising & falling; neither knowe, whether I should more praise God for thus much fruition of him, or blame my selfe for my inconstancy in good; more reioice, that sometimes I am wel, or grieue that I am not so alwaies. I stive, and wish, rather then hope, for better. This is our warfare; we may not look to triumph alwaies; wee must smart sometimes, and complaine; and then againe reioyce that wee can complaine; and grieue that wee can reioyce no more, and that wee can grieue no more. Our hope is, If wee be patient, we shall once be constant.

To





To S^r. E D M V N D B A C O N .

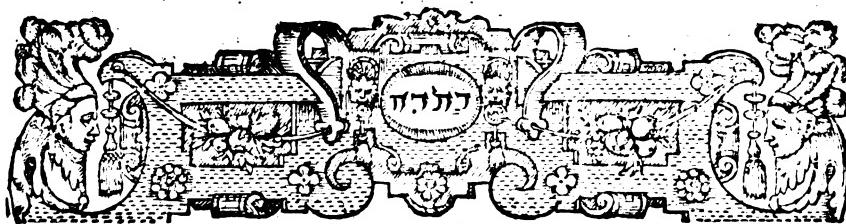
E P. 2. Of the benefit of Retirednes^s and Secrecy.



VSpect (if you can) that, because now many colde
windes blowe betwixt vs, my affection can be
cooler to you. True loue is like a strong streme,
which the further it is frō the head, runs with more
violence. The thoughts of those pleasures I was
wont to finde in your presence, were never so de-
lightfull, as now when I am barred from renuing
them. I wish me with you; yea (if I could or might
wish to change) I shold wish me your selfe. To lie hidden, was never
but safe, and pleasant; but now, so much better, as the world is worse.
It is an happinesse, not to be a witnesse of the mischiefe of the times;
which it is hard to see, & be guiltlesse. Your Philosophicall Cell is a safe
shelter from tumults, frō vices, frō disconueniences. Besides that liuely,
honest, and manly pleasure, which ariseth frō the gain of Knowledge in
the deep mysterie of Nature; how easie is it, in that place to liue free
from the common cares, from the infection of common euils! Whether
the Spaniard gaine or lase by his peace, and how hee keeps it; and
whether it were safer for the States to lay down armes, and be at once
still and free; Whether the Emperours truce, with the Turke, were ho-
nourable and seasonable; or whether *Venice* haue wonne or lost by her
late iarras; are thoughts that dare not look-in at those doores. Who is
espoyed, and who pittied at Court; Who buycs hopes, and kindenesse
dearest; who laycs secret mines to blowe vp another, that himselfe may
succeede, can neuer trouble you: These cares, dare not enter into that
Sanctuary of Peace. Thence you can see how all, that liue publique, are
tossed in these waues, and pity them. For, great places haue seldom safe
and easie entrances: and (which is worst) great charges can hardly be
plausibly wielded, without som indirect policies. Alas! their privileges
cannot counteruail their toyle. Wearie dayes, and restlesse nights,
short liues and long cares, weak bodies, and vnquiet minds attend lightly
on greatnessse. Either Clients breake their sleepe in the morning, or
the

the intention of their mind drives it off from the first watch: Either lutes or complaints thrust them selves into their recreations; and Packets of Letters interrupt their meales. It is euer Terme with them, without Vacion. Their busynesses admit no night, no holiday: Lo, your priuacy frees you from all this, and what-euer other glorious misery. There you may sleep, and eate, & honestly disport, and enjoy your selfe, and commaund both your selfe and others. And, whiles you are happy, you live out of the reach of Envy; vnlesse my praises send that guest thither: w^{ch} I should iustly condemne as the fault of my loue. No man offers to vndermine you, none to disgrace you: you could not want these inconueniences abroad. Yea, let a man liue in the open world, but as a looker on, he shall be sure not to want abundance of vexations. An ill minde holds it an easie torment, to liue in continuall sight of euill; if not rather a pleasure: but, to the well disposed, it is next to hell. Certainly, to liue among Toades and Serpents, is a Paradise to this. One iefts pleasantly with his Maker: another makes himselfe sport with Scripture. One fills his mouth with oathes of sound: another scoffes at the religiōus. One speakes villany; another laughs at it; a third defends it. One makes himself a Swine: another a Diuel: Who (that is not all earth) can endure this? who cannot wish himselfe rather a desolate Hermite, or a close prisoner? Every euill we see, doth either vex, or infect vs. Your retirednes avoids this; yet so, as it equally escapes all the euills of Solitariness. You are ful of friends; whose society, intermixed with your close-nes, makes you to want little of publique. The Desert is too wilde, the City too populous: the Country is only fit for rest. I knowe, there want not some obscure corners, so haunted with dulnes, that as they yeld no outward vnuquietnes, so no inward contentment. Yours is none of those; but such as striues rather with the pleasure of it, to require the solitarines. The Court is for honour, the City for gaine, the Country for quietnes; A blessing that need not (in the iudgement of the wildest) yield to the other two. Yea, how many haue we knownen, that hauing nothing but a cote of thatch to hide them from heauen, yet haue pittied the carefull pomp of the mighty? how much more may those w^{ch} haue ful hands, & quiet hearts, pitty them both? I doe not so much praise you in this, as wonder at you. I know many vpon whom the conscience of their wants forces a necessary obscurity; who if they can steale a vertue out of necessity, it is well: but, I nowhere knowe so excellent parts shrouded in such willing secrecy. The world knowes you, & wants you; and yet you are voluntarily hid. Loue your self stil; & make much of this shadow, vntil our common mother call you forth to her necessary service, & charge you to neglect your selfe, to pleasure her. Which once done, you knowe where to finde Peace. Whether others applaud you, I am sure you shall your selfe: and I shall still magnifie you, and (what I can) imitate you.

To



To M^r. JOHN WHITING.

E P . 3 . *An Apologeticall discourse of the Marriage of Ecclesiasticall persons.*



Knowe not whether this quartell be worthy of an aunswere, or rather of a silent scorne; or if an answere, whether merry or serious. I doe not willingly suffer my penne to wade into questions: Yet, this argument seemes shal Lowe enough for an Episticle. If I free not this Truth, let mee bee punished with a diuorce. Some idle table-talke calles vs to plead for our

wiues. Perhaps some gallants grudge vs one, who can be content to allow themselves more. If they thought wiues curses, they would affoord them vs. Our mariage is censured (I speake boldly) of none but them which never knew to liue chastly in mariage; who never knew that Canonists true distinction of Virginitie. What care wee for their censure, where G.O.D approves? But some perhaps mainetaine it, out of iudgement: Bid them make much of that, which Paul tolles them, is a doctrine of Diuels. Were it not for this opinion, the Church of Rome would want one evident brand of her Antichristianisme. Let their shauclings speake for themselves; vpon whom their vniawfull Vow hath forced a wilfull and impossible necessity. I leauethem to scan the olde rule of *in turpi voto muta decretum*; if they had not rather, *Cauté si non casé*. Even moderate Papists wil graunt vs free, because not bound by vow; no; not so farre as those olde Germans, *prò posse et nosse*. Or what care wee, if they graunt it not? while we hold vs firme to that sure rule of Basil the great; *He that forbids what G O D inioynes, or inioynes what G O D forbids, let him be accursed. I passe not what I hear men, or Angels say, while I hear G O D say, Let him be the husband of one wiuse. That one word shall confirme me, against the barking of all impure mouthes. Hee that made mariage, sayes it is honourable: what care we for the dish-

*Bartol.
Brixienfis.
S Carnis,
virg. S
Mentis.
Caus. 35. q. 5.
C. Tunc salua-
bitur. Mulier
suam virginita-
tem bene scruat,
si ideo dubat vt
filios pariat ad
iustitiam.

Prosternitur co-
tinentium cor-
porum, in in-
continentia de-
bacchantur ani-
morum. D Rom.
Cler. Saluatoris.

* Qui vetat
quod Deus,
præcepit, aut
præcipit quod
Deus vetuit,
maledictus ha-
beatur ab om-
nibus qui amat
Dominum.
In Moralib.
sum. ca. 14.

^a He. 13.
The Marriage Bed is honorable.
"Non quia peccatum sit coniugibus comulceri :
hoc enim opus est, non habet culpam in
coniuge, &c.
Gregory in
Plal. Prol. it.
σωφροσύνη
δὲ εὐάλει
ηγιτὴν τῆς
νομίμης γυ-
ναικὸς οὐνά-
λευσιν.

Socrat. hist.
eccles.

^c *Continencia*
non est in cleri-
cis sicut in iubus
de substantia
ordinis, nec de
iure divino. Pā.

^d *Copula iacer-
dotalis nec le-
gali, nec Euan-
gelisticae. A-
postolica au-
thoritate prohi-
betur.* 26. q. 2. c.
tors. ex Aug.

^e Only ex sta-
tuto Ecclesie.
Durand. 4. Dist.
37. q. 1.

Tom. in. 2. 2. q.

88. art. 11.

^f *Sed credo pro
bono & salute
esse animorum
(quod effectu-
libre statuum)
ut volentes pos-
sint contrahere;
quia experientia
doceat, co-
ritus prorsus ef-
fectus sequitur
ex illa legge con-
tinentia; cum
hodie non vi-
uant spirituali-
ter nec sint mūdi, sed maculatur illico coitu cum eorum gravissimo peccato, vbi cū propria uxore efficitur castitas.* Pa-
normis. de Cler. coniug. cap. Cum olim. ^g *Sacerdotibus magna ratione sublatas nuptias, maiore restituendas videri:*
In the record of Platina himselfe, In vita Pii. 2. ^h *Μη Σὺ ἔχομεν ἐξσταῖν αὐτελφὸν γυναικα περιογεν,* &c.
1. Cor. 9. 5. &c. ⁱ Rhemists read it, a woman a sister. ^k Clemens, citatus etiam ab Euseb. I. 3. c. 13. Petrum cum uxorem
vixit ad mortem duci cerneret hortatum & consolatum his verbis μέμνοο ἀντὶ τοῦ κυρίου. illud. ad Philip.
that

nour of those that corrupt it ? yea, that which nature noteth with shame, God mentions with honour, ^a τιμος ἡ κοῖτη, ^b *Gregory* with the title of *opus castum*; *Paphnutius*, of σωφροσύνη, chastity. But, if GOD should be iudge of this controuersie, it were soone at an ende ; who, in the time even of that legal strictnes, allowed wedlock, to the ministers of his Sanctuarie. Let Cardinall Panormitan be heard speake. ^c *Continencie*, saith he, in *Clergie men*, is neither of the substance of their order, nor appointed by any law of God. And Gratian, out of *Augustine*, yet more.

^d *Their marriage, saith he, is neither forbidden by Legall, nor Euangelicall, nor Apostolike authority.*

GOD never imposed this law of Continence : who then ? ^e The Church. As if a good spouse would gaine-say what her husband willeth: But, how well ? Hearc, O ye Papists, the judgement of your owne Cardinall; and confess your mouthes stopped. ^f *But I beleue (saith he) it were for the good and safety of many soules, and woulde be an vwholesome law, that those wch woulde might marry; For that, as experience teacheth vs, a contrary effect followes upon that law of Continency; since at this day they liue not spiritually, neither are cleane, but are defiled wth unlawfull copulation, to their great sinne: whereas with their owne wifre it might be chastity.* Is this a Cardinall, thinke you, or an Huguenot ? But if this red hat be not worthy of respect, Let a Pope himselfe speake out of *Peters Chaire. Pius the second*, as learned as hath sit in that roome this thousand yeares ; ^g *Mariage*, saith he, *wpon great reason was taken from the Clergie*; but, vpon greater reason is to be restored. What neede wee other iudge ? How iust this law is, you see ; see now how ancient : For, some doctirines haue nothing to plead for them, but Time. Age hath beene an old refuge for Falshood. *Tertullians rule is true; That, wch is first, is truest.* What the auncient Jewish Prelates did, *Moses* is cleare: What did the Apostles ? Doth not ^h *Paul* tell vs that both the rest of the Apostles, and the brethren of the Lord, and *Cephas*, had wiues, and (which is more) carried them still along in their trauells ? For that chil-dish elusion of ⁱ ἀπελφὸν γυναικα, who can abide, but to laugh at ? Doth not ^k *Clemens of Alexandria* (a Father not of more antiquitie, then credit) tell vs, that, *Peter, Philip, and Paul* himselfe, were maried ? and this last (tho vnlikest) how is it confirmed by *Ignatius*, in his Epistle to the *Philadelphiaians* ? Yea, their owne Cardinall, learned ^l *Caietane*, doth both auouch and euince it. This was their practice : what was their Constitution ? Looke in these Canons, which the Romish Church fathers vpon the Apostles, and *Franciscus Turrian* their Iesuite sweates to defend it in a whole volume : Thereyou finde, Canon. 5. enacted

that^m no Bishop, Presbyter, Deacon, shal forsake his wife (προφάσει ἐλαβεῖσας) in presence of religion, wpon paine of deposition. It would moue laughter, to see how the ieluites gnaw vpon this bone; and suck-in nothing but the blood of their owne iawes; ⁿ while the sixt Generall Councell auerres and proclaims this senle truely Apostolicall, in spight of all contradiction.

Follow the times now, and descend lower; what did the Agcs succeeding? Search records: What-euer some palpably-foysted Epistles of Popes insinuate; they maried without scruple of any contrary iunction. Many of those ancients admired virginity; but, imposed it not. Amongst the rest, ^o Origen (tho himselfe a wilfull Eunuch) is faine to perswade the sonnes of Clergie men, not to be proud of their Parentage. After this, when the Fathers of the Nicene Councell went about to enact a law of Continency, Socrates the Historian expresses it thus: ^p It seemed good (saith hee) to the Bishoppes to bring in a new law into the Church. It was then new, and they but would haue brought it in; therefore before it was not: where we knowe how Paphnutius, himselfe a Virgin, famous for holinesse, famous for miracles; rising (έβοι μακέω) cryed loud, that they ought not to lay this (βαρον γυγον) heauy yoke, vpon men of the Church. His Arguments wan assent. Hee speake and preuailed. So this liberty was still continued and confirmed. If this be not plaine enough; ^q Holy Athanasius, a witnes past exception, shal serue for a thousand histories til his Age.

^r Many Bishoppes, saith hee, haue not maried; and contrarily Monkes haue beene fathers of children: as contrarily, you see Bishoppes the fathers of children; and Monkes that haue not sought posteritie. VVould you yet haue instances of the former, and the next Age? Here you haue ^s Numidicus the Martyr, a maried Presbiter; ^t Chereman of Nilus, a maried Bishoppe; ^u Demetrianus Bishoppe of Antioch, whose sonne Dominus succeeded Paulus Samosatenus; Philonomus and Phileas B.B. of the Thmuites; Gabinius brother of Eutichianus B.B. of Rome; The father of Nazianzen, Basil, and the other ^x Gregory, Hilarius, and that good Spiridian Bishop of Cyprus, of whom Sozomen gives so direct testimony. Toomit others, what should I speake of many Bishoppes of Rome, whose sonnes not spurious, as now a-dayes, but (as Pope Urban himselfe witnesseth) ^v lawfully begot in wedlock, followed their fathets in the Pontificall chaire. ^w The reason whereof, that Pope himselfe ingendudum per Apostolos siebant. Ruffin. l. 1. c. 4. Paphnutius, miraculis & pietate clarus, obtinuit in Nicena syodo habendū pro castitate cū propria vxore concubitu Socra, l. 1. c. 8. ^g In Epist. ad Dracont. Multi ex episcopis matrimonia non inierunt; Monachi contrā parentes libero: um facti sunt: quemadmodum vicissimi Episcopos filiorum patres, & Monachos generis potestatem non quæsiuisse animaduertas. Athanas. Epistola ad Dracontium. ^y Numidicus presbiter, qui vxorem concrematam & adhaerentem lateri latens asperxit. Cyprian l. 4. Ep. 10. Ex Dyoniso. Euseb. l. 6. c. 41. v. Euseb. l. 7. cap. 29. Euseb. l. 8. c. 9. Gregorius vero apud Nazianzum oppidū in locum patris sui episcopatus subrogatus Ruffin. l. 2. c. 9. ^z Gregor. Nissen frater Basili, teste Nicephoro, vxoratus, vxorem & liberos habuit: sed non properata fuit in rebus et exercitiis diuinis inferior vel deterior. Sozom. ^z De legitimis coniugis nati. ^z Cum ergo ex sacerdotibus nati in summos Pontifices legantur esse promoti, non sunt intelligendi deformationes, sed de legitimis communib[us] natizque sacerdotibus ubique ante prohibitionem licita erant, et in Orientali ecclesia vsq[ue] hodie eis licere probantur. Dist. 46. Cenoman.

^m Επισκοπος,
η προφάσει
ροσι, διάκονος
την έκκληση
γυναικα μη
εκβαλλειω
(non eliciat)

προφάσει εύ-
λαβειας: Εσν
δε εκβαλλι, &
Φρεγέω: ε-
τιμεναι δε
καθαιρεισθω.
Can. Apost. 5

ⁿ Constant. 6. 1.
^o Can. Quoni-
am. Canon
Apostolicæ
αυγιβειας.

Nos, sequentes
veterem Cano-
nem Apostolicæ
αυγιβειας, &
constitutions
lucrorū virorū,
legales nuptias
amodō valere
volumus, &c.

^p Qui à Christi-
anis parentibus
enutriti sunt,
&c. maxime si
fuerint ex patri-
bus sacerdos, ali-
sede dignificatis

i. Episcopus,
presbiteratus,
aut diaconatus,
ne gloriarentur.
Orig. Tract. 8.
in Matth.

^r Vixum erat E-
piscopis legem
nouam introdu-
cere in Ecclesiā.
Socr. L. 1. c. 8.

^s Signa per
Paphnutium ab
minus quam

^t Numidicus
presbiter, qui
uxorem concre-
matam & adhaer-
entem lateri latens
asperxit. Cyprian
l. 4. Ep. 10. Ex
Dioniso. Euseb.
l. 6. c. 41. v.
Euseb. l. 7. cap.
29. Euseb. l. 8.
c. 9. Gregorius
vero apud
Nazianzum
oppidū in locum
patris sui
episcopatus
subrogatus
Ruffin. l. 2. c.
9. ^z Gregor.
Nissen
frater
Basili,
teste
Nicephoro,
vxoratus,
vxorem &
liberos
habuit:
sed non
properata
fuit in
rebus et
exercitiis
diuinis
inferior
vel
deterior.
Sozom.
^z De
legitimis
coniugis
nati.
^z Cum
ergo
ex
sacerdotibus
nati
in
summos
Pontifices
legantur
esse
promoti,
non
sunt
intelligendi
de
formationes,
sed
de
legitimis
commu-
nibus
natizque
sacerdotibus
ubique
ante
prohibitionem
licita
erant,
et
in
Orientali
ecclesia
vsq[ue]
hodie
eis
licere
probantur.
Dist. 46. Cenoman.

^b The author of
the *Ethiopick
History*

^c Nā non pauci
illorum,dum Ep-
iscopū tam ge-
runt,quam libe-
ros ex uxore le-
gitimā procre-
ant.*Socrat.* l. 9.
cap. 7. 1.

^d The words of
that Council are
thus truly trans-
lated by *Chen-
nitius*; *Quoniam*
in Romana ec-
clesia, loco ca-
nonis seu decre-
ti, tradiditum esse
cognovimus, ut
i qui digni ha-
bendi sunt ordi-
natione diaconi
vel presbyteri,
profiteantur se
deinceps cum
vxoribus suis
non congres-
sos; nos sequen-
tes veterem tra-
ditionē Aposto-
licā, sincerā
exquisitā & or-
dinatae consti-
tutionis, legitimā
sacerdotum
virorum coha-
bitationes con-
tingentes etiam
ex hodierno
die in posterū
valere ratas &
firmas esse vo-
luntus; nullo-
modo enim cu
vxoribus pro-
priis coniuncti-
ōne seu copula-
tione dissoluen-
tes. Itaq; si quis
dignus inueniat-
tur &c. is mini-
me prohibēdus
est ad hunc gra-
du ascendere,
ideo quod cum

legitimā vxore cohabiter. Nec tempore ordinantis suæ ab eo postuletur, seu cogatur ut abstineret velit aut debeat
legitimo congesiu cum propriā vxore. ^{*}Citat. a *Nilo Thessalonicensi*. ^{*}Aliter se Orientalium habet traditio Ec-
clesiarum: aliter huius sanctæ Romanæ Ecclesie. Nam corum sacerdotes, diaconi, ut subdiaconi, matrimonio co-
pluantur: Istius autem ecclesiæ vel occidentalium nullus sacerdotum, a subdiacono usque ad episcopum, licentiam
habet coniugium sortiendi. dist. 31.

nuously rendereth; for that mariage was every where lawfull to the Clergic, before the prohibition (which must needs bee late) and in the Easterne Church to this day is allowed. What need wee more testimonies or more examples? What euer ^b *Heliodorus*, Bishop of *Trica* (a man fitter for a wanton loue-story, then a Church-controversie) brought into the Church of *Theffalia*, *Socrates* thus flatly writes of those Bishops of his time; ^c For many of them in the place and function of Bishops, beget children of their lawfull wiues. This was practised: see what was decreed in that sixt generall ^d Councell of *Constantinople*, to this purpose, to the confusio-
n of all replyers. If any Protestant Church in Christendome can make a more peremptory, more full and absolute, more cautious decree, for the mariage of Ecclesiastical persons, let mee be condemned as faith-
leſſe: a place, I grant, miserably handled by our aduersaries; and be-
cause they cannot blemish it enough, indignely torn out of the *Con-
councils*. What dare not impudency doe? ^e Against all evidences of
Greeke Copies, against their owne *Gratian*, against pleas of antiqui-
tie. This is the readiest way; Whom they cannot aunswere, to burn;
what they cannot ſhift off, to blot out; and to cut the knot, vvhich
they cannot vntie. The Romanists of the next Age vvere some-
what more equall: vwho, ſeeing themſelves preffed with ſo flatte a
decree, confirmed by authoritie of Emperours, as vwould abide no
deniall; began to diſtinguifh vpon the point; limittting this libertie
only to the Easterne Church, and granting that all the Clergic of
the East might marrie, not theirs. So Pope *Steuen the ſeconde*
freely confesses: ^e The tradition (ſayth hee) of the Easterne
Churches is otherwife, then that of the Romane Church. For, their
Priests, Deacons, or Subdeacons are maried; but, in this Church or the
Western, no one of the Clergie, from the Subdeacon to the Bishop, hath
leauue to marry.

Liberally; but not enough: and if hee yeeld this, why not more?
Shall that bee lawfull in the East, which in the West is not? Doe the
Gospels or lawes of equity alter according to the fourē corners of the
world? doth GOD make difference betwixt *Greece* and *England*?
If it be lawfull, why not every where? if vnlawfull, why is it done
any where? So then you ſee, we differ not from the Church in this;
but from the Romiſh Church: But this ſacred Councell dooth not
only vniuersally approue this practice (with paine of deposition to
the gainſlayers) but auouches it for a decree Apostolicall. Judge
now whether this one authoritie be not enough to weigh downe an
hundred petry Conuenticles, and many legions (if ther had bee

many)

many) of priuate contradic^{tions}. Thus, for seauen hundred yeares, you finde nothing but open freedome : All the struffling arose in the eight Age; wherein yet this violent imposition found many and learned aduersaries, and durst not be obtruded at once. Lo, euen then, Gregorie the third, writing to the B Bs. of Banaria, gives this disun^tet charge; *Let none keepe an harlot or a concubine: but either let him liue chastely, or marry a wife, wth whom it shall not be lawfull for him to forsake.* According to that rule of Clerks cited from ⁸ Ifidore, and renewed in the ^b Councell of M^{er}ita, to the perpetuall shame of our iuggling aduersaries. Nothing can argue guiltines so much, as vniust expurgations. ¹ Ifidore saith, *Let them containe; or let them marry but one:* They cite him, *Let them containe;* and leue out the rest: somewhat worse then the Diuell cited Scripture. But, I might haue spared all this labour of writing, could I perswade whosoeuer either doubts, or denies this, to read ouer that one Epistole which ^k Huldericus B B. of Auspurge wrote learnedly, and vehemently, to Pope Nicolas the first, in this subiect: which if it doe not answeare all cauels, and satisfie all Readers, and conuince all (not wilfull) aduersaries, let mee be cast, in so iust a cause. There you shall see, how iust, how expedient, how ancient this liberty is; together with the feeble and injurious grounds of forced continency: Reade it, and see whether you can desire a better Aduocate. After him (so strongly did hee plead, and so happily) for two hundred yeares more, this freedome still blessed those parts; yet, not without extreme opposition. Histories are witnesses of the busie, and not unlearned combats of those times, in this argument. But now, when the body of Antichristianisme began to be complete, and to stand vp in his abolute shape, after a thowland yeares from Christ; this liberty, which before waiered vnder Nicolas 1. Now by the hands of Leo 9. Nicolas 2. and that brand of hell, Gregorie 7. was vtterly ruined, vviues debarred, single life urged: ¹ A good turne for whoremasters (saith Auentine) who now for one wife might haue six hundred Bed-fellowes.

But, how approued of the better sort appeares (besides that the Churches did ring of him, each-where, for Antichrist) in that at the ^m Councell of Wormes the French and German B Bs. deposed this Gregory, in this name (among^t other quarells) for ⁿ separating man and wife. Violence did this; not reason: neither was GODs will here questioned; but, the Popes wilfulnesse. What broyles hereon ensued let ^o Auentine witnesse.

The bickerings of our English Clergie; with their Dunstanes, about this time, are memorable in our own Histories, which teach vs how late,

gregem Christi percult: nec vnuquam talis lues populum Chritisti affixit. Avent. l. 5. Henric. Huntingdon. de Anselmo. l. 7. de Anno 1100. in synodo Londinensi: Prohibuit sacerdotibus vxores, ante non probitas: Anselm. (saith that Historian) was the first that forbade mariage to the Clergie of England (and this was, about the yeare of our Lord, 1080.) Till then ever free. Item Fabianus liberos aut tuile iacredotes per Annos 1080.

^f Nemo scortat
aut concubinat
alat: sed aut ca-
stè viuat, aut
vxorem ducat;
quam repudiare
fas non esto.

^g Dist. 2. 3.

^h Anno 813.

ⁱ Clerici casti-
modi am inuio-
lati corporis
perpetuū con-
seruare studeāt;
aut certe vnius
matrimonii
vinculo fœde-
rentur. Ifid.
reg. cleric.

^k Whether Hul-
dericus or (as he
is somewhere in-
stated) Volusi-
anus, I inquire
not: the matter
admits of no
doubt. Hulderi-
cus Episcopus
Augustæ. Anno
860. Aeneas
Sylu. in sua
Germ. Hedion.
Eccl. hif. L. 8. c. 2
Fox, in Act. &
Monum. hath it
fully translated.

^l Auentinus l. 5.
Gratum scortato-
ribus, quibus
pro vna vxore
sexcentas iam
mulierculas
inire licebat.

^m Anno 1076

ⁿ Maritos ab ux-
oribus separat.

^o Ex Interdicto
sacerdotū con-
iugio. graui-
sum sedatio

how

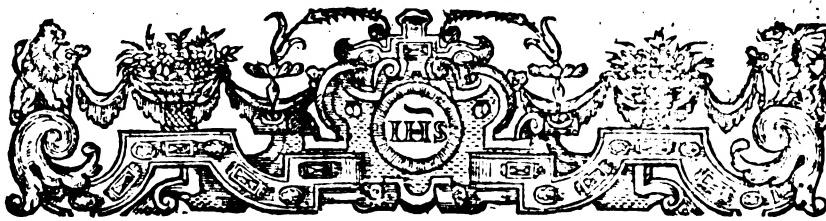
how repiningly, how vniustly, they stooped vnder this yoke. I had rather send my Reader to *Bale* and *Fox*, then abridge their Monuments, to enlarge mine owne.

I haue (I hope) fetcht this truth farre enough ; and deduced it lowe enough through many Ages, to the midst of the rage of Antichristian tyranuy. There left our liberty ; there began their bondage. Our liberty is happily renewed with the Gospell : what God, what his Church hath euer allowed, wee doe injoy. Wherein wee are not alone : The *Greeke* Church, as large for extent as the *Roman* (and, in some parts of it, better for their soundnesse) doe thus ; and thus have euer done.

Let Papists and Atheists say what they will ; It is safe erring with GOD and hispurer Church.

To





To my Sister, M^r. B. BRINSLEY.

E P . 4. Of the Sorrow not to be repented of.

IT is seldome scene, that a silent griefe speedes well: for either a man must have strong hands of resolution to strangle it in his bosome; or else it driues him to some secret mischiefe: whereas sorrow revealed, is halfe remedied, and euer abates in the uttering. Your griefe was wisely disclosed, and shal be as strangely answered. I am glad of your sorrow; and should weep for you, if you did not thus mourne. Your sorrow is, that you cannot enough grieue for your sinnes. Let me tell you, that the Angells themselves sing at this lamentation; neither doth the earth afford any so sweete musick in the eares of God. This heauines is the way to ioy. Worldly sorrow is worthy of pity, because it leadeth to death: But, this deserues nothing but envy and gratulation. If those teares were common, hell would not so enlarge it selfe. Neuer sin, repented of, was punished: & neuer any thus mourned, and repented not. Lo, you haue done that, which you grieue you haue not done. That good G O D, whose act is his will, accounts of our willas our deed. If he required sorrow proportionable to the hainousnesse of our sins, there were no end of mourning. Now, his mercy regards not so much the measure, as the truth of it; and accounts vs to haue that which we complaine to want. I neuer knew any truly penitent, which in the depth of his remorse, was afraid of sorrowing too much; nor any vntrepentant, which wisht to sorrow more. Yet, let me tell you, that this sorrow is better, and more, then that deep heauiness for sin, which you desire. Many haue beeene vexed with an extreame remorse for some sinne, from the gripes of a galled conscience, which yet neuer came where true repentance grew; in whom the conscience plaies at once the accuser, witnes, Judge, tormentour: But, an earnest griefe, for the want of griefe, was neuer found in any but a gracious heart. You are happy, and complaine. Tell mee, I beseech you; This sorrow vvhich you mourne to vvant, is it a

grace

grace of the spirit of God, or not? If not, why doe you sorrow to want it? If it be, oh how happy it is to grieve for want of grace! The God of all truth and blessednes hath said, *Blessed are those that hunger and thirst after righteousness*; and, with the same breath, *Blessed are they that mourne: for, they shall be comforted*. You say, you mourn; Christ saith, you are blessed: you say you mourne; Christ saith, you shall be comforted. Either now distrust your Sauour, or else confess your happiness, and with patience expect his promised consolation. What doe you scarce? You see others stand like strong Oakes, vnshaken, vnremoued: you are but a reed, a feeble plant, tossed and bowed with every winde, and with much agitation bruised: Lo, you are in tender and fauourable hands, that neuer brake any, whom their sinnes bruised; neuer bruised any whom temptations haue bowed. You are but flax; and your best is not a flame, but an obscure smoke of grace: Lo, here his spirit is, as a soft winde, not as cold water; he will kindle, will neuer quench you. The sorrow you want, is his gift: Take heede least while you vex your selfe with dislike of the measure, you grudge at the givier. Beggers may not choose. This portion he hath vouchsafed to give you, if you haue any, it is more then he was bound to bestow: yet you say, What, no more? as if you tooke it vinkindly, that he is no more liberal. Even these holy discontentments are dangerous. Desire more (so much as you can) but repine not, when you doe not attain. Desire; but so as you be free from impatience, free from vnthankfulness. Those, that haue tried, can say how difficult it is to complain, with due reservation of thanks. Neither know I whether is worse, To long for good things impatiently, or not at all to desire them. The fault of your sorrow, is rather in your conceit, then in it selfe. And, if indeed you mourne not enough, stay but Gods pleasure, and your eyes shall run ouer with teares. How many doe you see sport with thair sins, yea bragge of them? How many that should die for want of pastime, if they might not sin freely, and more freely talke of it? What a Saint are you to these, that can droupe vnder the memory of the frailty of youth, and never thinke you haue spent enow teares! Yet so I encourage you in what you haue, as one that perswades you not to desist from suing for more. It is good to be couetous of grace, and to haue our desires herein enlarged with our receits. Weep still, and still desire to weep: but, let your teares be as the raine in a sun-shine; comfortable and hopefull: and let not your longing, fauour of murmur, or distrust. These teares are reserved; this hunger shall be satisfied; this sorrow shall be comforted: There is nothing betwixt God and you, but time. Prescribe not to his wisedome: hasten not his mercy. His grace is enough for you: his glory shall be more then enough.

To



To M^r. H V O H C H O L M E Y.

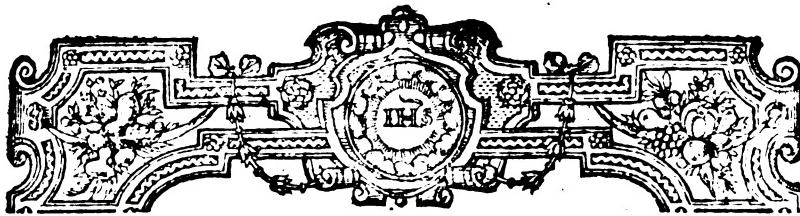
E P. 5. Concerning the Metaphrase of the Psalms.

Eatē not my immoderate studies. I haue a body
that controlls mee enough in these courses ; my
friends need not. There is nothing wheroft I could
sooner surfeit, if I durst neglect my body to satisfie
my minde : But, whiles I affect knowledge, my
weakenels checks me & saies, *Better a little learning
then no health*. I yield, and patiently abide my selte
debarred of my chosen felicity. The little I can get, I am no niggard of:
neither am I more desirous to gather, then willing to impart. The full
handed, are commonly most sparing. Wee vessels, that haue any emprie
room, answere the least knbeck with a hollow noise: you, that are ful, sound
not. If we pardon your closenes, you may wel bearre with our profusion.
If there bee any wrong, it is to our selues, that we vitter what wee should
lay vp. It is a pardonable fault, to do less good to our selues, that we may
doe more to others. Amongst other indeuors, I haue boldly vndertaken
the holy metres of *Dauid*, how happily, iudge you by what you see. Ther
is none of all my labors so open to alcensures; none wheroft I wold so wil-
lingly heare the verdict of the wise and iudicious. Perhaps, some think the
verse harsh; whose nice care regards roundnes more then sensē; I embrasse
smoothnes, but affect it not. This is the least good quality of a verse;
that intends any thing but musicall delight. Others may blame the diffi-
culty of the tunes: whose humour cannot be pleased without a greater of-
fence. For, to say truth, I neuer could see good verse writte in the wonted
measures. I euer thought them most easie, & least Poeticall. This fault (if
any) will light vpon the negligence of our people; which endure not to
take paines for any fit variety: The French & Dutch haue giuen vs wor-
thy examples of diligence, & exquisitenesse in this kinde. Neither our
cares, nor voices are lesse tunable. Heere is nothing wanting, but will to
learne. What is this, but to eate the corne out of the ear, because we will
not abide the labour to grinde, and knead it? If the question be, whether

Our verie must descend to them, or they ascend to it; wile moderation I think would determine it most equal, that each part shold remit somewhat, and both meet in the midst. Thus I haue endeavored to doe, with sincere intent of their good, rather then my own applause. For, it had been easie to haue reached to an higher straine: but I durst not, whether for the graue Maiestie of the Subiect, or benefit of the simpleit Reader. You shall still note, that I haue laboured to keep Davids entir leuse, with numbers neither losty, nor slubbred: which meane is so much more difficult to finde, as the busynesse is more sacred; and the liberty lesse. Manie great wits haue vndertaken this taske; which yet haue either not effected it, or haue smoothered it in their priuate desks, and denied it the common light. Amongst the rest, were those two rare spirits of the Sidnes; to whom, Poesie was as naturall as it is affected of others: and our worthie friend, M^r. Sylvestre, hath shewed mee, how happily he hath sometimes turned from his *Bartas*, to the sweete Singer of *Israel*. It could not bee, that in such abundant plentie of *Poesie*, this worke should haue past vnattempted: would God I might live to see it perfected, either by my owne hand, or a better. In the meane time, let me expect your vnpartiall sentence, both concerning the forme, and sense. Lay aside your loue, for a while; which too oft blindes iudgement. And as it vses to be done in most equall proceedings of Justice, shut me out of doores while my verse is discuiled: yea, let mee receiue not your censure onely, but others by you: this once (as you loue me) play both the Informer and the Judge. Whether you allow it, you shall encourage mee; or correct, you shall amend mee: Either your starres or your spits (that I may vse *Origens notes*) shall bee welcome to my margent. It shall be happy for vs, if God shall make our poore labours any way seruiceable to his Name, and Church.

{Asteriscus.
Veru.

TO



To MR. SAMUEL SOTHEBY.

E P. 6. A Preface to his Relation of the Russian affaires.

Rauell perficeth wisedome; and obscu ration gives perfection to trauell: without which , a man may please his eyes,not feede his braine;and,after much earth measured , shall returne with a wearie body , & an empty minde. Home is more safe; more pleasant ; but lesse fruitfull of experiance : But , to a minde not working and discursive, all heauens , all earths are alike. And, as the end of trauell is obseruation ; so, the end of obseruation is the informing of others: for , what is our knowledge if smothered in our selues, so as it is not knownen to more? Such secret delight can content none but an enuious nature. You haue breathed many and cold ayres, gone farre, seen much, heard more, obserued all. These two yeares you haue spent in imitation of Nebuchadnezars scuen; conuer sing with such creatures as Paul fought with, at Ephesus. Alas ! what a face, yea what a backe of a Church haue you scene? what manners? what people? Amongst whō, ignorant superstition striues with cloſe Atheism, treachery with cruelty, one Diuel with another ; while Truth and Virtue do not so much as giue any chalenge of resistance. Returning once to our England after this experiance, I imagine you doubted whether you were on earth, or in heaven. Now then (if you will heare me, whom you were wont) as you haue obserued what you haue seen, and written what you haue obserued ; so, publish what you haue written : It shall be a grateful labor, to vs, to posterity. I am deceived, if theickenes of the Russian state, haue not yielded more memorable matter of history then any other in our age, or perhaps many centuries of our predecessors. How shall I think , but that God sent you thither before these broils, to be the witnes, the register of so famous mutations? Hee loues to haue those iuste ciuils which hee doth in one part of the world, knownen

to the whole; and those euils, which men doe in the night of their secrecy, brought forth into the Theater of the world; that the euill of mens sinne being compared with the euill of his punishment, may iustifie his proceedings, and condemne theirs. Your worke shall thus honour him; besides your second seruice, in the benefit of the Church. For, whiles you discourse of the open Tyranny of that Russian Nero, *John Basilius*; the more secret, no lesse bloodie plots of *Boris*; the ill successe of a stolne Crowne, tho set vpon the head of an harmles sonne; the bold attempts and miserable end of a false, yet aspiring chalenge; the perfidiosenesse of a seruile people, vnworthy of better gouernours; the miscarriage of wicked gouernours, vnworthy of better subiects; the iniult vnlaptations of men, iust (tho late) reuenges of God, crucky rewarded with bloud, wrong claimes with ouerthrowe, treacherie with bondage; the Reader, with some secret horror, shall draw-in delight, and with delight instruction: Neither knowe I any relation whence bee shall take out a more easie lesson of iustice, of loyaltie, of thankfulnessse.

But aboue all, let the world see and commiserate the hard estate of that worthie and noble Secretarie, *Buchinski*. Poore gentleman! his distresse recalles ever to my thoughts *Esope's Storke*, taken amongst the Cranes: Hc now nourishes his haire, vnder the displeasure of a forraine Prince; At once in durance, & banishment. He serued an ill master; but, with an honest heart, with cleane hands. The masters injustice doth no more infect a good seruant, thē the truth of the seruant can iustifie his ill master. A bad workeman may vse a good instrument: and oftentimes a cleane napkin wipeth a soule mouth. It ioyes me yet to think, that his pietie, as it euer held friendship in heauen, so now it wins him friends in this our other world: Lo, euen from our Iland unexpected deliuernance takes a long flight, and blesseth him beyond hope; yea rather, from heauen, by vs. That G O D, whom hee scrues, wil be knownen to those rude and scarce humane Christians, for a protector of innocence, a fauourer of truth, a rewarder of pietie. The mercy of our gratiouse King, the compassion of an honorable Councillor, the loue of a true friend, and (which wrought all, and set all on worke) the grace of our good God, shall now loose those bonds, & give a glad welcome to his liberty, & a willing farewel to his distresse. He shal, I hope, liue to acknowledge this; in the mean time, I do for him. Those Russian affaires are not more worthie of your records, thē your loue to this friend is worthie of mine. For neither could this large Sea drowne or quench it, nor time & absence (which are wont to breed a lingring consumption of friendship) abate the heat of that affection, which his kindnesse bred, religion nourished. Both rarenesse, & worth shall commend this true loue; which (to say truc) hath beeene now long out of fashion. Neuer times yielded more loue, but, not more subtle. For, euery man loues himselfe in another, loues the estate in the person: Hope of aduantage is the loadstone that drawes the yron harts of men; not vertue,

verte, nor desert. No age afforded more Parasites, fewer friends : The most are friendly in sight, seruiceable in expectation, hollow in loue, crutlesse in experience. Yet now, *Buchinski*, see and confess thou hast found one friend, which hath made thee many : on whome while thou bestowedst much fauour, thou haft lost none. I cannot but thinke how welcome, *Libertie* (which tho late, yet now at last hath looke backe vpon him) shall bee to the Cell of his affliction ; when, smiling vpon him, she shall lead him by the hand, & (like another Angel) open the yron gates of his miserable captiuitie, and (from those hard *Prestaues* and lauge *Christians*) carry him by the haire of the head, into this paradise of God. In the meane time, I haue written to him as I could, in a knownen language, with an vnknowen hand ; that my poor Letters of gratulation might serue as humble attendants to greater.

For your work, I wish it but such glad ientertainment, as the profit, yea the delight of it deserues ; and feare nothing, but that this long delay of publication will make it scarce newes : We are all growne *Athenians*, and account a strange report like to a fish and a guest. Those eyes and hands staid it, which might doe it best. I cannot blame you, if you thinke it more honored by the stay of his gratiouse perusall, then it could bee by the early acceptation of the world. Even the cast garments of Princes are pretious. Others haue in part preuented you ; whose labors, to yours, are but as an *Echo* to a long period : by whom, wee heare the last sound of these stirrs, ignorant of the beginning. They giue vs but a taste in their hand : you lead vs to the open fountaine. Let the Reader giue you but as much thank, as you giue him satisfaction ; you shall desire no more.

Finally, G O D giue vs as much good vse, as knowledge of his iudgements ; the world, helpe of your labors ; your selfe, incoueragement ; *Buchinski*, libertie.

Pp 3

TO



To STANISLAUS BUCHINSKI, late
Secretary to DEMETRIVS Emp.
of Russia.

E P. 7. *Of the comfort of Imprisonment.*

He knowledge, that the eie giues of the face alone, is shallow, vncertaine, imperfect. For what is it, to see the vtmost skin, or fauour of the visage; changeable with disease, changeable with paision? The care (mee thinks) doth both most clearly disclose the mindes of others, and knit them faster to ours: which, as it is the sense of discipline, so of friendship; commanding it euento the absent, and in the present cherishing it. This thing we haue lately proued in your selfe, most noble Stanislaus: neerer examples wee might haue had; better, wee could not. How many, how excellent things haue wee heard of you, from our common friend, tho most yours, which haue easily won our beleefe, our affections! How oft, how honourable mention hath hee made of your name! how frequently, how feruently haue wee wist you, both safety, and libertie! And now, Lo where she comes, as the Greekes say, *απο μηχανης*, and visites her forlorne Client. Altho, I would not doubt to say that this outward durance of the body, hath seemed more harsh to the behoulders, then to your selfe, a wise man (which is more) a Christian; whose free soule, in the greatest straights of the outer man, flies ouer Seas and Lands whither it listeth; neither can, by any distance of place, nor swelling of waues, nor height of mountaines, nor violence of enemies, nor strong barres, nor walles, nor guards, bee restrained from what place it selfe hath chosen. Lo, that enjoyes God, enjoys it self and his friends; and so feedes it selfe with the pleasure of enjoying them, that it easily either forgets or contemnes all other things. It is no Paradox, to say that *A wise Christian cannot bee emprisoned, cannot bee basifled*: Hec is euer at home, euer free. For, both his libertie is within him, and

and his home is vniuersall. And what is it, I beleech you (for you haue tried) that makes a prilon? Is it straitnesse of walls? Then you haue as many fellowes, as there are men. For, how is the soule of euery man pent within thele clay-walles of the body, more close, more obscure! whence shce may looke oft, through the grates of her busie thoughts; but, is never released in substance, till that God, who gaue vs our *Mittimus* into this Gaole, giue vs our Deliuerie, with *Returne yee sonnes of Adam*: Thus either all men are prisoners, or you are none. Is it restraint? How many (especially of that other lexe in thole your Easterne partes) chamber vp themselues, for state; so as they neither see the Sunne, nor others them? How many superstitious men, for deuotion; how many obscure *Aglai*, for ease and carelesnesse, keepe themselues in their owne Cottage, in their owne village; and neuer walke foorth so much as to the neighbour townes? And what is your *Russia* to all her inhabitants, but a large prison, a wide Gally? yea, what other is the world to vs? How can hee complaine of straitnes, or restraint, that roues all ouer the world, and beyond it? Tyranny may part the soule from the body; cannot confine it to the bodie. That which others do for ease, deuotion, state, you doe for necessarie: why not as willingly, since you must do it? Do but imagine the cause other; and your case is the same with theirs which both haue chosen, and delight to keepe close; yet hating the name of prisoners, while they embrace the condition. But, why do I perswade you, not to mislike that, which I pray you may forsake? I had rather you shold bee no prisoner at all; then to be a cheerfull prisoner vpon necessarie. If the doores bee open, my perswasion shall not hold you in. Rather our prayers shall open those doores, and fetch you foorth into this common libertie of men; Which also hath not a little (tho an inferiour) contentment. For, how pleasant is it to these sensess, by which we men are wont to be led, to see and be seene, to speake to our friends, and heare them speake to vs; to touch and kisse the deare hands of our Parents and with them at last to haue our eyes closed? Either this shall befall you; or what hopes, what pains (I add no more) hath this your careful friend lost? and we, what wilhes, what consultations? It shall bee; I dare hope, yea beleue it: Only thou our good God giue such ende, as thou haft done entrance into this businesse; and so dispose of these likely iudeours, that whom we loue and honour absent, we may at last in presence see and embrace.

TO



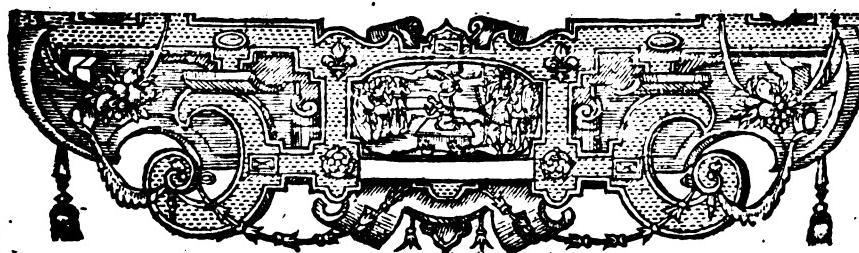
To my father in law, MR. GEORGE WENYFFE.

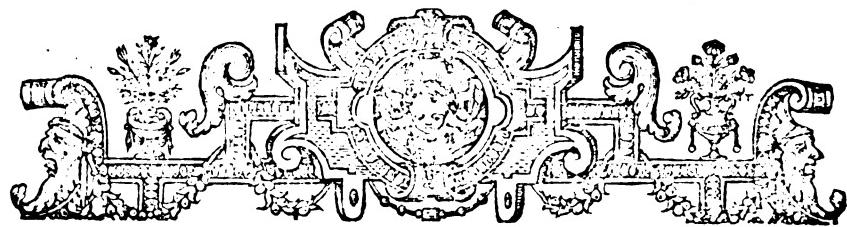
E P. 8. Exciting to Christian cheerefulness.

Ou complaine of dulnesse; a common disease, and incident to the best mindes, and such as can most contemne vanities. For, the true Worldling hunts after nothing but mirth; neither cares how lawlesse his sport be, so it be pleasant: he faines to himselfe false delights, when he wants: and if hee can passe the time, & chase away Melancholy, he thinkes his day spent happily. And thus it must needs bee; while the world is his God, his deuotion can bee but his pleasure: whereas the mortified soule, hath learned to scorne these friuolous and sinfull ioyes; and affests either solid delights, or none; and had rather be dull for want of mirth, then transported with wanton pleasures. When the world, like an impertunate Minstrell, thrusts it self into his chamber, and offers him Musick, vsought; if hee vouchsafe it the hearing, it is the highest fauour hee dare, or can yield: Hee rewards it not, hee commends it not: Yea, hee secretlie loathes those harsh and iarring notes, and reiects them. For, hee findes a better confort within, betwixt G O D and himselfe, when hee hath a little tuned his heart with meditation. To speake fully, the World is like an ill foole in a play: the Christian is a iudicious spectator, which thinkes those iestes too gross to be laught at; and therefore entertaines that with scorne, which others with applause. Yet in truth, wee sinne, if wee reioyce not: There is not more error in false mirth, then in vnjust heauiness. If Worldlings offend, that they laugh when they should mourne; wee shall offend no less, if wee droupe in cause of cheerefulness. Shall wee enuie, or scorne, to see one ioy in redde and white drossie, another in a vaine title; one in a dainty dish, another in a iest; one in a book, another in a friend; one in a Kite, another in a Dogge; whiles weenjoy the God of heauen, and are sorrowfull? What dull metall is this we are made of? We haue the fountaine of ioy, and yet complaine of heauiness. Is there

there any ioy, without God? Certainly, if ioy be good, and all goodnesse be from him; whence should ioy arise, but from him? And if he be the Author of ioy; how are we Christians, and reioyce not? What? doe wee treeze in the fire, and starue at a feast? Haue wee a good conscience, and yet pine and hang down the head? When God hath made vs happy, do we make our selues miserable? When I aske my heart *Davids* question, I knowe not whether I bee more angry or ashamed at the answer; *Why art thou sad my soule?* My body, my purse, my fame, my friends; or perhaps none of these: only I am sad, because I am. And what if all these? what if more? when I come to my better wits, Haue I a father, an aduocate, a comforter, a mansion in heauen? If both earth and hell conspired to afflict me, my sorrow cannot counteruaile the causes of my ioy. Now I can chalenge all aduersaries; and either defie all miseries, or bid all crosses, yea death it selfe, welcome. Yet God doth not abbridge vs of these earthly solaces, which dare weigh with our discontentments, & sometimes depress the balance. His greater light doth not extinguish the leele. If God had not thought them blessings, he had not bestowed them: and how are they blessings, if they delight vs not? Bookes, friends, winc, oy'e, health, reputation, competency, may giue occasions, but not bounds, to our reioycings. Wee may not make them Gods riualls, but his spokel-men. In themselves they are nothing; but in God, worth our ioy. These may be vsed; yet so as they may be absent without distraction. Let these goe; so God alone bee present with vs, it is enough: Hee were not God, if he were not Al-sufficient. We haue him, I speake boldly; We haue him in feeling, in faith, in pledges, & earnestly, yea, in possession. Why doe we not enjoy him? Why doe wee not shake-off that senselesse drowsinesse, which makes our lives vnpleasant; and leauo-uer all heauiness to those that want God; to those that either knowe him not, or knowe him displeased?

T O





To Mr. W. R. Dedic. to Mr. THOMAS BURLZ.

E P. 9. *Consolations of immoderate Griefe for
the death of friends.*

WHILE the stremme of sorrow runnes ful, I knowe how vaine it is to oppose counsell. Passions must have leasure to digest. Wisdom doth not more moderate them, then time. At first, it was best to mourne with you, and to mitigate your sorrow, by bearing part; wherein, would GOD my burden could be your ease. Every thing else is less, when it is divided; And then is best, after teares, to give counsell: yet, in these thoughts I am not a little straited. Before you haue digested griefe, aduise comes too early; too late, when you haue digested it. Before, it was vnseasonable; after, would be superfluous. Before; it could not benefit you: after, it may hurt you, by rubbing vp a skinned sore afresh. It is as hard to choose the season for counsell, as to give it: and that season is, after the first digestion of sorrow; before the last. If my Letters then meet with (the best opportunitie, they shall please me, and profit you: If not, yet I deserue pardon, that I wished so. You had but two Jewels, which you held precious; a Wife, and a Sonne: One was your selfe diuided; the other, your selfe multiplied: You haue lost both, and well-neere at once. The losse of one caused the other, and both of them your iust grief. Such losses, when they come single, afflict vs; but, when double, astonish vs; and tho they giue aduantage of respite, would almost ouerwhelme the best patient. Lo, now is the triall of your manhood, yea of your Christianity: You are now in the lists, set vpon by two of Gods fierce afflictions; shewe now what patience you haue, what fortitude. Wherefore haue you gathered, and layd vp, all this time; but for this brunt? Now bring forth all your holy store to light, and to vse; and approue to vs in this difficulty, that you haue althis while beeene a Christian in earnest. I knowe, these euents haue nor surprised you on a suddain: you haue suspceted

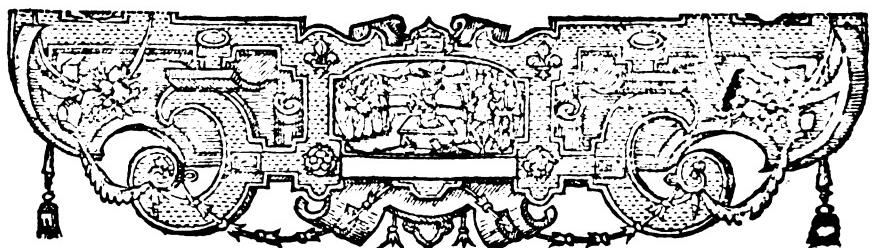
pected they might com; you haue put-cales if they shoulde come. Things that are hazardous, may bee doubted: but, certaine things are, and must bee expected. Prouidence abates grieve, and discountenances a crosse. Or, if your affection were so strong, that you durst not forethink your losse; take it equally but as it falls. A wile man and a Christian, knowes death so fatall to Nature, so ordinary in event, so gainfull in the issue, that I wonder hee can for this either feare or grieue. Doth G O D onely lend vs one another, and doe wee grudge when hee calls for his owne? So I haue seene ill debtors, that borrow with prayers, keepe with thankes, repay with emmitie. Wee mistake our tenure: Wee take that for gift, which G O D intendes for loane; Wee ate Tenants at will, and thinke our selues owners. Your wife and childe are dead: Well, they haue done that for which they came.

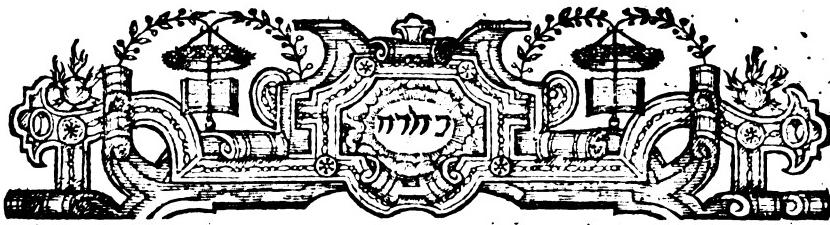
If they could not hauedied, it had bee ne worthy of wonder; not at all, that they are dead. If this condition were proper onely to our families, and friends, or yet to our climate alone; how vnhappy should wee seeme to our neighbours, to our selues! Now it is common, let vs mourne that we are men. Lo, al Princes and Monarchs daunce with vs in the same ring: yea, what speake I of earth? The God of Nature, the Sauiour of men, hath trod the same steps of death? And doe wee thinke much to follow him? How many seruants haue we knowne, that haue thrust themselues betwixt their Maister & death; which haue died, that their master might not dy: & shall we repine to die with ours? How truly may we say of this our *David*, *Thou art worth ten thousand of vs*; yea, worth a world of Angels: yet he died, & died for vs. Who wold liue, that knowes his Sauiour died? who can be a Christian, & would not be like him? Who can be like him, that wold not die after him? Thinke of this, and iudge whether all the world can hire vs not to die. I neede not aske you, whether you loued those whom you haue lost: Could you loue them, and not wish they might bee happy? Could they be happy, and not die? In truth, Nature knowes not what shce would haue; Wee can neither abide our friends miserable in their stay, nor happy in their departure: We loue our selues so well, that we cannot be content they should gaine by our losse. The excuse of your sorrow is, that you mourn for your selfe. True: but, compare these two, and see whether your losse or their gain be greater. For, if their aduantage exceede your losse; take heed, least while you bewray your loue in mourning for them, it appeare that you loue but your selfe in them. They are gone to their preferment, and you lament: your loue is iniurious. If they were vanished to nothing, I could not blame you, tho you tooke vp *Rachels lamentation*: But now, you knowe they are in surer handes then your owne: you knowe, that hee hath taken them, which hath vndertaken to keep them, to bring them againe: You knowe it is but a sleepe, which is miscalled *Death*; and that they shall, they must awake, as sure as they lie down; and wake more fresh, more glorious,

then

then when you shut their eyes. What do we with Christianitie, if we belieue not this? and if we doe beleue it, why doe we mourne as the hopeless? But the matter, perhaps, is not so heauie as the circumstance: Your crosses came sudden, and thicke; You could not breathe from your first losse, ere you felt a worse. As if hee knew not this, that sent both: As if hee did it not on purpose. His proceedings seeme harsh; are most wise, most just. It is our fault, that they seeme otherwise then they are. Doe wee thinke, wee could carue better for our selues? O the mad insolence of Nature, that dares controll, where shee should wonder! Presumptuous clay! that will bee checkinge the Potter. Is his wisedome, himselfe? Is he, in himselfe, infinite? is his Decree out of his wisdom; and doe wee murmur? Doe we, foolish wormes, turne againe when he treads vpon vs? What? doe you repine at that which was good for you, yea best? That is best for vs, which God seeth best: and that hee sees best, which he doth. This is Gods doing. Kisse his rod in silence, and giue glory to the hand that rules it. His will is the rule of his actions; and his goodness, of his will. Things are good to vs, because hee wills them: Hee wills them, because they are good to himselfe. It is your glory that he intends, in your so great affliction. It is no praise to wade over a shallow Ford: but, to cutte the swelling waues of the Deepe, commendes both our strength and skill. It is no victorie, to conquer an easie and weake crosse. These maine culs haue crownes answerable to their difficulty: Wrestle once and goe away with a blessing. Be patient in this losse, and you shall own, triumph in your gaine. Let God haue them with cheeresfullnesse, and you shall enioy God with them in glory.

To





To M^r. I. A. Merchant.

E. P. 10. Against Sorrow for worldly losses.

Tis fitter for me to beginne with chiding, then with aduice: what meanes this weake distrust? Go on, and I shall doubt whether I write to a Christian. You haue lost your heart, together with your wealth; How can I but feare, least this Mammon was your God? Hence was Gods felonise in remouing it; and hence your immoderate teares for losyng it. If thus; God had not loued you, if he had not thadé you poore. To some, it is an aduantage to leefe: you could not haue beeene at once thus rich, and good. Now, heauen is open to you, which was shut before; and could never haue giuen you entrance, with that load of iniquitie. If you be wise in menaging your afflictions, you haue chan ged the world for God, a little drosse for heauen. Let me euer lose thus, and smart when I complaine.

But you might haue at once retained both. The stomach, that is purged, must bee content to part with some good nourishment, that it may deliuere it selfe of more euill humors. God law (that knowes it) you could not hold him so strongly, while one of your hands was so fastened vpon the world. You see, many make them selves willfully poore: why canot you be content God shold impouerish you? If God had willed their pouerty, he would haue commanded it: If he had not willed yours, hee would not haue effected it. It is a shame for a Christian, to see an heathen philosopher laugh at his owne shipwracke, while himselfe houles out, as if all his felicity were imbarkeid with his substance. How should we scorne, to thinke that an heathen man shold laugh either at our ignorance, or impotence? ignorance, if wee thought too highly of earthly things; impotence, if we ouerloued them. The feare of some euils is worse then the sense. To speake ingenuously; I could never see, wherein pouerty deserued so hard a conceit. It takes away the delicacy of fare, softnesse of lodging, gaynesse of attire, and perhaps brings with it con tempt:

tempt: this is the worst, and all. View it now on the better side: Loe, there quiet security, sound sleepes, sharpe appetite, free merriment; no feares, no cares, no suspicion, no distemper of excesse, no discontentment. If I were Judge, my tongue should be vniust, if pouerty went away weeping. I cannot see, how the euils it brings, can compare with those which it remoues; how the discommodities should match the blessings of a meane estate. What are those you haue lost, but false friendes, miserable comforters? Else they had not left you. Oh slight & fickle stay, that windes could bereave you of! If your care could goe with them, heere were no damage: and, if it goe not with them, it is your fault. Grieuemeare for your fault, then for your losse. If your negligence, your riotous misspende had empaireid your estate, then Satan had impouerish't you; now would I haue added to your griefe, for your sin, not for your affliction: But now, sincewindes and waters haue done it as the officers of their maker; why should not you say with me, as I with Job, *The Lord hath taken?* Use your losse well, and you shall finde that God hath crossed you with a blessing. And if it were worse then the world estemes it, yet think now what you feele, but what you deserve: You are a stranger to your selfe, if you confess not, that God fauours you in this whip. If hee had stripped you of better things, and scourged you with worse, you should still haue acknowledg'd a mercifull iustice: If you now repine at an easie correction, you are worthie of seuerity. Beware the next, if you grudge & swell at this. It is next to nothing which you suffer: what can bee further from vs, then these goods of outward estate? You neede not abate either health, or mirth, for their sakes. If you doe now draw the affliction neerer then he which sent it, and make a foraine euell domesticall; if while God visites your estate, you fetch it home to your bodie, to your minde; thanke your selfe that you wil needs be miserable: But, if you lone not to fare ill; take crosses as they are sent, and go lightly away with an easie burden.



F I N I S.

EPISTLES.
THE
SECOND
VOLVME:
CONTAINING TWO
DECADES.

By Ios. HALL



AT LONDON,
Printed by Humphrey Lownes, for Samuel
Macham. 1614.

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TO THE SAME MOST
GRATIOVS PA-
TRONAGE
OF
THE HIGH AND MIGHTY
PRINCE,
HENRIE,
PRINCE
OF GREAT BRITAINE:
HIS
HIGHNESSES

*Unworthy seruant, humbly prostrates himself,
and his second labour,*

VVith continuall Appreciations of
all Happiness.

THE HISTORICAL AND CRITICAL

EDITION OF THE WORKS OF

JOHN BROWN, D.D., LL.D.

WITH A LIFE OF THE AUTHOR,

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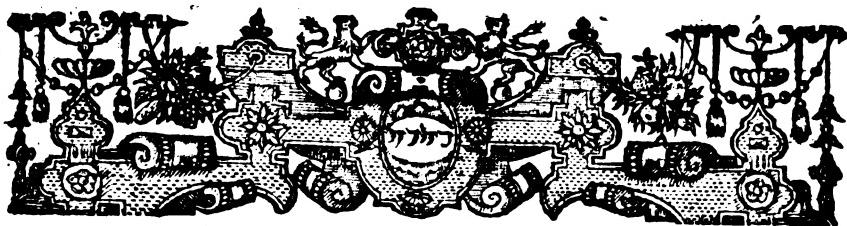
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THE CONTENTS AND SUBIECT OF Euery Epistle.

DEC A D E 3.

EP.

1. To M^r. S M I T H, and M^r. R O B^r. Ring-leaders of the late separation, at Amsterdam: Setting forth their ini-
try done to the Church, the ini-
stice of their cause, &c.
2. To S^r. ANDREVV. A S T E-
L B Y. A Discourse of our due prepara-
tion for death; and the means
to sweeten it.
3. To M^r. S A M. B V A T O N.
Of the triall and choyce of the
true religion: iustifying, of all
religions, the Christian; of all
Christian, the reformed.
4. To M^r. E D M. S L E I G H.
Of the hardnes of true Christi-
anity, and the abundant recom-
pence in the pleasures and com-
modities thereof.
5. To M^r. W^r. L.
Expostulating the cause of his
unsetlednes in religion: where
is shewed that our dissensions

EP.

- are no sufficient ground of his
suspension.
6. To S^r. E D M V N D L V C Y.
Of the different degrees of glo-
ry, and our mutall knowledge
aboue.
7. To M^r. T.. L.
Advising concerning the mat-
ter of divorce in the case of
knowne adulterie.
8. To M^r. R O B E R T H A Y E.
Of the continual exercise of a
Christian: whereby he may
bee preserned from hardnessse
of heart, &c.
9. To M^r. I. F. M e r c h.
Of the lawfullnes of conuersa-
tion and trade w^tth Infidels
and Heretiques; howv
farre it houldeth, and where-
in.
10. To the Gentlemen of his
Highnesse Court.
A description of a good and
faithfull Courtier.



DEC A D E.

E.P.

1. To M^r. WALTER FITZVVILLIAMS.
Of the true and lawfull use of pleasures, &c.
2. To M^r. W. E. DD. to M^r. ROB. IERMIN.
Of the bloody and sinfull use of fynge combats: and the unjust pretences for this unchristian and false manhood.
3. To M^r. MAT. MYLLWARD.
Of the pleasure of study and contemplation, &c.
4. To M^r. I. P..
Of the increase of Popery; of the oath of Allegiance; and the last sufferings of those that haue refused it.
5. To my brother M^r. S. A. HAL.
Of the charge and weight of the Ministeriall function: with directions for due preparation to it, and answerable carriage in it.

E.P.

6. To M^r. A. P.
Of the signes and proofes of a true faith.
7. To M^r. E. D. ALLEYNE.
A Direction how to concerne of God in our deuotions and meditations.
8. To M^r. THOMAS JAMES.
Of the reason of the Papists confidence in appealing to the Fathers: applaunding his worthy offers and indeauours of discouering the falsifications of Antiquitie.
9. To M^r. E. A.
Of flighting or stay in the time of pestilence; whether lawfull for Minister or people.
10. To M^r. R. B.
A complaint of the incivility of the Times; with a prescription of remedy.



THE THIRD DECADE.

To M^r. Smit^h, and M^r. Rob^{rt}. Ring-leaders of the late
separation; at AMSTERDAM.

E.P. I. Setting forth their iniury done to the Church,
the iniustice of their cause, and fearfulnes of
their offence: Censuring and aduising them.



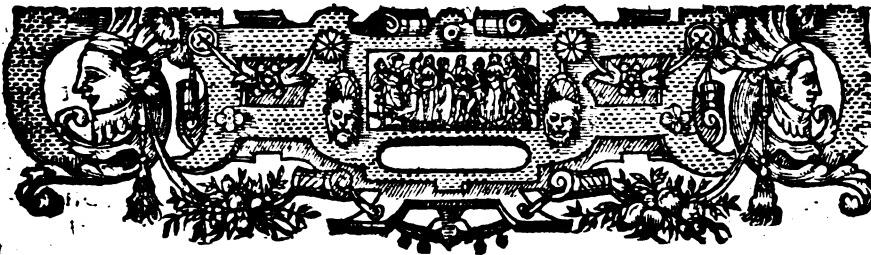
E heare of your separation, and mourn; yet not so much for you, as for your wrong: you could not doe a greater iniury to your mother, than to flee from her. Say she were poore, ragged, weak; say she were deformed; yet she is not infectious: Or if she were, yet she is yours. This were cause enough for you, to lament her, to pray for her, to labour for her redresse; nor to avoid her: This un-naturallitie is shamefull; and more hainous in you, who are reported not parties in this evill, but authors. Your flight is not so much, as your misguidance. Plead not: this fault is past excuse. If wee all should followe you, this were the way, of a Church (as you plead) imperfect, to make no Church; and of a remedy, to make adisease. Still the fruit of our charity to you, is, besides our grise, pittie. Your zeale of truth hath mis-led you, and you others: A zeale, if honest, yet blindfolded, and led by selfe-will. Oh that you loued Peace, but hafte so well as Truth: then, this breach had never beene: and you that are yet brethren, had beene still companions. *Go out of Babylon, you say;* The voyce not of chisme, but of holinesse: Know you where you are? Look about you, I beseech you, looke behinde you; and see if wee haue not left it vpon our backes. Shee her selfe seekes, and sees that shee is abandoned: and com-

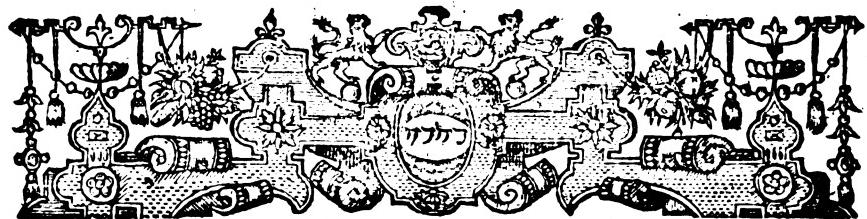
complaines to all the world, that we have not onely forsaken, but spoyled her; and yet you say, *Come out of Babylon*. And except you will bee willingly blinde; you may see the heapes of her altars, the ashes of her Idols, the ruines of her monuments, the condemnation of her errours, the reuenge of her abhominations. And are we yet in *Babylon*? Is *Babylon* yet amongst vs? Where are the maine buildings of that accursed Citie; those high and proude Towers of their vniuersall Hierarchy, infallible iudgement, dispensation with lawes of God, and sins of men; disposition of Kingdomes, disposition of Princes, parting stakes with God in our conuersion, through freedome of will; in our saluation, through the merit of our workes? Where are those rotten heapes (rotten, not through age, but corruption) of transubstantiating of bread, adoring of Images, multitude of Sacraments, power of indulgences, necessarie of confessions, profit of pilgrimages, constrained and approued ignorance, vnknowne devotions? Where are those deepe vaults (if not mines) of Penances and Purgatories, and whatsoeuer hath beene deuised by those Popelings, whether profitable or glorious, against the Lord, and his Christ? Are they not all raced, and buried in the dust? Hath not the maiestie of her Gods, like as was done to *Mithra*, and *Serapis*, beene long agone offered to the publique laughter of the vulgar? What is this but to goe, yea to runne (if not to fly) out of *Babylon*? But (as every man is an hearty Patron of his owne actions, and it is a desperate cause that hath no plea) you alledge our conforing in Ceremonies, and say still wee tarrie in the suburbs. Graunt that these were as ill, as anemie can make them, or can pretend them: You are deceiuied; if you thinke the walles of *Babylon* stand vpon Ceremonies. Substantiall errours are both her foundation, and frame. These rituall obseruations are not so much as Tile and Reed, rather like to some Fane vpon the roofe; for ornament, more then vse: Not parts of the building, but not necessarie appendances. If you take them otherwise, you wrong the Church; if thus, and yet depart, you wrong it and your selfe: As if you would haue perswaded righteous *Lot* not to stay in *Zaor*, because it was so neere *Sodome*. I feare, if you had seene the money-changers in the Temple, how euer you would haue praied, or taught there: Christ did it, not forsaking the place, but scourging the offenders: And this is the valour of Christian teachers, To oppose abuses, not to runne away from them: Where shall you not thus finde *Babylon*? Would you haue runne from *Genesys*, because of her waferes? Or from *Corinth*, for her disordered loue-feasts? Either run out of the world, or your flight is in vain. If experience of change teach you not, that you shall finde your *Babylon* euery where, returne not. Compare the place you haue left, with that you haue chosen; let not feare of seeming to repent ouer-soone, make you partiall. Lo, therca common harbour of all opinions, of all heresies; if not a mixture. Heere you drew in the free and cleere aire of the

the Gospell, without that odious composition of *Indulisme, Arianiſme, Anabaptisme*: There you live in the stench of these and more. You are vneworthy of pitie, if you will approue your misery. Say if you can, that the Church of *England* (if ſhee were not yours) is not an heauen, to *Amsterdam*. How is it then, that our gnats are harder to swallow, than their camels? and that whiles all Christendome magnifies our happines, and applauds it; your handfull alone, ſo detests our enormities, that you despife our graces? See whether in this you make not God a loſer. The thanke of all his fauours is lost, because you want more: and in the meane time, who gaines by this ſequeſtration, but *Rome and Hell*? How doe they iuſt in this aduantage, that our mothers owne children condenne her for vncleanc, that wee are daily weakened by our diuisions, that the rude multitude hath ſo palpable a motiu to diſtruct vs? Sure, you intended it not: but, if you had been their hired Agent, you could not haue don our enemies greater ſeruice. The God of heauen open your eyes, that you may ſee the vniuſtice of that zeale which hath tranſported you; and turne your heart to an indeauour of all Christianiſation: Otherwise, your ſoules ſhall finde too late, that it had beene a thouſand times better to swallow a Ceremony, than to rend a Church: yea, that euē whordomes & murders ſhal abide an easier anſwer than ſeparation.

I haue done, if onely I haue aduised you of that fearfull threatening of the wiſe man: *The eye that mocketh his father, and despiseth the gouernement of his mother, the rauens of the riuer ſhall picke it ou, and the young Eagles eate it.*

To





TO S^r. ANDREVV ASTEEY.

E P. 2. *A Discourse of our due preparation for death, and the meanes to sweeten it to vs.*



Ince I saw you, I saw my father dye: How boldly and merrily did he passe thorow the gates of death, as if they had had no terror, but much pleasure! Oh that I could as easily imitate, as not forget him! We know we must tread the same way; How happy, if with the same minde? Our life as it gives way to death, so must make way for it: It will be, tho wee will not: it will not bee happy, without our will, without our preparation. It is the best and longest lesson, to learne how to die; and of surest vse: which alone if we take not out, it were better, not to haue liued. Oh vaine studies of men, how to walke thorow *Rome* streetes all day in the shade; how to square circles, how to salue vp the celestiall motions, how to correct mil-written copies, to fetch vp olde wordes from forgetfulness, and a thousand other like points of idle skill; whilest the maine care of life and death is neglected! There is an Art of this, infallible, eternal both in truth, and vse: for tho the meanes be diuers, yet the last act is still the same, and the disposition of the soule neede not bee other: it is all one whether a feuer bring it, or a sword; wherein yet, after long profession of other sciences, I am still (Why should I shame to confess?) a learner; and shall bee (I hope) whilst I am: yet it shall not repent vs, as diligent scholars repeate their parts vni-to each other, to be more perfect; so mutually to recall some of our rules of well dying: The first whereof is a conscientiall life: The next, a right apprehension of life, and death: I tread in the beaten path; do you follow me. To liue holily, is the way to die safely; happily: If death bee terrible, yet innocence is bold, and will neither feare it selfe, nor let vs feare; where contrariwise wickednesse is cowardly, and cannot abide either any glimpse of light, or shew of danger. Hope doth not more draw

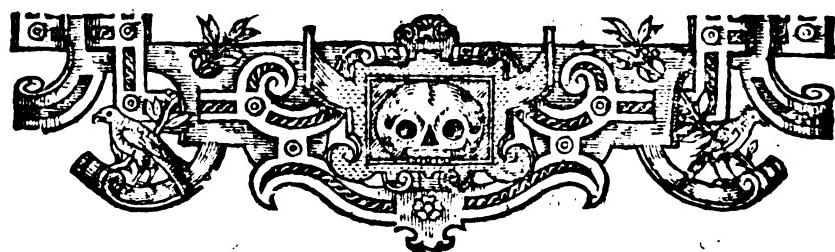
drawe our eys forwarde, than conscience turnes them backwarde, and forces vs to looke behinde vs ; affrighting vs evn with our past euils. Besides the pain of death, euerie sinne is a new Fury to torment the soule, and make it loth to part. How can it chuse, when it sees on the one side, what euill it hath done ; on the other, what euill it must suffer ? It was a cleare heart (What els could doe it ?) that gaue so bold a forehead to that holy Bishop , who durst on his death-bed professe, I haue so liued, as I neither feare to die, nor shame to liue. What care wee when wee be found , if well doing ? what care wee how suddenly, when our preparation is perpetuall ? what care wee how violently, when so many inward friends. (such are our good actions) giue vs le-
cret comfort ? There is no good Steward , but is glad of his Audit ; his straight accounts desire nothing more than a discharge : only the doubtfull and vntrusty feares his reckoning. Neither onely doth the want of integrity make vs timorous, but of wisedome, in that our ignorance can not equally value, either the life which we leaue, or the death we expect . We haue long conuerced with this life, and yet are vnacquainted : how should we then knowe that death we never saw ? or that life which fol-
lowes that death ?

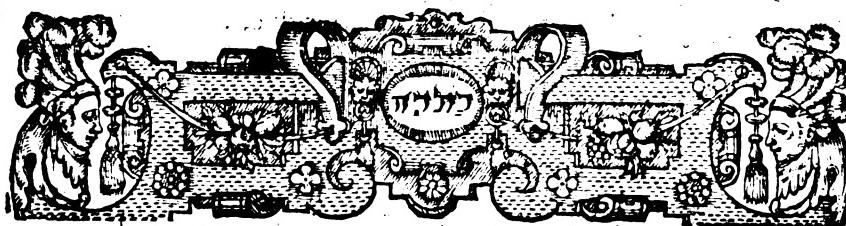
These cottages haue beeene ruinous , and wee haue not thought of their fall : our way hath been deep, and we haue not looked for our rest. Shew mee euer any man that knew what life was, and was loth to leaue it. I will shew you a prisoner that would dwell in his Gaole , a slau[e] that likes to be chained to his Galley. What is there heere , but darke-
nesse of ignorance, discomfort of events, impotency of body , vexation of conscience, distemper of passions, complaint of estate, feares and sense of euill, hopes and doubts of good, ambitious rackings, covetous toiles, cravious vnderminings, irkesome disappointments , wearie sa-
ties , restlesse desires , and manie worlds of discontentments in this one ? What wonder is it that wee would liue ? we laugh at their choice that are in loue with the deformed ; And what a face is this we dote vp-
on ? See if sinnes, and cares , and crosses, haue not (like a filthy mor-
phew) ouer spread it, and made it loathsome to all iudicious eyes. I maruell then , that any wise men could be other but Stoicks, and could haue any conceit of life, but contemptuous ; not more for the mis-
erie of it, while it lasteth, than for the nor lasting : wee may loue it, we can not holde it : What a shadow of a smoake, what a dreame of a shadow is this, we affect ? Wise Salomon sayes there is a time to be borrie, and a
time to dic: you doe not heare him say ; a time to liue. What is more flitting than time ? yet life is not long enough to be woorthy the title of time. Death borders vpon our birth, and our cradle stands in our graue. We lament the losse of our parents : how soone shall our sonnes bewaile ours ? Lo, I that write this, and you that read it : how long are we here ? It were well, if the world were as our tent , yea as our Inne ; if not to R r lodge.

lodge, yet to bait in: but now it is onely our thorow-fare, one generation passeth, another commeth; none stayeth. If this earth were a paradise, and this which wee call our life were sweet as the ioyes aboue, yet how should this fickleness of it coole our delight? Grant it absolute; who can esteeme a vanishing pleasure? How much more now, when the drammes of our hony are lost in pounds of gall; when our contentments are as farre from sincirity as continuance? Yet the true apprehension of life (tho ioyned with contempt) is not enough to settle vs, if either wee be ignorant of death, or ill perswaded: for if life haue not woorthe enough to allure vs, yet death hath horror enough to affright vs. He that would die cheerfully, must know Death his friend: what is hee but the faithfull officer of our Maker, who euer smiles or frownes with his Master; neither can either shew or nourish enmitie, where God fauors: when hee comes fiercely, and pulles a man by the throat, and summones him to hell, who can but tremble? The messenger is terrible; but the message worse: hence haue risen the miserabile despaires, and furious rawing of the ill conscience; that findes no peace within, lesse without. But when hee comes sweetly, not as an executioner, but as a guide to glory, and profers his seruice, and shewes our happinesse, and opens the doore to our heauen; how worthy is he of entertainement? how worthy of gratulation? But his salutation is painfull, if courteous; what then? The Physician heales vs, not without paine; and yet we reward him. It is vnratefulnesse to complain, where the answere of profit is excessive. Death paineth: how long? how much? with what proportion to the sequell of ioy? O death, if thy pangs be grieuous, yet thy rest is sweete. The constant expectation that hath possessed that rest, hath already swallowed those pangs, and makes the Christian at once wholly dead to his paine, wholly aliue to his glory. The soule hath not leasure to care for her suffering, that beholds her crowne; which if shee were inioyned to fetch thorow the flames of hell, her faith would not sticke at the condition.

Thus in briefe, he that liues Christianly, shall die boldly; hee that findeſ his life ſhort and miserable, ſhall die willingly; hee that knowes death, and foreſees glory, ſhall die cheerfully and defirously.

To





To M^r. SAMUEL BURTON,
Archdeacon of Gloucester.

P E. 3. A discourse of the tryall and choice of the True Religion.

SIR : This Discourse intyned by you , I send to your censure, to your disposing ; but to the use of others. Vpon your charge I haue written it for the Wauering : If it seeme worthy, communicate it; else, it is but a dash of your penne. I feare onely the brevity : a Volume were too little for this Subject. It is not more yours, than the Author. Farewell.



EE doe not more affect varietie in all other things, than wee abhorre it in Religion : Even those which haue held the greatest falsehoods, holde that there is but one truth. I neuer read of more then one Heresie, that held all Heresies true ; neither did his opinion seeme more incredible, than the relation of it : G O D can neither bee multiplyed, nor Christ diuided : if his coat might bee parted, his body vvas intire. For that then all sides challenge Truth, and but one can possesse it ; let vs see who haue found it, who enjoy it.

There are not many Religions that strive for it, tho many opinions. Euerie Heresie, albe fundamentall, makes not a religion. We say not, The Religion of Arians, Nestorians, Sabellians, Macedonians, but the Sect or Heresie. No opinion challenges this name in our vsuall speech, (for I discusse not the propriety) but that which, arising from many differences, hath settled it self in the world, vpon her owne principles, not without an vniuersall division : Such may soone be coun-

ted : Tho it is true , thereare by so much too many , as there are more than one. Fiue religions then there are by this rule, vpon earth ; which stand in competition for truth , *Jewish*, *Turkish*, *Greekish*, *Popish*, *Reformed* ; whereof each pleads forit selfe, with disgrace of the other. The plaine Reader doubts, how he may sit Judge, in so high a plea : GOD hath put this person vpon him ; vwhile hee chargeth him to trie the spirits ; to retaine the good, reiect the euill : If still hee plead with *Moses*, insufficiency ; let him but attend, God shall decide the case in his silence, without difficulty. The Jew hath little to say for himselfe, but impudent denials of our Christ, of their Prophecies : whose very refusall of him, more strongly prooues him the true Messias : neither could hee be iustified to be that Sauiour, if they reiceted him not ; since the Prophets foresaw, and foretold, not their repelling of him onely , but their reuiling. If there were no more arguments, God hath so mightily confuted them from heauen, by the voice of his iudgement , that all the vworld hisseth at their conuiction . Loe , their very sinne is capitally written in their desolation, and contempt . One of their owne late Doctors seriously expostulates in a relenting Letter to another of his fellow Rabbins , what might be the cause of so long and desperate a ruine of their *Israell* ; and comparing their former captiuities with their former sinnes, argues (and yet feares to conclude) that this continuing punishment, must needs besent for some sinne so much greater than Idolatry , oppression , Sabbath-breaking ; by how much this plague is more grievous than all the other : Which, his feare tells him (and hee may beleue it) can be no other, but the murder, and refusall of their true Messias. Let now all the Doctors of those obstinate Synagogues, answer this doubt of their owne obiecting : But how, past all contradiction, is the ancient witnessse of all the holy Prophets, answered and confirmed by their events ? whose foresayings verified in all particular issues, are more than demonstratiue. No Art can delcribe a thing past, with more exactnesse, than they did this Christ to come. What circumstance is there , that hath not his prediction ? Haue they not fore-written who should be his mother ; A Virgin : Of what tribe ; of *Iuda* : Of what house ; of *Dauid* : What place ; *Betbleem* : what tyme ; when the scepter should be taken from *Iuda* : Or after sixtie nine yeeekes ; What name ; *Iesus*, *Immanuel* ; What habitation ; *Nazareth* : What harbirger ; *John*, the second *Elias* : What his busynesse ; to preach, saue, deliuer : What entertainment ; reiection : What death ; the Crosse : What manner ; piercing the body , not breaking the bones : What compaニー ; amidst two wicked ones : Where ; at *Ierusalem* : Whereabouts ; vwithout the Gates : With what wordes ; of imploration : What draught ; of vinegar and gall : Who was his Traitor, and with what successe ? if all the Synagogues of the Circumcision , all the gates of Hell, can obscure these evidences, let mee be a proselyte. My labour herein is

is so much lesse, as there is lesse danger of Iudaisme. Our Church is well rid of that accurled nation, whom yet *Rome* harbors, and, in a fashion, graces; whiles in stead of spitting at, or that their *Neapolitan* correction whereof *Gratian* speakes; the Pope solemnly receiuers at their hands, that Bible which they at once approose, and ouerthrowe. But vwould G O D there were no moe *Jewes* than appeare. Even in this scete also hee is a *Jew*, that is one within: plainly, whose heart doth not sincerely confess his Redeemer. Tho a Christian *Jew*, is no other than an Atheist; and therefore must be scourged else-where. The *Jew* thus answered: The *Turke* stands out for his *Mahomet*; that coulning *Arabian*, whose religion (if it deserue that name) stands vpon nothing but rude ignorance, and palpable imposture. Yet loe-heere a subtle Diuell, in a grosse religion: For when hee saw that he could not by single twists of Heresie pull downe the well-built wals of the Church; hee winds them all vp in one Cable, to see if his cord of so many folds might happily preuaile: raising vp wicked *Mahomet*, to deny with *Sabellius* the distinction of persons, with *Arrius* Christs diuinitie, with *Macedonius* the Deity of the Holy-ghost, with *Sergius* two wils in Christ, with *Marcion* Christs suffering: And these policies seconded with violence, how haue they wasted Christendome? O damnable mixture, misetably successfull! which yet could not haue been, but that it meets vwith sottish clients, and sooths vp nature, and debarres both all knowledge, and contradiction. What is their *Alcoran*, but a fardle of foolish impossibilities? Whosoeuer shall heare mee relate the Stories of Angell *Adriels* death, *Seraphuels* trumpet, *Gabriels* bridge, *Horroth* and *Marroths* hanging, the moones descending into *Mahomet*s sleeve, the Litter, wherein hee saw God carried by eight Angels, their ridiculous and swinish Paradise, and thoulands of the lame bran; would say, that *Mahomet* hoped to meet either with beasts, or mad men. Besides these barbarous fictions, behold their lawes, full of licence, full of impiety: in which, reuenge is encouraged, multitude of wives allowed, theft tolerated; and the frame of their opinions such, as vwell bewrayes their whole religion to bee but the mongrel issue of an *Arian*, *Jew*, *Restorian*, and *Arabian*: A monstur of many seeds, and all accursed; In both which regards, Nature her selfe, in whose breast God hath written his royll Law (cho in part, by her defaced) hath light enough to condemne a *Turke*, as the vvorst Pagan. Let no man look for further disprove. These follies, a wise Christian will scorne to confute, and scarce vouchsafe to laugh at.

The Greekish Church (so the *Russes* term themselues) put in the next claime; but with no better successe: vvhose infinite Clergy affords not a man that can give either reason or account of their owne doctrine. These are the basest dregs of all Christians, so wee fauourably term them; tho they, perhaps in more simplicity than wilfulness, would admit none of all the other Christian world to their font, but

those, who in a solemn renunciation spit at, and abiure their former God, Religion, Baptisme : yet peraduerture we might more iustlie tearme them *Nicolaitans*, for that obscure Saint (if a Saint ; if honest) by an vnequall diuision, findes more homage from them than his master. These are as ignorant as Turks, as idolatrous as Heathens, as obstinate as Jewes, and more superstitious than Papists. To speake ingenuously from that I haue heard and read ; if the worst of the Romish religion, and the best of the Moscouitish be compared, the choice will be hard whether should be lesse ill. I labour the lesse in all these, whose remotenes and absurdite secure vs from infection, and whose onely name is their confutation. I descend to that main triall of Truth, which creeps into our bosome, and is not lesse neare than subtle, the religion (if not rather the faction) of Papism ; whose plea is importunate, and so much more dangerous, as it carries fairer probability. Since then of all Religions the Christian obtaineth, let vs see of those that are called Christian, which should command assent and profession. Every religion beares in her lineaments the image of her parent : the true Religion therefore is spirituall, and looks like God in her puricie : all false religions are carnall, and carrie the face of Nature, their mother, and of him whose illusion begot them, Satan. In summe, Nature neuer conceiued any which did not favour her, nor the Spirit any which did not oppugne her. Let this then be the Lydian stone of this triall ; wee neede no more. Whether Religion soever doth more plausibly content Nature, is false ; whether giues more sincere glory to God, is his Truth. Lay aside prejudice : Whither I beseech you tendeth all Popery, but to make Nature either vainely proud, or carelesly wanton ? What can more aduance her pride, than to tel her, that she hath in her own hands freedome enough of will (with a little preuention) to prepare her selfe to her iustification ; that shee hath (whereof to reioice) some-what, which shee hath not receiued ; that if God please but to vnfetter her, shee can walke alone ? She is insolent enough of her selfe ; this flattery is enough to make her mad of concit. After this ; That if God will but beare halfe the charges by his cooperation, shee may undertake to merit her owne glory, and braue God in the prooife of his most accurate iudgement ; to fulfil the whole royll law ; and that from the superfluitie of her owne satisfactions shee may be abundantly beneficiale to her neighbors ; that naturally without faith a man may doe some good workes ; that wee may repole confidence in our merits. Neither is our good onely by this flattery extolled, but our ill also diminished : our euils are our sinnes ; some of them (they say) are in their nature veniall, and not worthy of death ; more, that our originall sinne, is but the want of our first iustice ; no guilt of our first fathers offence, no inherent ill disposition ; and, that by Baptismall water is taken away what-euer hath the nature of siane ; that a meere man (let mee not wrong S.

Peters

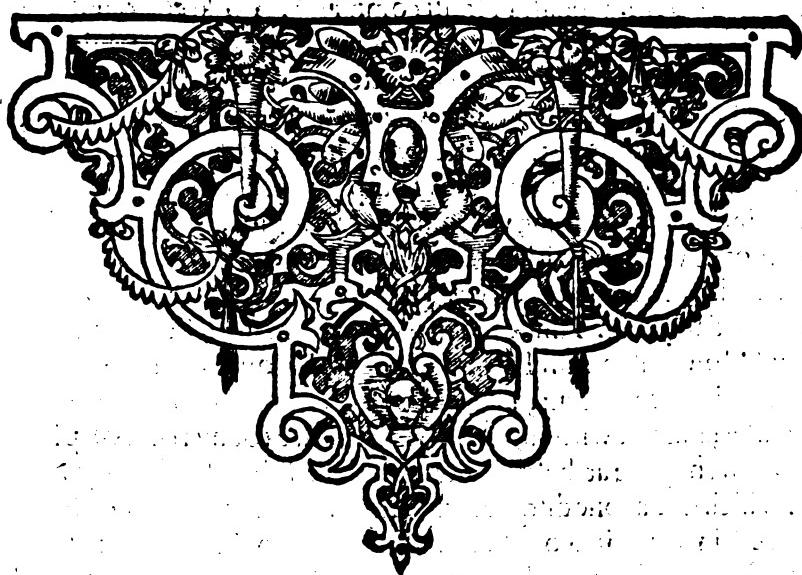
Peters succellour, in to scarning him) hath power to remit both punishment and sinne, past and future; that many haue suffered more than their sinnes haue required; that the sufferings of the Saints added to Christ's passions, make vp the treasure of the Church, that spirituall Eschequer; whereof their Bishoppe must keep the key, and make his friends. In all these the gaine of Nature (who sees not?) is Gods losse? all her brauery is stoll'n from aboue: besides those other direct derogations from him; that his Scriptures are not sufficient; that their origi- nall fountaines are corrupted, and the streames runne cleerer; that there is a multitude (if a finite number) of Mediatours. Turne your eyes now to vs, and see contrarily how wee abase Nature, how wee knead her in the dust; spoiling her of her proud ragges, loading her with reproches; and giuing glory to him that sayes he will not give it to another: whiles wee teach, that wee neither haue good, nor can doe good of our selues; that wee are not sicke or fettred, but dead in our sinne; that wee can not mooue to good, more than we are moved; that our best actions are faulty, our satisfactions debts, our deserts damnation; that all our merit is his mercy that saues vs; that euery of our sinnes is deadly, euery of our natures originally depraued, and corrupted; that no water can intirely washaway the filthinesse of our concupisence; that none but the blood of him that was God, can cleanse vs; that all our possible sufferings are below our offences; that Gods written Word is all-sufficient to inform vs, to make vs both wise and perfect; that Christ's mediation is more than sufficient to saue vs, his sufferings to redeme vs, his obedience to iustice vs. You haue leene how Papistry makes Nature proud; now see how it makes her lawlesse and wanton: while it teacheth (yet this one, not so vniuersally) that Christ died effectually for all; that in true contrition an expresse purpose of new life is not necessary; that wicked men are true members of the Church; that a leud mis-creant or infidell in the busynesse of the Altar partakes of the true body and blood of Christ, yea (which a shame to tell) a brute creature; that men may saue the labour of searching, for that it is both easie and safe (with that Catholike Collier) to beleue with the Church, at aventure: more than so, that deuotion is the seed of ignorance; that there is infallibility annexed to a particular place and person; that the bare act of the Sacraments conferres grace vwithout faith; that the meere signe of the Crosse made by a Iew or Infidell, is of force to drive away dildes; that the sacrifice of the Masse in the very worke wrought availes to obtaine pardon of our sinnes, not in our life only, but when we lie frysing in Purgatory; that wee neede not pray in faith to bee heard, or in understanding; that almes giuen merit heauen, dispose to iustification, satisfie God for sin; that abstinence from some meats and drincks is meritorious; that Indulgences may be granted to dispense with all the penance of sinnes afterward to be committed; that these by a liuing man may bee applied

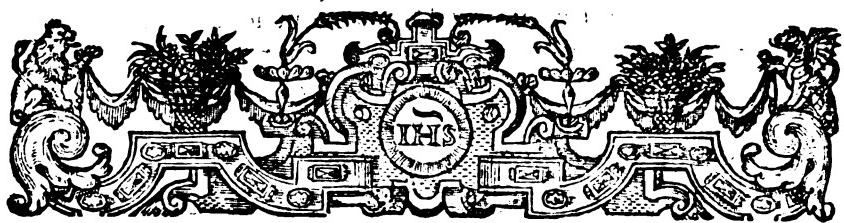
ed to the dead ; that one man may deliver another's soule out of his purging torments : and therefore, that hee who wants not either money, or friends, need not feare the smart of his sins. O religion sweet to the wealthy , to the needy desperate ! Who will now care henceforth how sound his deuotions be, how lewd his life , how hainous his sinnes, that knowes these refuges? On the contrary , we cu: be Nature, we restraine, wee discourage, wee threaten her, teaching her not to rest in implicit faiths, or generall intentions , or externall actions of pietie, or presumptuous dispensations of men: but to striue vnto sincere faith, without which we haue no part in Christ, in his Church, no benefit by Sacraments, prayers, fastings, beneficences: to set the heart on worke in all our deuotions, without which the hand & tongue are but hypocrites: to set the bands on worke in good actions , without which the preluming heart is but an hypocrite : to expect no pardon for sinne before we commit it, and from Christ alone when we haue committed it , and to repent before we expect it : to hope for no chaffering, no ransome of our soules from belowe, no contrary change of estate after dissolution: that life is the time of mercy, death of retribution. Now let me appeale to your soule, and to the iudgement of all the world , whether of these two religions is framed to the humor of Nature: yea, let me but knowe what action Popery requires of any of her followers, which a mere Naturalist hath not done, can not doe? See how I haue chosen to beat them with that rod wherwith they think we haue so often smarted : for what cauill hath bee ne more ordinary against vs, than this of ease and liberty, yea licence giuen and taken by our religion? together with the vpbraidings of their owne strict and rigorous sterenesse? Where are our penall works, our fastings, scourges, haire-cloth, weary pilgrimages, blushing confessions, solemne vowes of willing beggery and perpetuall continency ? To doe them right, we yeeld; in all the hard works of will-worship they goe beyond vs; but (lest they shoulde insult in the victory) not so much as the Priests of Baall went beyond them. I see their whips : shew mee their kniues. Where did euer zealous Romanist lance and carue his flesh in deuotion? The Baalites did it , and yet neuer the wiser, neuer the holier. Either therefore this zeale , in workes of their owne deuising, makes them not better than we, or it makes the Baalites better than they : let them take their choise. Alas, these difficulties are but a colour to auoide greater: No, no, to worke our stubborne wills to subiection, to draw this vntowarde flesh to a sincere cheerefulness in Gods seruice : to reach vnto a sound beleefe in the Lord Iesus, to pray with a true heart, without distraction, without distrust, without mis-conceit: to keep the heart in continual awe of God: These are the hard tasks of a Christian , worthy of our sweat, worthy of our reioycing: all which that Babylonish religion shifteh off with a careless fashionableness, as if it had not to doe with the soule. Give vs

vs obedience : let them take sacrifice. Doe you yet looke for more euidence? looke into particulars, and satisfe your selfe in Gods decision, as *Opatus* aduis'd of olde. Since the goods of our father are in question, whither should we goe but to his Will and Testament? My soule beare the danger of this bold assertion: If wee erre, wee erre with Christ and his Apostles. In a word, against all staggering, our Sauours rule
is sure and eternall: *If any man wvill do my Fathers wvill, hee shall knowe of the doctrine wwhether it be of*

G O D.

To





To Mr. EDMUND SLEIGH.

**E P . 4. A discourse of the hardnesse of Christianity,
and the abundant recompense of the pleasures
and commodities of that profession.**

How hard a thing is it (deare vnkle) to be a Christian ! Perhaps others are lesse dull, & more quiet ; more waxen to the impressions of grace, and lesse troublesome to themselues. I accuse none, but whom I knowe, and whom I dare; my selfe. Euen easie busynesses are hard to the weake : let others boast ; I must complaine. To keepe our station is hard, harder to move forward : One while I carse restrain my vnruly desires, from euill; after, can finde no lust to good. My heart wil either be vain, or sullen : when I am wrought with much sweat to detest sin, and distaste the world ; yet who shall raire vp this droſſe of mine to a ſpiritual ioy ? Sometimes I purpose well ; and if thofe thoughts (not mine) begin to lift me vp from my earth : loe, hec that rules in the aire, stoopes vpon me with powerfull tentations, or the world pulſeth me downe with a ſwer violence ; ſo as I knowe not whether I be forced, or perfwaded to yeld. I finde mucht weaknesse in my ſelfe, but more trecherie. How willing am I to be deceiued ! How loth to be altered ! Good duties ſeeme harsh, and can hardly eſcape the repulſe, or delay of excuses ; and not without much ſtrife growe to any reliſh of pleasure ; and when they are at best, cannot avoid the mixture of many infirmities : which doe at one disquiet, and diſcouragē the minde, nor ſuffering it to rest in what it would haue done, and could not. And if after many ſighs, and teares, I haue attained to doe well, and reſolute better ; yet this good estate is farre from conſtant, and eaſily inclining to change. And whiles I ſtrive, in ſpight of my naturall ficklenesse, to holde my owne with ſome progreſſe, and gaine ; what diſſiculty doe I finde, what opposition ? O GOD, what aduersaries haſt thou prouided

ded for vs weak men ! what encounters ! Malicious and subtil spirits, an alluring world; a serpentine and stubborn nature : Force and fraud doe their worst to vs; sometimes because they are spirituall enemies, I see them not, and complaine to feel them too late : Other whiles my spirituall eyes see them with amazement, and I (like a cowardly Israelite) am readie to flee, and plead their meaure, for my feare: Who is able to stand before the sonnes of Anak ? Some other times I stand still, & (as I can) weakly resist; but am foyled with indignation, & shame. Then againe I rise vp, not without bashfulnesse and lcorne : and with more heartie resistance preuaile, and triumph: when ere long, surprised with a sudden & vnwarned assault, I am carried away captive, whither I would not : and mourning for my discomfiture, stidy for a feeble reuenge : My quarrell is good, but my strength maintaines it not ; It is now long ere I can recover this overthrowe, and find my selfe whole of these wounds. Beside suggestions, crosses, fall heauie, and worke no small distemper in a thinde faint and ynssettled, whose law is such, that the more I growe the more I beare; and not seldome, when God giues me respite, I afflict my selfe: either my fearefained evils, or my vnruly passions raise tumults within mee, which breed much trouble, whether in satisfying or suppressing : nor speakes that sinne is attended, besides vnquietnesse, with terror.

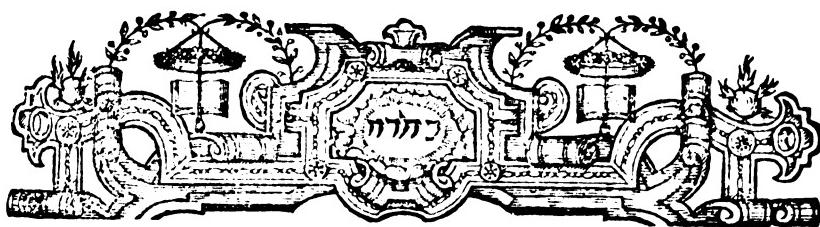
Now you say; Alas ! Christianitie is heard : I grant it; but gainful and happy. I contemne the difficultie, when I respect the aduantage. The greatest labours that haue answerable requitals, are lesse then the least that haue no regard. Beleeue mee, when I looke to the reward, I would not haue the worke easier. It is a good Master whom we serue, vwho not only payes, but giues; not after the proportion of our earnings, but of his owne mercy. If euery paine that we suffer were a death, and euerie crosse an hell, wee haue amends enough. It were iniurious to complaine of the measure, when wee acknowledge the recompense. Away wth these weake dislikes : tho I should buy it dearer, I would be a Christian. Any thing may make me out of loue with my selfe, nothing with my profession: I were vnworthy of this fauour, if I could repent to haue endured : herein alone I am safe, herein I am blessed. I may be all other things, and yet with that dying Emperour complaine, with my last breath, *That I am no whit the better*: let me be a Christian, I am priuiledg'd from misfies; hel can not touch me; death can not hurt me. No euill can arrest me while I am ynder the protection of him, which ouer-rules all good and euill: yea, so soone as it touches mee, it turnes good; and being sent and suborned by my spirituall aduersaries to betray mee, now in an happy change it fights for mee, and is driuen rather to rebel, than wrong mee. It is a holde and strange word : No price could buy of mee the gaine of my sinnes : That, which while I repented, I wwould haue expiated wth blood; now after my repentance I forgoe

forgoe not for a world ; the fruit of hauing sinned (if not rather, of haung repented.) Besides my freedome , how large is my posession? All good things are mine , to challenge, to injoy. I can not looke beyond my owne, nor besides it ; and the things that I can not see , I dare claime no lesse. The heauen that roules so gloriously aboue my head is mine, by this right : yea, those celestiall spirits , the better part of that high creation, watch me in my bed, guard me in my wayes, shelter me in my dangers, comfort mee in my troubles, and are readie to receiuē that soule which they haue kept.

What speake I of creatures ? The G O D of spirits is mine : and by a sweet and secret vniōn I am become an heire of his glory, yea (as it were) a limme of himselfe. Blessednesse ! worthy of difficultie, worthy of paine: What thou wilt, Lord, so I may be thine; what thou wilt. When I haue done all, when I haue suffered all, thou exceedest more than I want. Follow me then, deare vncle : or (if you will) lead mee rather (as you haue done) in these steps ; and from the rough way , looke to the end : Overlooke these trifling grievances, and fasten your eyes vpon the happy recompence ; and see if you can not scorne to complain. Pitie thole that take not your pains ; and persist with courage, till you feele the weight of your crowne.

To





To Mr. W. L.

E.P. 5. *Expostulating the cause of his unsetlednes in religion, which is pleaded to be our dissensions: shewing the insufficiency of that Motive, and comparing the estate of our Church herein, with the Romish.*

IWVould I knew where to finde you: then I could tell how to take a direct aim; wheras now I must rouse, and conjecture. To day you are in the tents of the Romanists; to morrow in ours; the next day betwene both, against both. Our aduersaries think you ours, we theirs, your conscience findes you with both, and neither. I flatter you not: this of yours is the worst of all tempers: heate and cold haue their vses; lukewarmnesse is good for nothing, but to trouble the stomach. Those that are spirituallie hot, find acceptation; those that are starke cold, haue a lesser reckoning; the meane betwene both, is so much worse, as it comes neerer to good, and attaines it not. How long will you halt in this indifferencie? Resolute one way, and know at last what you doe hold; what you should. Cast off either your wings or your teeth; and loathing this Bat-like nature, be either a bird or a beast. To die wauering and vncertainte, your selfe will graunt fearefull. If you must settle, when beginne you? If you must begin, why not now? It is dangerous deferring that, whose want is deadly, and whose opportunity is doubtfull. God crieth with Iehu, *Who is on my side, who?* Looke at last out of your window to him, and in a resolute courage cast downe this Iezabell that hath bewitched you. Is there any impediment, which delay will abate? Is there any which a iust answere cannot remoue? If you had rather wauer, who can settle you? But if you loue not inconstancy, tell vs why you stagger: Be plaine, or else you will never bee firm; What hinders you? Is it our diuisions? I see you shake your head at this, and by your silent gesture be-

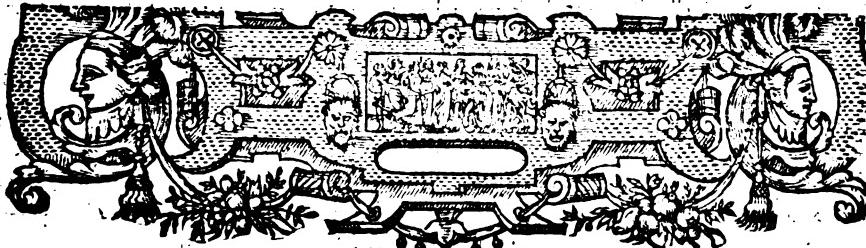
wray this the cause of your distaste: Would God I could either deny this with truth, or amende it with teares: But I grant it, with no lesse sorrow, than you with offence. This earth hath nothing more lamentable, than the ciuill iarres of one faith. What then? Must you desie your mother, because you see your brethren fighting? Their dissension is her griefe: Must shee lose some sonnes, because some others quarrell? Doe not so wrong your selfe in afflicting her. Will you loue Christ the lesse, because his coate is diuided? Yea, let me boldly say; The hem is torne a little, the garment is whole; or rather it is fretted a little, not torne; or rather the fringe, not the hem. Beholde, heere is one Christ, one Creed, one Baptisme, one heauen, one way to it; in summe, one religion, one foundation, and (take away the tumultuous spirits of some rigorous Lutherans) one heart: our differences are those of *Paul* and *Barnabas*; not those of *Peter* and *Magus*: if they be lame, it is well they are no more; if many, that they are not capitall. Shew me that Church, that hath not complained of distraction; yea that familie, yea that fraternitie, yea that man that alwayes agrees with himselfe. See if the Spouse of Christ, in that heavenly mariage-song doe not call him, a young Hart in the mountaines of diuision. Tell me then, VVhither wil you goe for truth, if you will allow no truth, but where there is no diuision? To *Rome* perhaps, famous for vnity, famous for peace. See now how happily you haue chosen; how well you haue sped; Loe there *Cardinall Bellarmine* himselfe, a witnesse aboue exception, vnder his owne hand acknowledgeth to the world, and reckons vp two hundred thirtie and seauen contrarieties of doctrine among the *Romish* Diuines. VVhat need we more eidence? O the perfect accordance of *Peters* See! wortie to bee recorded for a badge of truth. Let now all our aduersaries scrape together so many contradictions of opinions amongst vs, as they confessle amongst themselves, and bee you theirs. No, they are not more peaceable, but more subtle; they haue not lesse dissension, but more smothered. They fight closely within doores, without noise; all our fraies are in the field: would God we had as much of their cunning, as they want of our peace; and no more of their policy, than they want of our Truth. Our strife is in ceremonies, theirs in substance; ours in one or two points, theirs in all. Take it boldly from him that dares auouch it, There is not one point in all Diuinity (except those wherein wee accord with them) wherin they all speake the same. If our Church displease you for differences, theirs much more; vnlesse you will bee either wilfully incredulous, or wilfully partiall: vnlesse you dislike a mischiefe the lesse for the secrecie. VVhat will you doe then? VVill you be a Church alone? Alas, how full are you of contradictions to your selfe! how full of contrary purposes! How oft do you chide with your selfe! how oft doe you fight with your selfe! I appcale to that bosome which is priuy to those secret combats: believe me not, if ever

ever you finde perfect vnitie anywhere but aboue: either goe thither, and seeke it amongst those that triumph, or bee content with what estate you finde in this warfaring number. Truth is in differences, as gold in drossie, wheat in chaffe; will you cast away the best metall, the best graine, because it is mingled with this offall? Will you rather bee poore and hungry, than bestow labour on the fanne, or the furnace? Is there nothing worth your respect, but peace? I haue heard that the interlacing of discords graces the best Musick; and I know not whether the very euill spirtes agree not with themselues. If the body be sound, what tho the coate be torne? or if the garment bee whole, what if the lace be vnrift? Take you peace: let me haue Truth; if I cannot haue both. To conclude, Embrace those trutheſ that weſ all holde; and it greatly matters not what you hould in thofe wherein we differ: and if you loue your safetie, seeke rather groundes whereon to rest, than excules for your vnreſt. If euer you looke to gaine by the truth, you must both chuse it, and cleaue to it:

Meere resolution is not enough; excepte
you will rather lose your
ſelfe than it.

Sfz

To





To St. EDMUND LVCY.

*E.P. 6. Discoursing of the different degrees of
beauenly glory; and of our mutuall know-
ledge of each other aboue.*

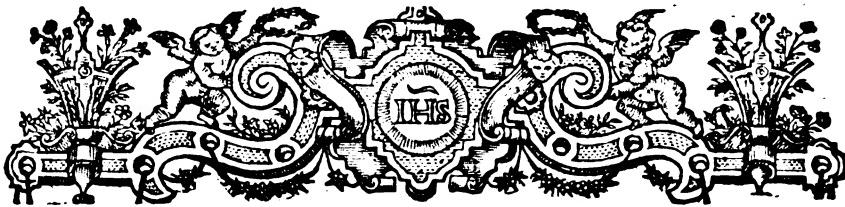
AS those which never were at home, now after much heare-say trauelling toward it, aske in the way, What manner of house it is, what seat, what frame, what soile; so doe wee in the passage to our glory: Wee are all pilgrims thither; yet so, as that some haue looke into it afar through the open windowes of the Scripture. Go to then: whiles others are inquiring about worldy dignities, and earthly pleasures, let vs two sweetely consult of the estate of our future happiness; yet without presumption, without curiositie. Amongst this infinit choice of thoughts, it hath pleased you to limit our Discourse to two heads. You aske first, if the ioyes of the glorified Saints shall differ in degrees. I feare not to affirme it. There is one life of all, one felicitie; but diuers measures. Our heauen beginnes heere, and here varies in degree. One Christian inioyes God aboue another, according as his grace, as his faith is more: and heauen is still like it selfe, not other aboue from that beneath. As our grace begins our glory, so it proportions it: Blessednes stands in the perfect operation of the best faculties, about the perfectest obiect; that is, in the vision, in the fruition of God. All his Saints see him, but some more cleerely; as the same Sun is seene of all eyes, not with equal strength. Such as the eie of our faith was to see him that is inuisible, such is the eie of our present apprehension to see as we are seen. Who sees not, that our rewards are according to our works? not for them, as our merit (Wo be to that soule which hath but what it earneth) but after them, as their rule of proportion: & these, how sensibly vnequall? One gives but a cup of colde water to a Disciple, another gives his blood for the Master. Differēt works haue different wages, not of desert, but of mercy. Five talents wch imployed, carry away morerecōpence than two; yet both approoved.

approoved, both rewarded with their Masters ioy. Who can sticke at this, that knowes those heauenly spirits (to whom wee shall bee like) are marshalled by their Maker into seuerall ranks? hee that was rapt into their element, and sawe their blessed orders as from his owne knowledge, hath stiled them, *Thrones, Principalities, Powers, Dominions*. If in one part of this Celestiall family, the great houshoulder hath thus ordered it, why not in the other? yea cuen in this he hath instanced; *You shall sit on twelue Thrones, and iudge the twelue Tribes of Israell*. If he meane not some preheminence to his Apostles, how doth he answere, how doth he satisfie them? Yet more: *Lazarus* is in *Abrahams* bosome; therefore *Abraham* is more honoured than *Lazarus*. I shall neede no moe proofes, if from heauen you shall lookedowne into the great Gulfe, and there see diuersity of torments according to the value of sinnes. Equalitie of offences, you acknowledge an idle Paradox of the Stoicks: to holde vnequall sinnes equally punished, were more absurd, and more iniurious to Gods iustice: There is but one fire, which yet otherwise burnes the straw, otherwise wood and iron. Hee that made and commandes this dungeon, these tortures, tels vs that the wilfully disobedient shall smart with moe stripes; the ignorant with fewer. Yet so conceiue of these heauenly degrees, that the least is glorious. So do these vessells differ, that all are full: there is no want in any, no enuy. Let vs striue for a place, not striue for the order: How can wee wish to be more then happy?

Your other Question is of our mutuall knowledge aboue; the hope whereof (you thinke) would giue much contentment to the necessarie of our parture: for both wee are loch not to knowe those whom wee loue; and wee are glad to thinke wee shall knowe them happie: whereof (if it may comfort you) I am no lesse confident. If I may not goe so farre as with the best of the Fathers, to say *wee shall knowe one anothers thoughts*, I dare say, our persons wec shall; our knowledge, our memory, are not there lost, but perfected: yea I feare not to say *wee shall knowe both our miseries past, and the present sufferings of the damned*. It makes our happiness not a little the sweeter, to know that we were miserable, to know that others are and must bee miserable: *wee shall knowe them*; not seele them: Take heede, that you cleerely distinguish betwixt speculation, and experience. VVee are then farre out of the reach of euills: VVee may see them to comfort vs, not to affect vs. VWho doubts that these eyes shall see, and knowe the glorious manhood of our blessed Sauiour, aduanced aboue all the powers of heauen? And if one body, why not more? And if our elder brother, why no more of our spirituall fraternitie? Yea if the twelue thrones of those Judges of *Israell*, shall bee conspicuous; how shall wee not acknowledge them? And if these, who shall restraine vs from more? You will easilly graunt, that our loue can neuer fail:

Faith & hope giue place to sight, to present fruition: for these are of things not seen; but loue is perpetual, not of God only, but his Saints: For nothing ceaseth, but our earthly parts, nothing but what fauors of corruption. Christian loue is a grace, and may wel challenge a place in heauen: & what loue is there, of what we know not? More plainly; If the three Disciples in *Tabor* knew *Moses* and *Elias*, how much more shal we know them in Gods *Sion*? Lastly, (for it is a letter, not a volume, that I intended in this not necessarie, but likely discourse) that famous parable can tell you, that those which are in Hell, may knowe singular and severall persons, tho distant in place. The rich Glutton knowes *Lazarus* and *Abraham*. I heare what you say; It is but a parable: neither will I presse you with the contrary authoritie of *Ambrose*, *Tertullian*, *Gregory*, *Hierom*, or any Father; nor with that vniversall rule of *Chrysostome*; that those onely are parables, where examples are expressed, and names concealed: I yeeld it; yet all holy parables haue their truths, at least their possiblitie. Deny this, and you disable their vse, wrong their Author. Our Sauiour neuer said ought was done, that cannot be: and shall then the damned retaine ought, which the glorified lose? No man euer held that the soule was aduantaged by torment. Comfort you therefore in this; you shall know and bee knowne. But farre be from hence all carnall and earthly thoughts; as if your affections should be (as belowe) doubled to your wife or child. Nature hath no place in glory: here is no respect of blood, none of mariage. This grosser acquaintance and pleasure is for the Paradise of Turkes, not the Heauen of Christians. Heere is, as no mariage, (saue betwixt the Lambe and his Spouse the Church) so no matrimoniall affections: You shall reioyce in your glorified childe; not as your child, but as glorified. In briefe, let vs so inquire of our company, that aboue all things wee striue to be there our selues, where wee are sure, if we haue not what wee imagined, wee shall haue more than wee could imagine.

To



To M^r. T. L.

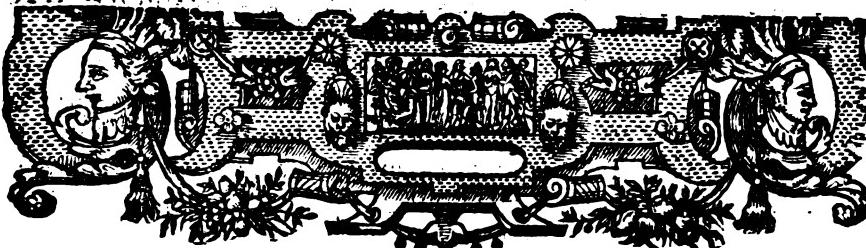
E.P. 7. Concerning the matter of diuorce in the case of apparent adultery; aduising the innocent party of the fittest course in that behalfe.

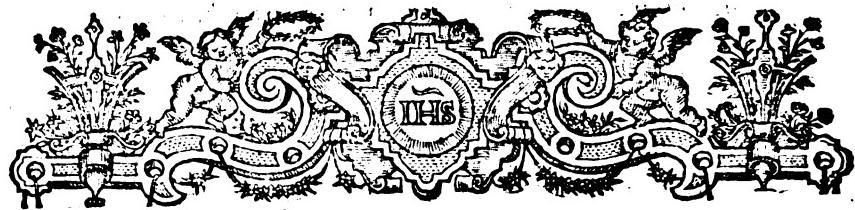
Li intermedling is attended with danger; and euer so much more, as the band of the parties contending is nearer, and straiter: how can it then want perill to iudge betwixt those which are, or should be one flesh? yet great necessities require hazard. My profession would iustly checke me, if I preferred not your conscience to my owne loue. I pitie and lament, that yourowne bolome is false to you; that your selfe, with shame, and with sinne, are pulled from your selfe, and giuen to whome you would not: An iniurie that cannot bee paralleled vpon earth; and such as may without our wonder, distract you: slight crosses are digested with study, and resolution; greater, with time; the greatest, not without study, time, counsell. There is no extreame euill, whose euasions are not perplexed. I see here mischiefe on either hand: I see you beset, not with griefes onely, but dangers. No man euer more truely held a Wolfe by the care; which he can neither stay, nor let goe, with safety. Gods auncient Law would haue made a quick dispatch, and haue determined the case, by the death of the offender, and the liberty of the innocent; and not it alone: How many heathen Law-givers haue subscribed to Moses? Arabians, Grecians, Romans, yea very Gothes, the dregs of Barbarisme, haue thought this wrong not expiable, but by blood. With vs, the easinesse of reuenge, as it yeelds freuence of offences, so multitude of doubts: VVhether the wronged husband should conceale, or complaine: complaining, whether he should retaine, or dismisse: dismissing, whether he may marry, or must continue single: not continuing single, whether he may receiue his owne, or chuse another: But

But your inquiries shall bee my bounds. The fact (you say) is tooeuident. Let me aske you; To your selfe, or to the world? This point alone must vary your proceedings. Publike notice requires publicke discharge. Priuate wrongs are in our owne power: Publicke, in the hands of authority. The thoughts of our owne brests, while they smoother themselves within vs, are at our command, whether for suppressing, or expressing: But if they once haue vented themselves by wordes, vnto others ears, now (as common straies) they must stand to the hazard of censure: such are our actions. Neither the sword, nor the keyes, meddle within doors; and what but they without? If fame haue laid hold on the wrong, prosecute it, cleere your name, cleare your house, yea Gods. Else you shall be reputed a Pandar to your owne bedde: and the second shame shall surpasle the first, so much as your owne fault can more blemish you, then another. If there were no more; He is cruelly mercifull, that neglects his owne fame. But what if the sinne were shrouded in secrecie? The loathsomeesse of vice consists not in common knowledge. It is no lesse hainous, if lesse talked of. Report gives but shame: God and the good soule detest close euills. Yet then I aske not of the offence, but of the offender, not of her crime, but her repentance. Shee hath sinned against Heauen, and you: But hath shee washed your polluted bedde with her teares? Hath her true sorrow beeene no lesse apparent, than her sinne? Hath shee peeced her olde vow, with new protestations of fidelity? Doe you finde her at once humbled, and changed? VVhy should that eare bee deaf to her prayers, that was open to her accusations? VVhy is there not yet place for mercy? VVhy doe wee Christians liue as vnder martiall law, wherein we sinne but once? Plead not authority: Ciuilans haue beeene too rigorous: the mercifull sentence of Diuinity shall sweetly temper humane severenesse. How many haue wee knowne the better for their sinne? That *Magdalene* (her predecessor in filthinesse) had heuer loued so much, if shee had not so much sinned. How oft hath Gods Spouse deserued a divorce? which yet still her confessions, her teares haue reuersed. How oft hath that scroll beeene written, and signed; and yet againe cancelled, and torne, vpon submission? His actions, not his wordes onely, are our precepts: VVhy is man cruell, whcre God relents? The wrong is ours onely, for his sake; without whose law, were no sinne. If the Creditour please to remit the debt, doe standers by complaine? But if shee be at once filthy, and obstinate, flie from her bed, as contagious. Now your beneuolence is adultery; you impart your body to her, she her sinne to you: A dangerous exchange; An honest body for an harlots sinne: Heerein you are in cause that shee hath more then one adulterer. I applaude the rigor of those ancient Canons, which haue still roughly censured eu'en this cloake of vice: As there is a necessity of charitic in the former, so of iustice in this. If you can so loue your wife that you detest not her sinne,

finne, you are a better husband than a Christian, a better bawde than
an husband. I dare say no more vpon so generall a relation; good Phy-
sicians in dangerous diseases dare not prescribe on bare sight of vrine,
or uncertaine report, but will feele the pulse, and see the
symptomes, ere they resolute on the receit. You see
how no niggard I am of my counsels:
would God I could as easily as
swage your grieve, as satisfie
your doubts.
(* *)

To





To Mr. ROBERT HAYE.

E P. 8. *A Discourse of the continuall exercise of a Christian, how he may keep his heart from hardnesse, and his waies from error.*

¶O keepe the heart in vre with God, is the highest taske of a Christian. Good motions are not frequent: but the constancy of good disposition is rare and hard. This worke must be continuall, or else speedeth not: like as the body from a settled & habituall distemper must be recovered by long diets; and so much the rather, for that wee cannot intermit hcere without relapses. If this field be not tilled every day, it will runne out into thistles. The euening is fittest for this worke: when retired into our selues, wee must cheerfully, and constantly, both sooke vp to God, and into our hearts; as wee haue to doe with both: to God in thanksgiving first, then in request. It shall be therefore expedient for the soule, duly to recount to it selfe all the specialties of Gods fauours: a confused thankes fauours of carelessness, and neithir doth affect vs, nor win acceptance aboue. Bethinke your selfe then of all these externall, inferiour, earthly graces: that your being, breathing, life, motion, reason, is from him; that hee hath giuen you a more noble nature, than the rest of the creatures, excellent faculties of minde, perfection of sensles, soundnesse of body, competency of estate, seemeliness of condition, fitnessse of calling, preseruation from dangers, rescue out of miseries, kindnesse of friends, carefulnesse of education, honestie of reputation, liberty of recreations, quietnesse of life, opportunitie of well-doing, protection of Angels. Then rise higher to his spirituall fauours, tho hcere on earth, and striue to raise your affections with your thoughts: Blesse God that you were borne in the light of the Gospel, for your profession of the Truth, for the honour of your vocation, for your incorporating into the Church, for the priuilege of the Sacraments.

Sacraments, the free vse of the Scriptures, the Communion of Saints, the benefit of their prayers, the ayde of their counsels, the pleasure of their conuersation; for the beginnings of regeneration, any foot-steps of faith, hope, loue, zeale, patience, peace, ioy, conſcionablenesse, tor any desire of more. Then let your ſoule mount highest of all, into her heauen, and acknowledgē those celeſtiall graces of her election to glory, redēption from shame and death, of the interceſſion of her Savior, of the preparation of her place; and there let her stay a while vpon the meditation of her future joyes. This done, the way is made for your request; ſue now to your God; as for grace to anſwer these mercies, ſo to ſee wherein you haue not anſwered them: From him therefore, caſt your eyes downe vpon your ſelfe: and as ſome carefull Iuſtice doth a ſuſpected felon, ſo doe you ſtrictly examine your heart, of what you haue done that day; of what you ſhould haue done; inquire whether your thoughts haue bene fequeſtred to God, ſtrangers from the world, fixed on heauen; whether iuft, charitable, lowly, pure, Christian; whether your ſenes haue bene holily guided, neither to let in temptations, nor to let out ſinnes; whether your ſpeaches haue not beene offeniſe, vaine, raſh, indiſcreet, vnsauory, vnediting; whether your actions haue beene warrantable, expedient, comely, profitable. Thence, ſee if you haue beene negligent in watching your heart, expence of your time, exercises of deuotion, performance of good works, resistance of temptations, good vſe of good examples: and compare your preſent estate with the former: looke iealously, whether your ſoule hath gained or lost; lost ought of the heat of her loue, tendernesſe of conſcience, feare to offend, ſtrength of vertue; gained, more increase of grace, more aſſurance of glory. And when you finde (alaffe! who can but finde?) ei-ther holinesſe decaied, or euill done, or good omitted, caſt downe your eyes, ſtrike your breast, humble your ſoule, and ſigh to him whom you haue offended; ſue for pardon as for life, heartily, yearningly: inioyne your ſelue carefull amendment, redouble your holy reſolutions, ſtrike hands with God in a new couenant: My ſoule for your ſafety. Much of this good counſell I confeſſe to haue learned from the Table of an vndeſigned Author, at *Antwerpe*. It contented mee: and therefore I haue thus made it (by many alterations) my owne for forme, and yours for the vſe: Our practice ſhall both commend it, and make vs happy.

To



To M^r I. F. one of the Company of the
Turkis^h Merchants.

E P. 9. *Discoursing of the lawfulness of conuer-
sation and trade with infidels and Hereticks,
and shewing how farre and wherein it is al-
lowable.*

In matter of sinne I dare not discommend much feare: Loosenes is both a more ordinary fault, and more dangerous, than excesse of care: yet heerin the minde may bee vniustly tortured, and suffer without gaine. It is good to knowe our bounds, and keepe them; that so wee may neither be carelesly offensiu^e, nor needlesly afflicted. How farre we may trauell to, and conuerse with Infidels, with Hereticks, is a long demande, and cannot bee answered at once. I see extremes on both hands, and a path of trueth betwixt both, of no small latitude. First, I commend not this course to you; it is well, if I allow it. The earth is large; and trueth hath ample Dominions; and those not incommodious, not vnpleasant. To negle^t the maine blessings with competency of the inferiour; for abundance of the inferiour, without the maine, were a choice vnwise and vnequall. While wee are free, who would take ought but the best? VVhither goe you? Haue we not as temperate a Sunne, as faire an heauen, as fertill an earth, as rich a sea, as sweete companions? VVhat stand I on equalitie? a firmer peace, a freer Golpell, an happier gouernement than the world can shew you? yet you must goe: I giue you allowance; but limited, and full of cautions: like an inquisitiue Officer, you must let me aske, who, how, when, whither, why, howlong, and accordingly determine. To communicate with them in their false seruices, who will not spit at, as impious? We speake of conuersing with men, not with idolatries: ciuilly, not in Religion:

Religion : not in works of darknes, but busynesse of commerce and common indifferencies. Fie on thote Rimmonites , that pleade an vpright loule in a prostrate bodie: Hypocrites, that pretend a *Nathanael* in the skinne of a *Nicodemus*. God hates their secret halting , and will revenge it. Let-goe their vices ; speake of their persons : Thote may bee conuerst with ; not with familiaritie, not with intirnitie ; as men qualified, not as friends. Traffique is heere allowed , not amitie ; nor friendship , but peace. *Paul* will allow you to feast at their table , not to frequent it : yet not this to all. Christianity hath all statures in it , all strengths: children, and men, weaklings, Giants. For a feble vngrounded Christian, this very companie is dangerous : safe for the strong and instructed. Turne a child loose into an Apothecaries shop, or an Idiot: that gally-pot which lookest fairest, shall haue his first hand, tho full of poisonous drugs : where the iudicious would chuse the wholesomest , led not by sense , but skill. Settlednesse in the trueth will cause vs to hate and scorne ridiculous impietie: and that hate will settle vs the more ; where the vnstayd may growe to lesse dislike , and indanger his owne infection. He had need bee a resolute *Caleb* that should go to spie the land of *Canaan* ; yet not such a one , vpon euery occasion : mere pleasure or curiositie I dare not allow in this aduenture. The command of authoritie , or necessarie of traffique I can not reiect : Or if after sufficienct preuention, desire to informe our selues thorowly in a forraigne religion, or state (especially for publique vse) carry vs abroad, I censure not. In all matter of danger , a calling is a good warrant ; and it can not want perill to goe vnsent : Neither is there small weight in the qualitie of the place , and continuance of the time. It is one case where the profession of our religion is free, another where restrained; perhaps not without constraint to idolatry: where we haue meane for our soules, an allowed Ministry, the cause must needs differ from a place of necessarie blindnes, of peculiare superstition. To passe thorow an infected place is one thing, to dwelt in it another: Ech of these give a new state to the cause, and looke for a diuels answer. But as in all these outward actions, so here, most force (I confess) lies in the intention, which is able to give no toleration onely to our travell, but praise. To conuerse with the without, but in a purpose of their conuersion, & with indeuour to fetch the in, can be no other than an holy course: wherin that the Iesuits haue been (by their owne saying) more seruiceable in their Indies & China; let the thanke (after their number & leasure) their shelter of Spaine: the opportunitie of whose patronage hath preferr'd them to vs; not their more forward desires. In short, companying with Infidels may not bee simply condemned ; who can holde so, that sees *Lot* in *Sodom*, *Israel* with the *Egyptians*, *Abraham* and *Isaac* with their *Abimelechs*; *Roses* among thornes, and *pearles* among much mud ; and, for all, *Christ* among *Publicans* and *Sinners*? So wce neither bee infected by them, nor they further infected by

our confirmation ; nor the weake Christian by vs infected with offence, nor the Gospell infected with reproch ; what danger can there be? If neither wee, nor they, nor the weake, nor (which is highest) the Name of God bee wronged ; who can complaine? You haue mine opinion; dispose now of your selfe as you dare : The earth is the Lords, and you are his ; wheresoeuer hee shall finde you, bee sure you shall finde him every where.

To





To the Gentlemen of his Highnesse Court.

E P. 10. *A description of a good and faithfull Courtier.*

VHILES I aduentured other characters into the light, I reserved one for you; whom I account no small part of my ioy. The Character of *What you are*, of *What you shold bee*: Not that I arrogate to my selfe, more than ordinary skill in these high points; I desire not to describe a Courtier; How should I, that haue but scene & saluted the seat of Princes? Or why shold I, whose thoughts are sequestred to the Court of heauen? But if I would decipher a good Courtier, who can herein controll my indeuour? Goodnesse in all formes is but the iust subiect of our profession: what my obscuration could not, no lesse certaine rule shal afford me. Our Discourse hath this freedome, that it may reach beyond our eyes with beleefe. If your experiance agree not with my speculation, distrust me. I care not for their barking, which condemne me, at first, of incongruitie; as if these two tearms were so dissonant, that one sentence could not holde them. The Poet slanders, that abandons all good men from Courts. Who knowes not that the Egyptian Court had a Moses; the Court of Samaria an Obadiah; of Ierusalem Ebed-melesh; of Damascus a Naaman; of Babylon a Daniel; of Ethiopia a good Treasurer; and very Neroes Court in Paules time, his Saines. That I may not tell, how the Courts of Christian Princes haue been likened by our Ecclesiasticall historians, to some royall Colleges for their order, grauity, goodnesse mix'd with their maiestie; and that I may willingly forbear to compare (as, but for enuy, I durst) yours with theirs; I speake boldly, the Court is as nigh to Heauen as the Cell, and doth no lesse require, and admit strict holiness.

nesse. I banish therefore hence all impietie, and dare prelge his ruine whose foundation is not layd in goodnesse. Our Courtier is no other than vertuous, and serues the God of heauen as his first Master, and from him deriuers his dutie to these earthen gods ; as one that knowes the thrones of heauen and earth are not contrary, but subordinate, and that best obedience springs from deuotion: his abilitie and wil haue both conspired to make him perfectly seruiceable, and his diligence waites but for an opportunitie. In the factious of some great riualls of honor, hee holds himselfe in a free neutrality, accounting it safer in vniust frayes to looke on, than to strike; and if necessarie of occasion will needs winde him into the quarrell, hee chuses not the stronger part, but the better ; resoluing rather to fall with innocencie and truth, than to stand with powrfull iniustice. In the changes of tauours and frownes hee changeth not ; his sincere honesty beares him thorow all alterations, with wise boldnes, if not with successe : and when hee spies clouds in the eyes of his Prince (which yet of long hee will not seeme to see) his cleere heart giues him a cleere face ; and if hee may bee admitted , his loyall breath shall soone disspell those vapors of ill suggestion: but if after all attempts of winde and Sunne he sees them settled, and the might of his accusers will not let him seeme as he is ; hee gives way in silence, without stomach, and wafts vpon Time. He is not ouer-haltily intent vpon his owne promotion; as one that seeks his Prince, not himselfe ; and studies more to deserue than rise, scorning either to grow great by his owne bribes, or rich by the bribes of others. His officious silence craues more than others words ; and if that language bee not heard, nor vnderstood, hee opens his mouth , yet late and sparinglie; without bashfulnesse, without importunity ; caring onely to motion, not caring to plead. Hee is affable and curtous ; not vainly popular, abasing his Princes fauour to woee the worthlesse applause of the vulgar ; approouing by his actions that hee seekes one , not many ; if not rather, one in many. His Alphabet is his Princes disposition ; which once learned , hee plies with diligent seruice , not with flatterie ; not commanding every action as good, nor the best too-much & in presence. When he finds an apparent growth of fauour, he dares not glory in it to others, lest he should solicit their enuie, & hazard the shame of his owne fal; but inioys it in quiet thankfulness: noe neglecting it, nor drawing it on too fast : Ouermuch forwardnes argues no perpetuitie. How oft haue wee knowne the weake beginnings of a likely fire scattered with ouerstrong a blast? And if another rise higher, he enuieith not; onely emulating that mans merit, & suspecting his own. Neither the name of the Court, nor the grace of a Prince, nor applause of his inferiours, can lift him aboue himself, or lead him to affect any other than a wise mediocrity. His owne sincerity cannot make him ouer-credulous . They are fewe & well tried, whom hee dares vse or perhaps obliged by his own fauours: so in all imployments of friendship he is wary without sus-

luspicion, and without credulitie charitable. HEE is free, as of heart, to of tongue, to speake what he ought, nor what he might: never but (what Princes ears are not alwaies inured to) meere Truth: yet that, tempred for the measure, & time, with honest discretio. But if he meet with ought that might be beneficial to his master, or the state, or whole concealement might proue prejudicall to either, neither teare nor gain can stop his mouth. He is not basely querulous, nor forward to spend his complaints on the disgraced, not abiding to build his own fauors vpon the vniust ruins of an oppressed fortune. The errours of his fellowes he reports with fauour; thir vertues with aduantage. HEE is a good husband of his houres; equally detesting idlenesse and base disports; and placing all his free time vpon ingenuous studies, or generous delights; such as may make either his body, or minde, more fit for noble seruice. He listeth not to come to counsell vncalled, nor vnbidden to intermeddle with secrets, whether of person, or state; which yet once imposed, hec manageth, which such fidelite and wisdome, as well argue him to haue restrained, not out of feare, but iudgement. HEE knowes how to repay an iniurie with thankes, and a benefit with vsurie; the one out of a wise patience without malicious closenesse; the other out of a bountious thankfulness. His life is his owne willing seruant, and his Princes free vassall; which he accounts lent to him, that hec may giue it for his master: the intercepting of whose harmes hec holds both his duty, and honour: and whether he be vsed as his sword, or his shield, hec doth both with checrefullnesse. He can so demeane himselfe in his officious attendance, that he equally auoids satiety and obliuion; not needlesly lauish of himselfe, to let out and shew his parts alwaies at the highest; nor wilfully concealed in great occasions. He loues to deserue and to haue friends, but to trust rather to his owne vertue. Reafon and honestie (next vnder religion) are his Counsellors: which hec followes without care of the euent, not without foresight. In a judgement of vnkindnesse and enuie, hec never casts the first stone, and hates to picke thanks by detraction. HEE vndertakes none but worthy sutes, such as are free from basenesse and iniustice; such as is neither shame to aske, nor dishonor to grant; nor suffring priuate affections to ouer-weigh publique equitie or conuenience; and better brooking a friends want, than an il precedenth; & those which he yceldeþ to accept, he loues not to linger in an afflictiong hope: a present answer shal dispatch the feares or desires of his expecting client. His brest is not a cisterne to retaine, but as a conduit-pipe, to vent the reasonable and honest petitions of his friend. Finally, hec so liues, as one that accountis not Princes fauours hereditarie; as one that will deserue their perpetuitie, but doubt their change; as one that knowes there is a wide world beside the Court, and aboue this world an heauen.





EPISTLES.

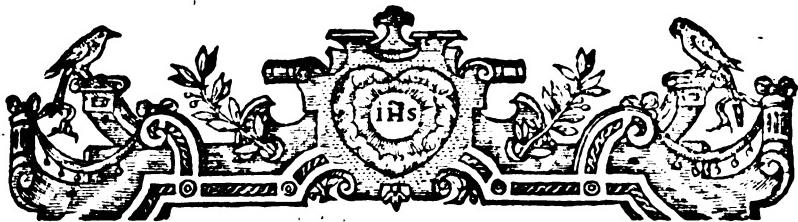
THE
FOURTH
DECADE.

By Ios. HALL



Anno Domini, 1614.





THE FOVRTH DECADE.

To Mr. WALTER FITZVILLIAMS.

E.P. i. *A Discourse of the true and lawfull use
of pleasures; how we may moderate them, how
we may inioie them with safetie.*



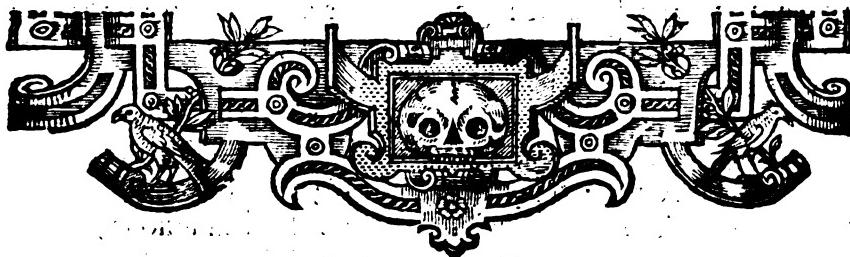
Ndeed; wherein standes the vse
of Wisedome, if not in tempering
our pleasures and sorrowes? and
so disposing our selues in spight
of all occurrents, that the world
may not blow vpon vs with an
vnequall gale, neither tearing our
sailes, nor slackning them. Events
will varie; if we continue the same,
it matters not: nothing can ouer-
turne him, that hath power ouer
himselfe. Of the two, I confesse it
harder to manage prosperitic,

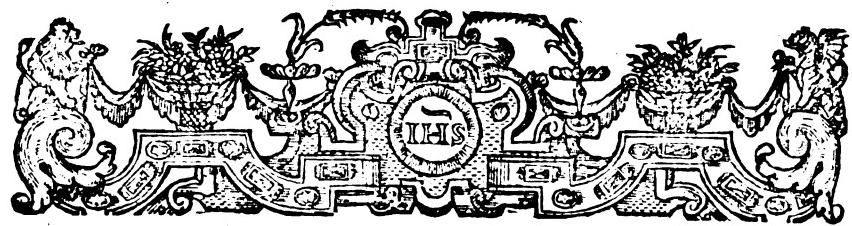
and to auoid hurt from good: strong and colde windes doe but make vs
gather vp our cloake more round, more close; but to keepe it about vs
in a hote Sunne-shine, to run and not sweat, to sweat and not faint; how
difficult it is! I see somethat auoide pleasures for their danger, and which
dare not but abandon lawfull delights, for feare of sinne; who seeme to
me like some ignorant Metallists, which cast away the precious Ore, be-
cause they can not separate the gold frō the drossie; or some simple Lew,
that condemns the pure streames of Jordan, because it falles into the dead
sea. Why doe not these men refuse to eat, because meat hath made many
Gluttons? Or how dare they couer themselves, that know there is pride
in ragē? These hard Tutors, if not Tyrants, to thēselues, whiles they pre-
tend

tend a mortified strictnesse, are iniurious to their owne libertie, to the liberalitie of their Maker: Wherefore hath hee created, and giuen the choice commodities of this earth, if not for vse ? Or why placed hee Man in a Paradise , not in a Desert ? How can we more displease a liberall friend , than to depart from his delicate feast wiſſully hungry ? They are deceiued that call this holinesse ; it is the disease of a minde full, distrustfull, impotent : There is nothing but euill, which is not from heauen ; and hee is none of Gods friends , that rejects his gifts for his owne abuse. Heare mee therefore, and true Philosophie ; There is a neerer way than this, and a fairer : if you will be a wise Christian , tread in it. Learne first by a iust survey , to know the due and lawfull bounds of pleasure ; and then beware,either to go beyond a knownen Mere, or in the licence of your owne desires, to remoue it. That God , that hath curb'd in the furie of that vnquiet and foaming element, and sayd of old, *Heere shalt thou stay thy proud waues,* hath done no lesse for the rage of our appetite. Beholde, our limits are not obscure ; which if wee once passe, our inundation is perilous and ſinfull. No iust delight wanteth either his warrat, or his termes. More plainly be acquainted both with the quality of pleasures, and the measure: Manie a ſoulc hath lost it ſelſe in a lawfull delight, through excesſe : and not fewer haue perished in choſe , whose nature is vicious, without respect of immoderation: Your care muſt auoid both. The taste of the one is deadly; of the other, a full carouſe: and in truth, it is easier for a Christian, not to taste of that, tha not to be drunk with this. The il is more eaſily auoide, than the indifferent moderated. Pleasure is of a winding, and ferpentine nature; admit the head, the body will ask no leaue: & ſooner may you ſtop the entrance, than ſtay the proceeding. Withall, her iſtinuations are ſo cunning , that you ſhall not perceiue your excesſe, till you be ſickē of a ſurſet: A little honie is ſweete; much, fulſome. For the attaining of this temper, then, ſettle in your ſelf a right eſtimatiō of that wherein you delight; ſolue every thing into his firſt matter, & there will be more danger of contempt, than ouer-joying. What are the goodly ſumptuous buildings we admire, but a little burnt and hardned earth? What is the ſtately and wondrouſ building of this humane bodie , whose beautie wee dote vpon, but the ſame earth wee tread on, better tempred; but worse, when it wants his guest ? What are those precious mettals whom wee worship , but veines of earth better coloured ? What are costly robes, but ſuch as are giuen of wormes, and conſummed of moths ? Then , from their beginning, looke to their end, and ſee laughter conclude in teares, ſee death in this ſweete pot. Thy conſcience scourges thee with a long ſmart for a ſhort libertie , and for an impeſteſt delight , giues thee perfect torment : Alas, what an hard penny-worth; ſo little pleasure for ſo much repentaunce ! Injoy it, if thou canſt : but if while the ſword hangs ouer thee in an horses haire , ſtill threatening his fall and thine, thou canſt be ſecurely iocund ; I wonder, but

but enuy nor. Now I heare you recall me, and after all my discouerie
(as no whit yet wiser) inquire by what rule our pleasures shall bee
judged immoderat? Wee are all friends to our selues, and our indul-
gence will hardly call any fauor too much. I send you not (tho I might)
to your bodie, to your calling, for this triall; while your delights ex-
clude not the presence, the fruition of God, you are safe: the loue of
the medicine is no hinderance to the loue of health; let all your pleasures
have reference to the highest good, and you can not exceed. You see
the Angels sent about Gods messages to this earth; yet neuer out of
their heauen, neuer without the vision of their Maker. These earthly
things cause not distraction, if wee rest not in them, if wee can looke
thorow them, to their giuer. The minde that desires them for their
owne sakes, and suffers it selfe taken vp with their sweetnesse as his main
end, is alreadie drunken. It is not the vse of pleasure that offends, but
the affectation. How many great Kings haue been Saints? They could
not haue been Kings, without choice of earthly delights; they could not
haue been Saints, with earthly affections. If God haue mixed you a
sweet cuppe, drinke it cheerefully; commend the taste, and be thanke-
full; but reioyce in it as his. Vse pleasures without dorage; as in God,
from God, to God; you are as free from errour, as milerie.

Writ-





Written to W. F. and D D. to M^r. ROBERT IERMIN.

E.P. 2. *A Discourse of the bloody use of single combats; the iniustice of al pretences of their lawfullness; setting forth the danger and sinfulness of this false and unchristian manhood.*

You haue receiuied a proud challenge, & now holde your self bound vpon tearmes of honour, to accept it. Heare first the answer of a friend, before you give an answer to your enemie; receive the counsell of loue, ere you enter those courses of reuenge: Thinke not you may reiect mee, because my profession is Peace; I speake from him, which is not onely the Prince of Peace, but the God of Hosts; of whom if you will not learne to manage your hand and your sword, I shall grieue to see, that courage hath made you rebellious. Grant once that you are a Christian, and this victory is mine; I ouercome, and you fight not: would God the fury of mens passions could bee as easily conquered, as their iudgements conuincid; how manie thousands had beeene free from blood! This conceit of false fortitude hath cost wel-neare as many liues as lawfull warre, or as opinion of heresie. Let mee tell you with confidence, that all duels or single Combats are murderous: blanch them ouer (how you list) with names of honour, and honest pretences; their vse is sinfull, and their nature diuellish.

Let vs two, if you please, (before hand) enter into these lists of words. Let reason (which is a more harmelesse fight) conflict with reason: Take whom you will with you into this field; of all the Philosophers, Ciuilans, Canonists; for Diuines (I hope) you shall finde none; and let the right of this truth be tried vpon a iust induction.

I onely premise this caution, (lest we quartellabour the cause of this quarrell) that necessity must be excluded from these vnlawfull fightes; which euer alters their qualitie, and remoues their culpe; The defence of our life, the injunction of a Magistrate, are euer excepted: voluntary combats are onely questioned; or whose necessarie wee doe not finde, but make. There are not many causes that can drawe vs foorth single into the field, with colour of equity. Let the first be the triall of some hidden right; whether of innocence vpon a false accusation, or of title to inheritance; not determinable by course of Lawes; A proceeding not tolerable among Christians, because it wants both warrant and certainty. Where euer did God bid thee hazzard thy life for thy name? Where did he promise to second thee? When thou art without thy commandement, without his promise, thou art without thy protection. He takes charge of thee, but where thou art in thy wayes; yea in his. If this be Gods way, where did he chalke it out? If thou wanthis word, looke not for his aide. Miserable is that man, which in dangerous actions, is left to his owne keeping; yea how plainly dooth the euent shew Gods dislike? How oft hath innocence lien bleeding in these combats, and guiltinesse insulted in the conquest? Those very decretals (whom we oft cite not, often trust not) report the inequality of this issue. Two men are brought to the barre, one accuseth the other of theft without further evidence, either to cleare, or condigne: The sword is called for, both witnessse, and Judge: They meet, and combat: The innocent party is slaine: The stoll'a goods are found after in other hands, and confessed. O the iniustice of humane sentences! O wretched estate of the party miscarried! His good name is lost vwith his life, which he would haue redeemed with his valour: hee both dies and sins, while hee striues to seeme cleare of a sinne. Therefore men say he is guilty, because hee is dead, while the others wickednes is rewarded with glory. I am deceiuied, if in this case there were not three murderers; the Judge, the aduersarie, himselfe. Let no man challenge God for neglect of innocence, but rather magnifie him for retiengre of presumption. What he ioynes, that he undertakes, hee maintaines: who art thou, O vaine man, that darest expect him a party in thine owne braulcs? But there is no other way of tryall. Better none than this. Innocency or land is questioned; and now we send two men into the lists, to try whether is the better fencer: what is the strength of skill of the champions, to the iustice of the cause? Wherefore serue our owne oaches? whereto witnessse, records, lotteries, and other purgations? Or why put wee not men as well to the olde Saxon, or Liuonian, Ordalian trials of hotte yrons, or scalding liquors? It is farre better some truth should be unknownen, than vnlawfully searched. Another cause seemingly warrantable may be the determining of warre, preuention of common bloodshed: Two armes are ready to ioyne battell, the field is

is sure to be bloody on both sides; either part chuses a champion; they two fight for all: the life of one shall ransome a thousand. Our Philosophers, our Lawyers shout for applause of this Monomachy, as a way neere, easie, safe: I dare not. Either the warre is iust, or vniust: if vniust, the hazard of one is too much; if iust, too little. The cause of a iust warre must be, besides true, important; the title common, wherein still a whole state is interested; therefore may not without rashnesse and tentation of God, be cast vpon two hands. The holy Story never records any, but a barbarous Philistine, to make this offer, and that in the presumption of his vnmachablenesse. Profane monuments report many, and some on this ground wisely rejected. *Tullus* challenged *Albanus*, that the right of the two hosts might be decided by the two captaines; hee returned a graue reply (which I never read noted of cowardise) That this sute of honor stood not in them two, but in the twocities of *Alba* and *Rome*.

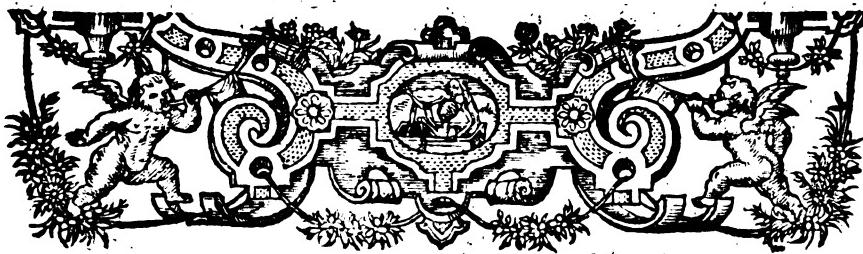
All causes of publike right are GODS: when we put to our hand in Gods cause, then we may looke for his. In vaine we hope for successe, if we doe not our vtmost; wherefore either warre must be determinedc without swords, or with many: why should all the heads of the Common-wealthe stand vpon the necke and shoulders of one Champion? If hee miscary, it is injury to lose her; if he preuaile, yet it is injury to hazard her: yet respecting the parties themselves, I can not but graunt it neerest to equirie, and the best of combats, that some blood should bee hazarded; that more might be out of hazard. I descend to your case, which is yet further from likelihood of approose; for vwhat can you plead but your credit? others opinion? You fight, not so much against anothers life, as your owne reproach: you are wronged, and now if you challenge not; or you are challenged, and if you accept not; the world condemnes you for a coward: who vwould not rather hazard his life, than blemish his reputation? It were well, if this resolution were as wise as gallant. If I speake to a Christian, this courage must be rectified. Tell mee, what world is this, whose censure you feare? Is it not that which God hath branded long agoe with *Pestilens in maligno*? Is it not that which hath euer misconstrued, discouraged, disgraced, persecuted goodnes? that which reproached, condemned y our Sauiour? What do you vnder these colours, if you regard the fauour of that, whose amitie is enmitie with God? What care you for the censure of him, whom you should both scorne and vanquish? Did euer wise Christians, did euer your Master, allow either this manhood, or this feare? VVas there euer any thing more strictly, more fearfully forbidden of him, than reuenge in the challenge; than in the answer, payment of euill; and murder in both? It is pity, that euer the water of baptisme was spilt vpon his face, that cares more to discontent the vworld, than to wrong God: He saith, *Vengeance is mine*: and you steale it from him

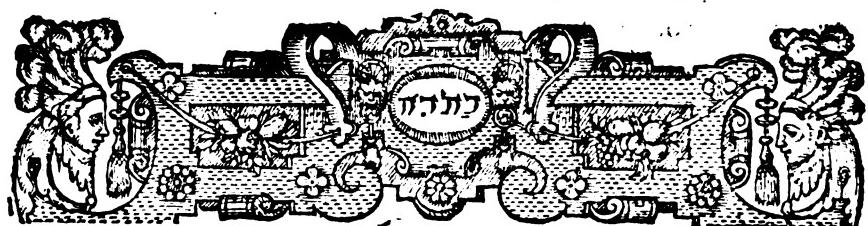
him in a glorious theft, hazzarding your soule more than your body. You are weary of your selfe, while you thrust one part vpon the sword of an enemy ; the other, on Gods. Yet, perhaps I haue yeelded too much. Let goe Christians ; The wiser world of men (and who els are worth respect) will not passe this odious verdict vpon your refusall : valiant men haue rejected challenges, with their honours vtainted. *Augustus*, when hee receiuied a defiance, and braue appointment of combat from *Antony*, could answer him, That if *Antony* were weary of living, there were wayes enow besides to death. And that Scythian King returned no other replie to *John the Emperour of Constantinople*. And *Metellus* challenged by *Sertorius*, durst answer scornfully, with his penne, not with his sword ; That it was not for a Captaine to die a soldiers death. Was it not dishonourable for these wise and noble Heathens to turne off these desperate offers ? What law hath made it so withys ? Shall I seriously tell you ? Nothing , but the meere opinion of some humorous gallants, that haue more heart than braine ; confirm'd by a more idle custome : VVdorthy grounds, whereon to spend both life and soule ; vvhetheron to negleſt G O D , himſelfe, posterity. Goe now and take vp that sword, of whose sharpnes you haue boasted, and hasten to the field ; whether you die or kill, you haue murdered. If you ſurulue, you are haunted with the conſcience of blood ; if you die, with the torments ; and if neither of theſe, yet it is murder, that you would haue killed. See whether the fame of a braue fight can yeeld you a counteruaileable redref of theſe mischiefs : how much more happily valiant had it been to master your ſelfe, to feare ſinne more than shame, to contemne the world, to pardon a wrong, to preferre trite Christianitie before idle manhood, to live and doe well !

(* * *)

VV 2

To





To M^r. M a t . M I L V A R D.

E P . 3 . *A discourse of the pleasure of studie and contemplation, with the varieties of Scholar-like imployments, not without incitation of others therunto; and a censure of their neglect.*

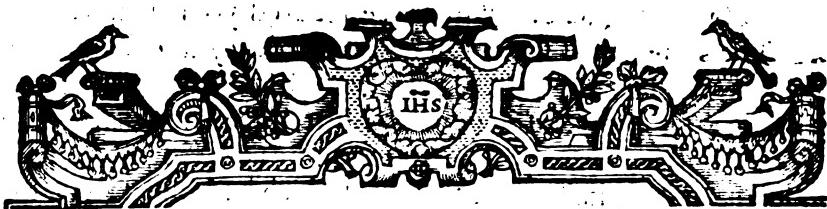
I Can wonder at nothing more, than how a man can be idle; but of all other, a Scholar; in so many improuements of reason, in such sweetnesse of knowledge, in such varietie of studies, in such importunity of thoughts. Other Artizans doe but practise, we still learne; others run still in the same gyre, to weariness, to satiety, our choise is infinite: other labours require recreations, our very labour recreates our sports: wee can neuer want, either somewhat to doe, or somewhat that we would doe. How numberlesse are those volumes which men haue written, of Arts, of Tongues! How endlesse is that volume which GOD hath written of the world! wherein every creature is a letter, every day a new page: who can be wearie of either of these? To finde wit in Poetry, in Philosophie profoundnesse, in Mathematikes acuteenesse, in Historie wonder of events, in Oratory sweet eloquence, in Divinity supernaturall light and holy devotion; as so many rich mettals in their proper mines, whom would it not rauish with delight? After all these, let vs but open our eyes, we can not looke beside a lesson, in this vniuersall B o o k e of our Maker, worth our studie, woth taking out. What creature hath not his miracle? what euent doth not challenge his obseruation? And if wearie of forraine imployment we list to looke home into our selues, there we finde a more priuate world of thoughts, which set vs on work anew, more busily, not lesse profitably; now, our silence is vocall, our solitarinesse popular, and wee are shut vp, to doe good vnto many. And if once wee be cloyed with our owne company, the doore of conference is open; heere interchange of discourse (besides

(sides pleasure) benefits vs : and he is a weake companion, from whom
wee turne not wiser. I could envy, if I could belieue that *Anachoret*,
who secluded from the world, and pent vp in his voluntarie prison-
walles, denied that hee thought the day long, whiles yet hee wanted
learning to vary his thoughts. Not to be cloied with the same conceis,
is difficult above humane strength ; but to a man so furnished with all
sorts of knowledge, that according to his dispositions he can change his
studies, I should wonder, that euer the Sun should seeme to pale slow-
ly. How many busie tonguos chale away good houres in pleasant chat,
and complain of the hastie of night ! What ingenuous mind can be so-
ner wearie of talking with learned Authors, the most haimleste, and
sweetest of companions ? What an heauen lies a Scholar in, that at
once in one close roome can daily conuerse withall the glorious Mar-
tyrs and Fathers ? that can single out, at pleasure, either sententious
Tertullian, or graue *Cyprian*, or resolute *Hierome*, or flowing *Chrysostome*,
or diuine *Ambrose*, or deuout *Bernard*, or (who alone is all these) beau-
tiful *Augustine*, and talk with them, and hear their wise and holy coun-
sels, verdicts, resolutions : yea, (to rise higher) with courtly *Esay*, with
learned *Paul*, with all their fellowe-Prophets, Apostles : yet more, like
another *Moses*, with God himselfe, in them both ? Let the world con-
temne vs : while wee haue these delights, wee cannot envy them ; wee
cannot without our selfes other than wee are. Besides, the way to all other
contentments is troublesome ; the onely recompense is in the ende. To
dive in the mines, to scorch in the fire for the getting, for the fining of
gold, is a slauish toile ; the comfort is in the wedge ; to the owner, not
the laborers, where our very search of knowledge is delightsome. Stud-
y it selfe, is our life ; from which vvee vvould not be barred for a
World. How much sweeter then is the fruit of study, the conscience of
knowledge ? In comparison wherof, the soule that hath once tasted
it, easily conquers all humane comforts. Goe now yee vvorldlings,
and insult ouer our paleesse, our neediness, our neglect. Yee could
not be so iocund, if you were not ignorant : if you did not want know-
ledge ; you could not oster-looke him that hath it : For mee, I am so
far from emulating you, that I profess, I had as leue be a brute beast,
as an ignorant rich man. How is it then, that those gallants, vvhich
haue priuiledge of blood and birth, and better education, doe so scorn-
fully turne off these most manly, reasonable, noble exercises of Scho-
larship ? An hauke becoms their fist better than a booke : No dogge but
is a better companion : Any thing, or nothing, rather than what wee
ought. O mindes brutishly sensuall ! Doe they thinke that GOD
made them for disport ? who even in his Paradise, vvould not allow
pleasure, vvitout worke. And if for busynesse ; either of body, or
minde : Those of the body are commenly seruile, like it selfe. The
minde therefore, the minde onely, that honourable and diuine part, is
fittest

fittest to be employed of those which would reach to the highest perfection of men, and would be more than the most. And what worke is there of the minde but the trade of a scholar; studie? Let mee therefore fasten this probleme on our Schoole-gates, and challenge all comers, in the defense of it; that, No Scholar can not be truly noble. And if I make it not good, let mee never bee admitted further than to the subiect of our question. Thus we doe well to congratulate, to our selues, our owne happynesse: if others will come to vs, it shall be our comfort, but more theirs; if not, it is enough that we can lay in our selues, & in him in whom we are that we care.

To





To Mr. J. P.

E.P. 4. *A discourse of the increase of Popery; of the Oath of allegiance; and the iust sufferings of those which haue refused it.*



On say, your religion daily winneth. Bragge not of your gaine ; you neither neede, nor can, if you consider how it gets, and whom : How, but by cunning sleights, false suggestions, impudent vnruths ? Who can not thus preuaile against a quiet and innocent aduersary ? Whom, but sillie women, or men notoriously debauched ? A spoile fit for such a conquest, for such Victours. We are the fewer, not the worse : if all our licentious hypocrites were yours, we shold not complain ; & you might be the prouder, not the better. Glory you in this triumph, free from our envy ; who knowe wee haue lost none, but (by whom you haue nothing) either loose or simple. It were pity that you shold not forgoe some in a better exchance. The sea neuer incrocheth vpon our shorc, but it loseth elswhere : some we haue happily fercht into the folde of our Church, out of your wastes ; some others (tho few, and scarce a number) we haue sent into their heauen. Amongst these, your late second *Garnet* liv'd to proclaime him self a Martyr ; & by dying, perswaded. Poore man, how happy were hee, if he might be his owne Judge. That which gave him confidence, would give him glory : you beleue, and well-nere adore him. That fatall cord of his, was too little for reliques, tho diuided into Mathematicke quantitieis. Whither can not conceit lead vs ? whether for his resolution, or your credulity ? His death was fayrelesse : I commend his stomach, not his minde. How many malefactours haue wee knownen that have laughed vpon their executioner, and iested away their last winde ? You might knowe. It is not long since our *Norfolke Arrian* leapt at his stake. How ofte haue you learned, in martyrdome to regarde not the death, but the cause ? Else, there shold bee no difference in guilt and innocence, error and truth. What then ? Died hee for Religion ? This had

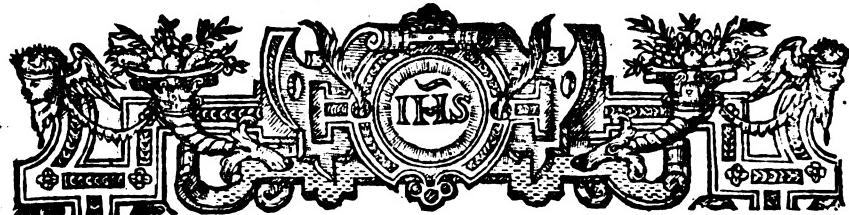
had bee ne but your owne measure: wee indured your flames, which these gibbers could nor acquit. But dare Impudency it selfe affirme it? Not for meere shame, against the evidence of so many tonges, ears, records. Your prosperitie, your numbers argue enough that a man may be a Papist in Britanne, & liue. If treason be your religion, who will wonder that it is capitall? Defie that diuel which hath mockt you with this mad opinion, that treacherie is holinesse, deuotion cruelty and disobedience. I foresee your euasion: Alas, it is easie for a spightfull construction to fetch Religion within this compasse; and to say the swelling of the Foxes forehead is a horn. Nay then, let vs fetch some honest Heathen to be Judge betwixt vs: Meere nature in him shall speake unpartially of both. To hold and perswade, that a Christian King may, yea must at the Popes will bee dethroned, and murdered; is it the voice of treason, or religion? And if traitorous, whether flatly or by misinerring? Besides his practises, for this hee died; witness your owne Catholikes. O God, if this be religion, what can be villany! Who euer died a malefactor, if this be martyrdome? If this position be meritorious of heauen, hell is feared in vaine. O holy Silla, Maru, Catilines, Cades, Lopezes, Gowries, Vawxes, and who euer haue conspired against lawfull Maiesty! all martyrs of Rome, all Saints of Beckets heauen. How well doe those palmes of celestiall triumph become hands, redde with the sacred blood of Gods anointed? I am ashamed to thinke, that humanity should nourish such monsters, whether of men, or opinions. But you defie this sauage factiousnesse, this deuotion of diuels; and honestly with both GOD and Caesar his own. I praise your moderation: but if you be true, let mee yet search you: Can a man be a perfect Papist, without this opinion against it? If he may, then your Garnet and Drarie died not for religion: if he may not, then Popery is treason. Chuse now whether you will leaue your martyrs, or your religion. What you holde of merit, free-will, transubstantiation, inuocation of Saintes, false adoration, supremacy of Rome, no man presstes, no man inquires: your present inquisition, your former examples would teach vs; mercy will not let vs learne. The onely question is, Whether our King may liue and rule; whether you may refraine from his blood, and not sin: Would you haue a man deny this, and not die? Would you haue a man thus dying honoured? Dare you approue that religion, which defends the fact, canonizes the person? I haire your answer, from that your great Champion, which not many daies since, vwith one blowe hath driuen out three (not slight) wedges: That not Ciuitie obedience is stood vpon, but Positiue doctrine: That you are readie to sweare for the Kings safetie, not against the Popes authority: King I A M E S must liue and reigne; but Paulus Quintus must rule and be obeyed: and better were it for you to die, than your sworne allegiance should preiudice the See Apostolike. An elusion fit for children.

The iudgement
of a Catholike
English-man
banished, &c.
concerning the
Apologie of
the oath of Al-
legeance, in-
titled *Tripli-
cato, &c.*

What

What is to dally, if not this ? As if hee sayd , The King shall liue, vnlesse the Pope will not ; That hee shal not be discrowned, deposed, mal-sacred by your hands, vnlesse your holy Father should commaund. But (I aske, as who should not ?) What if he doe command ? What if your *Saulus Quintus* shall breath out (like his predecessours) not threatnings but strong bellowings of excommunications, of deposition of Gods anointed ? What if he shall commaund (after that French fashion) the throats of all Heretikes to bleed in a night ? Pardon you in this : Now it is growen a point of doctrinall Diuinity, to determine how farre the power of Peters successour may extend : You may neither sweare , nor lay your hands shall not bee steep't in the blood of your true Soueraine ; and to die rather than sweare it, is martyrdome. But, what if heauen fall, say you ? His holinesse (as you hope) will take none such courses. Woe were vs, if our safetie depended vpon your hopes, or his mercies. Blessed be that God, which malgrē hath made and kept vs happie , and hath lift vs aboue our enemies . But what hope is there, that hee who chargeth subiects not to sweare allegiance , will never discharge them from allegiance ; that those who clamourously and shamelessly complaine to the world of our crueltie , vvill fordeare to sollicit others crulty to vs ? Your hopes to you ; to vs our securities. Is this the religion you father vpon those Christian Patriarks of the primitive Age ? O blessed *Irenaeus, Clemens, Cyprian, Basil, Chrysostome, Augustine, Jerome*, and thou the severest exactor of iust censures, holy *Ambrose* ! how would you haue spit at such a rebellious assertion ! What speak I of Fathers ? whose very mention in such a cause were iniury, were impiety. Which of those cursed heresies of ancient times (for to them I hold it fitter to appeale) haue euer beene so desperately shameless, as to breed, to mainetaine a conceit so palpably vnnaturall ; vnlesse perhaps, those olde *Anitatae* may vpon generall tearmes be compelled to patronize it, while they held it piety to breake the lawes of their Maker ? For you, if you professe not to loue willing errors , by this suspect , and iudge the rest : you see this defended with equall resolution, and with no lesse chearefull expence of blood. In the body, where you see one monstrous deformitie , you can not affeet ; if you can doe so in your religion , yet how dare you ? since the greater half of it stands on no other ground. Only G O D make you wise, and honest , you shall shake hands with this faction of Popery ; and I with you, to giue you a cheerfull welcome into the bosome of the Church.

To



To my Brother, Mr. S A. H A L L.

E.P. 5. A discourse of the great charge of the ministerial function; together with particular directions for due preparation therunto, & carriage therein.



T is a great & holy purpose (dear Brother) that you haue entertained, of seruing God in his Church: for what higher, or more worthy imployment can there be, than to do these Divine duties, to such a master, and such a mother? wherein yet I should little rejoyce, if any necessity had cast you vpon this refuge: for I hate and grieve to thinke that any desperate minde should make diuinity but a shift: and dishonour this mistresse by being forsaken of the vworld. This hath beeene the drift of your education: to this you were borne, and dedicated in a direct course. I doe willingly encourage you, but not without many cautions. Enter not into so great a seruice, without much foresight: when your hand is at the plow, it is too late to looke backe. Bethink your selfe seriously of the weight of this charge: and let your holy desire bee allaid vvith some trembling. It is a foolish rashnesse of young heads, when they are in Gods chaire, to wonder how they came thither, and to forget the awfulness of that place, in the confidence of their owne strength; which is euer so much lesse, as it is more esteemed. I commend not the waird excuses of *Moses*, nor the peremptory vnwillingnesse of *Ammonius*, and Frier *Thomas*, who maimed themselues, that they might be wilfully vncapable. Betwixt both these there is an humble modesty, and religious fearefulness, easily to be noted in those, whom the Church honours with the name of her fathers, worthy your imitation: wherein yet you shall need no precedents, if you well consider what worth of parts, what strictnesse of carriage, what weight of offices, God expects in this vocation. Knowe first, that in this place there will be more holiness required of you, than in the ordinary station of a Christian: for whereas before you were but as a common line, now God sets you for

for a copy of sanctification vnto others, wherein euery fault is both notable, and dangerous. Heere is looked for a settled acquaintance with God, and experience both of the proceedings of grace, and of the offers and repulses of tentations ; which in vaine we shall hope to manage in other hearts, if wee haue not found in our owne. To speake by aime, or rote, of repentance, of contrition, of the degrees of regeneration, and faith, is both harsh; and seldom wher, not vniprofitable. We trust those Physicians best, which haue tried the vertue of their drugs, exceeding not of those which haue only borrowed of their books. Heere will be expected a free and absolute government of affections; that you can so steele your owne vessel, as not to be transported with fury, with selfe-loue, without moderation of pleasures, of cares, of desires, with excess of passions ; in all which, so must you deuise your selfe, as one that thinks he is no man of the world, but of God ; as one too good (by his double talking) for that, which is either the felicity, or imporencie of beasts. Here must be continuall and inward exercisie of mortification, and seuerite Christianitie, whereby the heart is held in due awe, and the weake flames of the spirite quickened, the ashes of our dulnesse blowen off ; a practise necessary in him, vvhose devotion must set many hearts on fire. Here must be wisedome, and inoffensiuenes of carriage, as of one that goes euer vnder monitours, and that knowes other mens indifferenciesare his curst. No man had such need to keepe a strict meane. Setting aside contempt, euent in obseruation, beholde, we are made a gazing stock to the world, to Angels, to men. The very saile of your estate must bee moderated ; which if it beare too hie (as seldomc) it incurrs the censure of profusion and Epicurisme; if too lowe, of a base and vnbeseeming earthline ; your hand may not be too close for others need; nor too open for your owne; your conuersation may not be rough, and sullen, nor ouer familiar and fawning; whereof the one breeds a conceit of pride, and strangenesse ; the other, contempt ; not loosely merry, nor Cynically vnsociable ; not contentious in small iniuries ; in great, not hurtfullie patient to the Church : your attire (for whither doe not censures reach?) not youthfully wanton; nor, in these yeeres affectedly ancient, but graue and comely, like the minde, like the behaviour of the wearer ; your gesture like your habit, neither sauoring of giddy lightnes, nor ouerly insolence, nor vvan-tonnes, nor dul neglext of your selfe ; but such, as may beseeme a mortified minde, full of worthy spirits : your speech like your gesture, not scurrilous, not detracting, not idle, not boasting, not rotten, not peremptorie; but honest, milde, fruitful, saffory, and such as may both argue & work grace : your deliberations mature; your resolutions wel grounded; your deuices sage and holy. Wherein let me aduise you, to walk euer in the beaten rode of the Church ; not to run out into singular paradoxes. And if you meet at any time with priuate conceits, that seem

more

more probable, suspe& them and your selfe ; and if they can win you to assent, yet smother them in your brfst, and do not dare to vent them out, either by your hand or tongue to trouble the common peace. It is a mis-
erable praise, to be a witty disturber. Neither will it serue you to be thus good alone ; but if God shal giue you the honor of this estate, the world wil look you shold be the graue guide of a wel ordered family : for this is proper to vs, that the vices of our charge reflet vpon vs ; the sins of o-
thers are our reproach. If another mans children mis-carry, the parent is pittied ; if a Ministers, censured ; yea, not our servant is faulty without our blemish. In all these occasions (a misery incident to vs alone) our griefe is our shame. To descend neerer unto the sacred affaires of this heauenlie trade ; in a Minister, Gods Churche is accounted both his house to dwel in, and his field to work in ; wherein (vpon the penaltie of a curse) he faithfullie, wselie, diligentie, deuotie, deals with God for his people, with his people, for and from G.O.D. Whether hee instruc-
he must doe it with evidence of the spirit ; or whether hee reprooue, with courage and zeale : or whether he exhort, with meeknes, and yet with power ; or whether he confute, with demonstration of truth, not vwith rage and personall maliciousnes, nor vwith awful heat of contradiction ; or whether hee admonish, with long suffering, and loue ; without prejudice, & partialitie : in a word, all these he so doth, as he that desires nothing but to honor God, and save men. His wisedome must discerne betwixt his sheep and wolves ; in his sheep, betwixt the holesom and vn-
sound ; in the vnsound, betwixt the weake and tainted ; in the tainted, be-
twixt the natures, qualities, degrees of the disease, and infection ; & to all these he must knowe to administer a word instaun. He hath Antidotes for all tentations, counsels for all doubts, euictions for all errours, for all languishings incouragements. No occasion frō any altered estate of the soule may finde him vnfurnished : Hee must ascend to Gods Altar with much awc, with sincere and chearfull deuotion ; so taking, celebrating, distributing his Sauour, as thinking himself atable in heauen with the blessed Angels. In the meane time, as he wants not a thankful regard to the Master of the feast, so not care of the guests. The greatnes of an of-
fender may not make him sacrilegiously partial, nor the obscuritie negligent. I haue saide little of any of our duties ; and of some, nothing : yet enough, I thinke, to make you (if not timorous) careful. Neither would I haue you hereupon to hide your selfe from this calling, but to prepare your selfe for it. These times call for them that are faithfull : And if they may spare some learning ; conscience they can not. Goe on happily : it argues a minde Christianly noble, to be encouraged with the need of his labours, with the difficulties.

To



To M^{rs}. A. P.

E P. 6. *A discourse of the signes and proofes of a true Faith.*

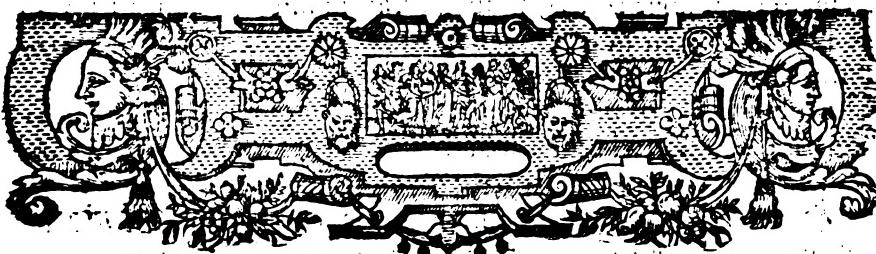
Here is no comfort in a secret felicitie. To be happy, and not knowe it, is little aboue miserable. Such is your state: onely heerein better than the common case of the most; that the well of life lies open before you; but your eyes (like Agars) are not open to see it: whiles they haue neither water, nor eyes. W^e do not much more want that which wee haue nor, than that which we doe not knowe wee haue. Let me sell you some of that spirituall eye-salue which the spirit commends to his Laodiceans; that you may cleerely see how well you are. There is nothing but those scales betwixt you and happiness. Thinke not much that I espie in you what your selfe sees not. Too much neerenesse oft-times hindreth sight: and if for the spots of our owne faces wee trust o^thers eyes, why not for our perfections? You are in heauen, and knowe it not: Hee that beleevues, is already passed from death to life: You beleue, whiles you complain of vnbelieve. If you complained not, I should mis-doubt you more, than you doe your selfe, because you complain. Secure & insolent presumption hath killed many, that breathes nothing but confidence, and safety; and abandons all doubts, and condemnes them. That man never beleevued, that never doubted. This liquor of faith is neuer pure in these vessels of clay, without these ices of distrust. What then? Thinke not that I incourage you to doubt more; but perswade you, not to be discouraged with doubting. Al vncertainty is comfortlesse: those that teach men to conicsture and forbid to resolute, read le^tters of miseric. Those doubts are but to make way for assurance; as the oft-shaking of the tree, fastens' it more at the roote. You are sure of God; but you are afraid of your selfe. The doubt is not in his promise; but your application. Look into your owne heart. How know you that you know any thing, that you beleue, that you will, that you ap-

proue, that you affect any thing? If a man, like your selfe, promise you ought, you know whether you trust him, whether you relike your selfe on his fidelitie. Why can you not know it in him that is God and man? The difference is not in the act, but the obiect. But if these habits (because of their inward and ambiguous nature) seeme hard to bee desried; turne your eyes to those open markes that cannot beguile you: How many haue bragg'd of their faith, when they haue embrased nothing but a vaine cloud of presumption? Every man repeates his Creed, few feele it, few practise it. Take two boughs in the deade of winter; how like is one woode to another? how hardly discerned? Afterwards, *By their fruit you shall know them.* That faith, whose nature was obscure, is evident in his effects. What is faith, but the hand of the soule? What is the duty of the hand, but either to holde or worke? This hand then holds Christ, workes obediency and holinesse: and if this act of Apprehension be as secret, as the cause; since the closed hand hideth still what it houldeth; see the hand of faith open; see what it worketh, and compare it with your owne proofe. Deny if you can (yet I had rather appeale to any Judge, than your preuidiced selfe) that in all your needs, you can step boldly to the Throne of Heauen, and freely powre out your enlarged heart to your God, and craue of him, whether to receiu what you want, or that you may want what you haue, and would not? Be assured from God, this can be done by no power, but (that you feare to misse) of faith. God, as hee is not, so hee is not called a father without this. In, vaine doth hee pray, that cannot call God father: No father, without the spirit of adoption; no spirit, without faith: without this, you may babble, you cannot pray. Assume you that you can pray, I dare conclude vpon my soule, *You belieue.* As little as you loue your selfe, deny if you can, that you loue God. Say that your Sauiour from heauen should aske you Peters question, could your soule returne any other answer, than *Lord thou knowest I loue thee?* Why are you else in such awe to offend, that a world cannot bribe you to sin? Why in such deep griefe when you haue sinned, that no mirth can refresh you? Why in such feruent desire of iujoying his presence? why in such agony when you enioy it not? neither doth God loue you, neither can you loue God without faith. Yet more: Doe you willingly nourish any one sinne in your brest; do you not repent of all? Doe you not hate all, tho you cannot leau all; doe you not complaine that you hate them no more? Doe you not, as for life, wish for holiness, and indeauour it? Nothing but faith can thus cleane the heart; that like a good hus-wife sweeps all the foule corners of the soule, and will not leau so much as one webbe in this roomie house. Trust to it, you cannot hate sinne for it owne sake, and forsake it for Gods sake, without faith: the faithlesse hath had some remorse and feares, neuer repentance. Lastly, doe you not loue a good man for goodnesse, and

and delight in Gods saints? Doth not your loue lead you to compassion; your compassion, to releefe? An heart truly faithfull cannot but haue an hand Christianly bountifull: Charitie and Faith make vp one perfect paire of compasses, that can take the true latitude of a Christian heart: Faith is the one foot, pitcht in the centre vnmoveably, whiles Charitie walkesabout, in a perfect circle of beneficencie: these two never did, neither can goe asunder. Warrant you your loue, I dare warrant your Faith: VVhat neede I say more? This heat of your affectiōns, and this light of your works, will euince against all the gates of hell, that you haue the fire of Faith: let your soule then warme it selfe with these sweet and cordial flames,against all those colde despaires, whereto you are tempted:
*say, Lord, I believe; and I will giue
 you leauue stil to addc, Help
 my unbelife.*

Xx2

To





To Mr. E. D. ALLEYNE.

E.P. 7. A direction how to conceiue of God in our deuotions and meditations.

Ou haue chosen and iudged well: How to conceiue of the Deitie in our prayers, in our meditations, is both the deepest point of all Christianity, and the most necessarie: So deep, that if we wade into it, we may easily drowne, neuer find the bottome: so necessarie, that without it, our selues, our seruices are profane, irreligious: we are all borne Idolaters, naturally prone to fashion God to some forme of our owne, whether of an humane body, or of admirable light; or if our minde haue any other more likely, and pleasing image. First then, away with all these wicked thoughts, these grosse deuotions; and with *Jacob* bury all your strange Gods vnder the oake of *Shechem*, ere you offer to set vp Gods Altar at *Bethel*: and without all mentall representations, conceiue of your God purely, simply, spiritually; as of an absolute being, without forme, without matter, without composition; yea, an infinite, without all limit of thoughts. Let your heart adore a spirituall Maiestie, which it can not comprehend, yet knowes to bee; and, as it were, losc it selfe in his infinitesse. Thinke of him, as not to be thought of; as one, whose wisdom is his iustice, whose iustice is his power, whose power is his mercie; and whose wisdom, iustice, power, mercy, is himselfe; as without qualitie good, great without quantitie, everlasting without time, present every where without place; containing all thithgs without extent: and when your thoughts are come to the highest, stay there, and be content to woonder, in silence: and if you cannot reach to conceiue of him as hee is, yet take heede you conceiue not of him as hee is not. Neither will it suffice your Christian minde, to haue this awefull and confused apprehension of the Deitie, without a more speciaill and inward conceit of three in this one; three persons in this one essence, not diuided, but distinguished; and not more mingled than diuided. There

is nothing, wherein the want of words can wrong and grieue vs, but in this : Heere alone, as we can adore, and not conceiue, so we can conceiue, and not vtter; yea, vtter our selues, and not be conceived: yet as wee may, Thinke heere of one substance in three subsistences; one essence in three relations; one *Iehovah* begetting, begotten, proceeding; Father, Sonne, Spirit: yet so, as the Sonne is no other thing from the Father, but another person; or the Spirit, from the Sonne. Let your thoughts heere walke warily, the path is narrow: the conceit either of three substances or but one subsistence, is damnable. Let me lead you yet higher, and further, in this intricate way, towards the Throne of grace: All this will not auaile you, if you take not your Mediator with you: if you apprehend not a true manhoode, gloriously vnited to the Godhead, without change of either nature, without mixture of both; whose presence, whose metes must giue passage, acceptance, vigour to your prayers.

Heere must bee therefore (as you see) thoughts holily mixed: of a Godhead and humanity: one person in two natures: of the same Deitie, in diuers persons, and one nature: wherein (if euer) heauenly wisdome must bestirre it selfe, in directing vs, so to seuer these apprehensions, that none be neglected; so to conioyne them, that they bee not confounded: O the depth of divine mysteries, more than can be wondered at! O the necessity of this high knowledge, which who attains not, may babble, but prayeth not! Still you doubt, and aske if you may not direct your prayers to one person of three. VVhy not? Safely, and with comfort. What neede wee feare, while wee haue our Saviour for our patterne: *O my Father (if possible) let this Cup passe:* and *Paul* euery where both in thankes and requests: but with due care of worshipping all in one. Exclude the other, while you fix your heart vpon one, your praier is sinne; retaine all, and mention one, you offend not: None of them doth ought for vs, without all. It is a true rule of Diuines: All their externall workes are common: To sollicite one therfore, and not all, were iniurious. And if you stay your thoughts vpon the sacred humanite of Christ, with inseparabile adoration of the Godhead vnited, and thence climbe vp to the holy conceit of that blessed and dreadfull Trinitie, I dare not censure, I dare not but commend your diuine method. Thus should Christians ascend from earth to heauen, from one heauen to another. If I haue given your deuotions any light, it is well: the least glimpse of this knowledge, is worth all the full gleames of humanc & earthly skil. But I mistake, if your owne heart wrought vpon with serious meditations (vnder that spirit of illumination) will not prooue your best master. After this weake direction, study to conceiue aright, that you may pray aright; and pray that you may conceiue; and meditate that you may doe both: and the God of heauen direct you, inable you, that you may doe all.



To Mr. THOMAS JAMES of Oxford.

E.P. 8. *A discourse of the grounds of the Papists confidence in appealing to the Fathers: applauding his worthy offers and indeauours of discouering the falsifications and deprauations of antiquity.*



Ir, I know no man so like as you, to make posterity his debtor, I doe hartily congratulate vnto you so worthy labours, so noble a project. Our aduersaries, knowing of themselves (that which Tertullian saith of all heresies) that if appeale be madeto the sacred bench of Prophets and Apostles, they cannot stand; remoue the suit of religion craftily, into the Court of the Fathers: A reuerend triall, as any vnder heauen; where, it cannot be spoken, how confidently they triumph ere the conflict. Giue vs the Fathers for our Judges (say *Cassian* and *Possentius*) the day is ours. And whence is this courage? Is Antiquity our enemie, their aduocate? Certainly it cannot be truch that is new: Wee would renounce our Religion, if it could bee overlookeit for time. Let goe equitie, the oldtake both. There bee two things then, that give them heart in this provocation: One, the bastardy of false Fathers; the other, the corruption of the true. What a flourish doe they make with usurped names? Whom would it not amaze to see the frequent citations of the Apostles owne Canons, Constitutions, Liturgies, Masses: of *Clemens*, *Demys* the Arcopagite, *Linus*, *Hippolytus*, *Martialis* of *Burdeaux*, *Egesippus*: Donations of *Constantine* the great, and *Lewis* the godly: Of 50. Canons of *Nice*: of *Dorotheus*, *Damasus* his Pontificall; Epistles decretall of *Clemens*, *Evaristus*, *Telesphorus*, and an hundred other Bishops holy and ancient; of *Eudius*, *Anastasius*, *Simeon Metaphrastes*, and moe yet than a number moe; most wherof haue crept out of the

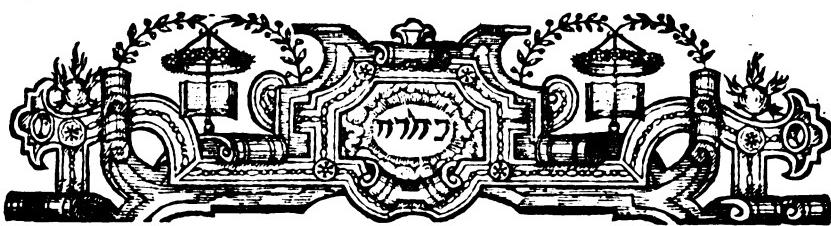
the Vatican, or Cloisters; and all carry in them manifest brands of falsehood, and supposition; that I may say nothing of those infinite writings, which either ignorance, or wilfulness, hath fathered vpon every of the Fathers, notwithstanding shamlesse importunity, and grosse impossibilities: all which (as shee laid of *Peter*) their speech bewrayeth; or (as *Austen* laid of *Cyprian's* stile) their face. This fraud is more easily auoided: For as in notorious burglaries, oft-times there is either an hat, or a gloue, or a weapon left behinde, which descrieth the authors; so the God of truth hath besettled these impostors, to let fall some palpable error (tho but of false calculation) whereby, if not their names, yet their ages might appear, to their conuiction. Most danger is in the secret corruption of the true & acknowledg'd issue of those gratiouse parents; whom, through close and craftie handling, they haue induced to bely those that begot them; and to betray their Fathers, either with silence, or false evidence. Plainly, how are the honoured volumes of faithfull antiquitie, blurred, interlined, altered, depraued by subtle treacherie; and made to speake what they meant not? Fie on this, not so much iniustice, as impiety, to raze the awefull monuments of the dead; to blot and change the originall Will of the deceased, and partially to insert our owne legacies. This is done by our guilty aduersaries, to the iniurie not more of these Authors, than of the present and succeeding times. Hence those Fathers are somewhere not ours: VVhat wonder? while they are not themselves. Your industrie hath offered (and that motion is liuely, and Heroicall) to challenge all their learned and elegant pages, from iniury of corruption; to restore them to themselves, and to vs: that which all the learned of our times haue but desired to see done, you proffer to effect: your assay in *Cyprian* and *Austen* is happy, and iustly applauded. All our Libraries, whom your diligent hand hath ranfackt, offer their aid, in such abundance of manuscripts, as all *Europē* would enuy to see met in one Hand. After all this, for that the most spightfull imputation to our Truth is Noueltie, you offer to deduce her pedigree from those primitive times, through the successions of all ages; and to bring into the light of the world many (as yet obscure) but no lesse certaine and authenticall Patrons, in a continued line of defence. You haue given proofe enough, that these are no glorious vaunts, but the zealous challenges of an able Champion. VVhat wanreth then? Let me say for you: Not an heart, nor an head, nor an hand; but (which I almost scorne to name in such a cause) a purse. If this continue your hinderance, it will not be more our losse than shame. Heare me a little, ye great and wealthie; Hath God loaded you with so much substance; and will you not lend him a little of his owne? Shall your riot be fed with excesse; while Gods cause shal starue for want? Shall our aduersaries so insulting-*ly* out-bid vs; and in the zeal of their profusion laugh at our hartlesse and cold niggardlinesse? Shall heauenly truth lie in the dust for want
of

of a little stamped earth to raise her? How can you so much any way honour God, yea your selues, deserue of posteritie, pleasure the Church, and make you so good friends of your Mammon? Let not the next Age say, that she had so vnkinde predecessors. Fetch forth of your superfluous store, and cast in your rich gifts into this treasurie of the Temple. The Lord and his Church haue neede. For you, it angers mee to see how that flattering *Possessioun* smoothly intices you from vs with golden offers, vpon the aduantage of our neglect; as if hee (measuring your minde by his owne) thought that an *Omnia dabo* would bring you with himselfe on your knees to worship the diuell, the beast, the image of both: as if we were not as able to incourage, to reward desert. Hath Vertue no Patrons on this side the *Alpes*? Are those hills onely the thresholds of honour? I plead not, because I cannot feare you: But who sees not how munificently our Church scattereth her bountifull fauours vpon lesse merit. If your day bee not yet come, expect it; God and the Church owe you a benefit; if their payment be long, it is sure. Onely goe you on with courage, in those your high indeauours; and in the meane time, think it great recompence to haue deserued.

(*, *)

To





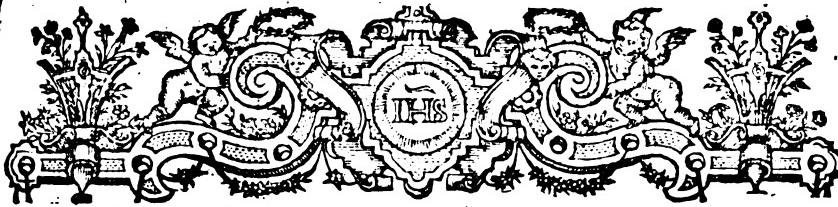
To Mr. E. A.

E.P. 9. *A Discourse of fleeing or stay in the time of pestilence; whether lawful for Minister or people.*

Fow many hath a seduced conscience led vntimely to the graue? I speake of this sad occasion of pestilence. The Angel of God followes you, and you doubt whether you should flee. If a Lion out of the forrest should pursue you, you would make no question: yet could not hee doe it vnsent. What is the difference? Both instruments of diuine reuenge; both threaten death; one by spilling the blood, the other by infecting it. Who knowes whether he hath not appointed your *Zoar* out of the lists of this destruction? You say, it is Gods visitation. What euill is not? If war haue wasted the confins of your countrey, you sauie your throats by flight: Why are you more sauorable to Gods immediate sword of pestilence? Very leprosie, by Gods lawe, requires a separation; yet no mortall sicknesse. When you see a noted leper proclaime his uncleanesse in the street, will you imbrace him for his sake that hath striken him, or auoid him for his sake that hath forbidden you? If you honour his rod, much more will you regard his precept. If you mislike not the affliction because hee sends it, then loue the life which you haue of his lending; feare the iudgement which he will send, if you loue it not. He that bids vs flee when we are persecuted, hath neither excepted Angel nor man; whether soever, I feare our giltiness, if wilfully we flee not. But whither shall we flee from God? say you: where shall he not both find and lead vs? whither shall not our destinie follow vs? Vaine men, we may run from our home, nor from our graue; Death is subtle, our time is set; we can not, God will not alter it. Alasse, how wise we are to wrong our selues! Because death will ouertake vs, shall wee run and meet him? Because Gods decree is sure, shal we be desperate? Shall we presume, because God changeth not? VVhy do we not tricuary knife and

and cord, since our time is neither capable of preuention nor delay: our end is set, not without our meanes. In matter of danger where the end is not knowne, the meanes must be suspected; in matter of hope where the end is not knowne, means must be vsed. Use then freely the meanes of your flight, suspect the danger of your stay; and since there is no particular necessitie of your presence, know that God bids you depart and liue. You urge the instance of your Minister: How vnequally? There is not more lawfulness in your flight, than sin in ours: you are your owne; we our peoples: you are charged with a body, which you may not willingly leese, not hazard by staying; wee with all their soules: which to hazard by absence, is to lose our owne: wee must lose our liues; but not when they are riuals with our soules, or with others. How much better is it to be dead, than negligent, than faithlesse! If some bodies be contagiously sicke, shall all soules be wilfully neglected? There can bee no time wherein good counsell is so seasonable, so needful. Every threatening findes impulsion, where the minde is prepared by sensible iudgements. When will the iron hearts of men bow, if not when they are heat in the flame of Gods affliction? now then to run away from a necessarie and publicke good, to auoid a doubtful and priuate euill, is to run into a worse euill than we would auoid. He that will thus run from *Ninive* to *Tharsis*, shall find a Tempeste and a Whale in his way. Not that I dare be an Author to any, of the priuate visitation of infected bedes: I dare not, without better warrant. Who euer said wee were bound to close vp the dying eyes of euery departing Christian? and vpon what-euer condicions, to heare their last groanes? If we had a word, I would not debate of the successe. Then, that were cowardinesse, which now is vvisdom. Is it no seruice, that we publickely teach and exhort? that we priuately prepare men for death, and arme them against it? that our comfortable letters, and messages stir vp their fainting hearts? that our loud voices pierce their eares afarre; vntill we feele their pulses, and leane vpon their pillowes, and whisper in their eares? *Daniel* is in the Lions denne; Is it nothing that *Darius* speakes comfort to him thorow the grate, vntill he goe in to salute him among those fierce companions? A good Minister is the common good: he can not make his life peculiar to one, without iniurie to many. In the common cause of the Church, he must be no niggard of his life; in the private cause of a neighbours bodilie sicknesse, he may soone be prodigall. A good father may not spend his substance on one childe, and leauue the rest beggers. If any man bee resolute in the contrarie, I had rather praise his courage, than imitate his practise. I confess, I feare; not so much death, as want of warrant for death.

To



To M^r. R. B.

*E P. 10. A complaint of the iniquitie of the Times;
with a prescription of the means to redresse it.*

Wiles I accused the Times, you vndertooke their patronage. I commend your charitie, not your cause. It is true & There was never any Age not complained of ; neuer any that was not censured, as worst. VVhat is, we see ; what was, we neither inquire, nor care. That which is out of sight and vse, is boone out of minde, and ere long out of memory. Yet the iniquitie of others cannot excuse ours. And if you will be but as iust as charitable, you shall confesse, that both sometimes exceed others in evill; and these, all. This earthly Moone the Church hath her fulls and wanings, and sometimes her eclypses ; whiles the shadow of this sinfull masse hides her beauty from the world. So long as she wadeth in this planetarie world, it should be vaine to expect better : it is enough when shee is fixed aboue, to bee free from all change. This you yeeld: but nothing can perwade you, that shee is not now in the full of her glory. True : or else shee were not subiect to this darkning. There was never more light of knowledge ; never more darknesse of impicie : and there could not be such darknesse, if there were not such light. Goodnesse repulsed, gives height to sin : therefore are wee worse than our predecessours, because we might be better. By how much our meanes are greater, by so much are our defects. Turne ouer all Records ; and parallel such helps, such care, such cost, such expectation, with such fruit, I yeeld: VVec see but our owne times : There was never but one *Noah* (whom the heathens celebrated vnder another name) that with two faces saw both before and behind him : But lo, that Ancient of dayes, to whom all times are present, hath told vs, that thele last shall be worst : Our experiance iustifies him, with all but the wilfull. This censure (lest you should condemne my rigour, as vndaturally partiall) is not confined to our seas ; but, free and common, hath the same bounds with the earth. I
joy

joy not in this large society. VVould God wee were euill alone. How few are those, whose carriage doth not say, that profision of any conscience is pusillanimite? How few that care so much, as to shew well? And yet of those few, how many care onely to seeme? whose wordes disagree from their actions, and their hearts from their words? VVhere shall a man mew vp himselfe, that hee may not be a witnesse of what hee would not? VVhat can hee see, or heare, and not bee either sadde or guilty? Oathes striue for number with wordes; scoffes with oathes, vaine speeches with both. They are rare hands, that are free either from aspersions of blood, or spots of filthinesse. Let mee bee at once (as I vle) bold and plaine: VVanton excesse, excessive pride, close Atheisme, impudent profanenesse, vnmercifull oppression, ouer-mercifull conniuence, greedy couetousnesse, loose prodigality, simoniacall sacrilege, vnbridled luxurie, beastly drunkennesse, bloody treachery, cunning fraud, slanderous detraction, envious vnderminings, secret Idolatry, hypocritall fashionableness, haue spred themselues all ouer the world. The Sunne of peace looking vpon our vncleane heapes, hath bred these monsters, and hath giuen light to this brood of darknesse. Looke about you, and see if thre great Idols, Honour, Pleasure, Gaine, haue not shared the earth amongst them, and left him least, whose all is. Your deniall dries mee to particulars. I vrge no further. If any aduocarie insult in my confession, tell him, that I account them the greatest part of this euill; neither could thus complaine, if they were not. Who knowes not, that as the earth is the dregs of the world, so *Italy* is the dregs of the earth, *Rome of Italy*? It is no wonder to finde Satan in his hell; but to finde him in Paradise, is vncouth, and grieuous. Let them alone, that will die and hate to be cured. For vs: O that remedies were as easie as complaints! That we could be as soone cleared, as conuinced! That the taking of the medicine were but so difficult as the prescriptiōn! And yet nothing hinders vs from health, but our will: Neither Gospell, nor Grace, nor Glory, are shut vp; only our hearts are not open. Let me turne my stile from you, to the secure; to the peruerse; tho why doe I hope they will heare me, that are deaf to God? they will regard wordes, that care not for iudgements? Let mee tell them yet (if in vaine) they must breake, if they bow not: That if mercy may be refusid, yet vengeance cannot be resisted: That God can serue himselfe of them perforce, neither to their thanke, nor ease: That the present plagues doe but threaten worse. Lastly, that if they relent not, Hell was not made for nothing. VVhat should be done then? Except wee would faine smart, each man amend one, and we all liue. How comonly doe men complaine, and yet addero this heap? Redresse stands not in wordes. Let euery man pull but one brand out of this fire, and the flame will go out alone. What is a multitude, but an heape of vniuries? The more we deduce, the fewer wee leauē. O how happy were it then,

if every man would begin at home, and take his owne heart to taske, and at once be his owne Acculer, and Judge; to condemue his priuate errors, yea to mulct them with death! Till then, alas, what availes it to talke? VVhere every man censures, and no man amends, what is it but busie trifling? But tho our care must begin at our selues, it may not end there. VVho but a *Cain* is not his brothers keeper? Publicke persons are not so much their owne, as others are theirs. VVho sits at the common sterne, cannot distinguish betwixt the care of his owne safety, and his vessels: both drowne at once, or at once salute the hauen. Yee Magistrates (for in you stand all our lower hopes) whom God hath on purpose, in a wise surrogation, set vpon earth, to correct her disorders, take to your selues firme forheads, courageous hearts, hands busie, and not partiall; to discountenance shamelesse wickednesse, to resist the violent fway of evills, to execute wholesome lawes, with stricnesse, vwith resolution. The word of the spirit meetes with such iron hearts, that both it enters not, and is rebated. Loe, it appeales to your arme, to your aid. An earthen edge can best pearce this hardned earth: If iniquitie die not by your hands, we perish. And ye sons of *Levi* gather to your *Moses* in the gate of the Camp: consecrate your hands to God in this holy slaughter of vice: Let your voyce be both a trumpet to incite, and a twoedged sword to wound and kill. Cry downe sinne in earnest, and thunder out of that sacred chaire of *Moses*; and let your loues speake yet louder. Neither may the common Christian sit still and looke on in silence: I am deceiued, if in this cause God allow any man for priuate. Heere must be all Actors, no witnessses. His discreet admonitions, seasonable reproofes, and prayers never vnseasonable, besides the power of honest example, are expected as his due tribute to the common health: What if we cannot turne the streme? Yet we must swimme against it: euen without conquest, it is glorious to haue resisted: in this alone, they are enemies, that doe nothing: Thus, as one that delights more in amendment, than excuse, I haue both censured and directed. The fauour of your sentence proceedes (I know) from your owne innocent vprightnesse: So iudge of my seuerre taxation. It shall be happie for vs, if we can at once excuse and diminish; accuse and redres iniquitie.

Let but the indeauour bee
ours, the successe to
God.

F I N I S.

Yy



EPISTLES.

THE
THIRD AND LAST
VOLUME.

CONTAINING TWO
DECADES.

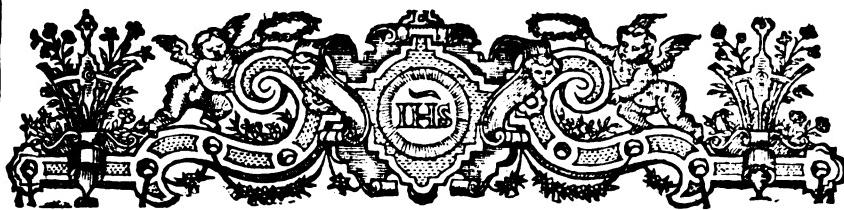
By Ios. HALL



AT LONDON,
Printed by Humphrey Lownes, for Samuel
Macham. 1614.



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TO THE MOST HIGH
AND EXCELLENT
PRINCE, HENRY, PRINCE
OF VV A L E S, ALL
happinesse.

Most Gratioues Prince :

LE T mee not (whiles I desire to be dutifull) see me importunate, in my dedications. I now bring to your Highnesse these my last, and perhaps most materiall Letters: vvhерein, if I mistake not, (as, how easily are wee deceived in our owne?) the pleasure of the variety shall striue vwith the importance of matter. There is no vworldly thing, I confess, vvhерeof I am more ambitious then of your Highnesse's contentment; vvhich that you place in goodnessse, is not more your glory, then our ioy: Doe so still, and beauen and earth shall agree to blesse you, and vs in you. For mee, after this my officious boldnesse, I shall betake my selfe in silence, to some greater vvorke, vvhерin I may approove my seruice to the Church, and to your Highnesse, as her second ioy and care. My heart shall be alwaies, and upon all opportunities, my tongue and pen, shall no leſſe gladly be denoted to my gratioues Master, as one

Who reioyce to be your Highnesse
(though vnworthy, yet) faithful
and obsequious Seruant.

I o s. H A L L.

Y y 3



THE SUMME OF THE SEVERALL EPISTLES.

DEC A D E V.

EP.

1. To my Lord B. of BATH and WELLS.

Discoursing of the causes and means of the increase of Popery.

2. To my Lord Bishop of WORCESTER.

Shewing the differences of the present Church, from the Apostolical; and needlesenes of our conformity thereto in all things.

3. To my L. MARY DENNY.

Containing the description of a Christian, and his differences from the worldling.

4. To my L. HONORIA HAY.

Discoursing of the necessarie of Baptisme; and the estate of those which necessarily want it.

5. To S^r. RICHARD LEA.

Discoursing of the comfortable remedies of all afflictions.

6. To Mr PETER MOLIN.

Preacher of the Ch. at Paris. Discoursing of the late French occurrents, and what use God expects to be made of them.

7. To Mr. THOMAS SUTTON.

Exciting him, and (in him) all

EP.

others, to early and cheerefull beneficence: shewing the necessarye & benefit of good works.

8. To E. B. Dedicated to S^r. GEORGE GORING.

Remedies against dulnesse and heartlesness in our callings; and encouragement to cheerfulness in labour.

9. To S^r. JOHN HARRINGTON.

Discussing this Question; Whether a man and wife after some yeares mutuall and louing fruition of each other, may vpon consent, whether for secular: or religious causes, vow and performe a perpetuall separation from each others bed, and absolutely renounce all carnall knowledge of each other for ever.

10. To Mr. WIL. KNIGHT.

Incouraging him to persist in the holy calling of the ministry; vwhich vpon conceit of his insufficiencie, and want of affection, hee seemed inclining to forsake and change.



DECAD VI.

E.P.

1. To my Lord D E N N Y.

A particular account how our dayes are, or should bee spent, both common and holy.

2. To M. T. S. Dedicated to Sir F V L K E G R E V I L L.

Discoursing how wee may use the world without danger.

3. To S. G E O R G E F L E E T - W O O D.

Of the remedies of sinne, and motiues to auoide it.

4. To M. Doctor M I L B U R N E.

Discoursing how farre, and wherein, Popery destroith the foundation.

5. Written long since to I. W.

Disswading from separation: and shortly oppugning the grounds of that errour.

6. To Master I. B.

*A complaint of the mis-edu-
cation of our Gentry.*

7. To Master I O N A S R E I G E S - B E R G I V S in Zeland.

Written some whiles since, con-

E.P.

cerning some new opinions then broached in the Churches of Holland; and under the name of Arminius (then living :) perswading all great wits to a studie and care of the common Peace of the Church, and dissuading from all affection of singularity.

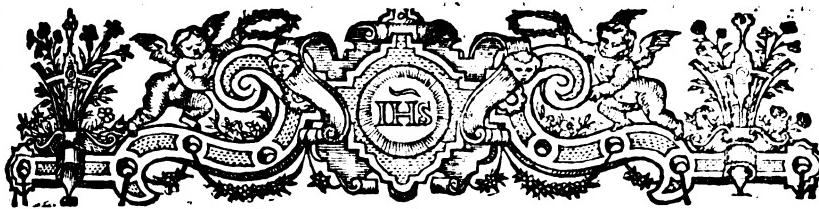
8. To W. I. condemned for murder.

Effectually preparing him, and (under his name) whatsoever Malefactor, for his death.

9. To Master I O H N M O L E, of a long time now prisoner under the Inquisition at Rome. Exciting him to his wonned constancie, and encouraging him to Martyrdome.

10. To all Readers.

Containing Rules of good advice for our Christian and ciuill carriage.



THE FIFT DECADE.

To my Lord Bishop of B A T H E and W E L S.

E P. I. Discoursing of the causes and means of the increase of Popery.



Y what meanes the Romish religion hath in these latter times preuailed so much ouer the world, (Right Reuerend and honourable) is a consideration both weighty and vsefull; for hence may wee frame our selues either to preuent, or imitate the: To imitate the in what we may; or preuent them in what they should not. I meddle not with the meanes of their first risings: the munificence of Christian Princes, the honest deuotions of

wel-meaning Contributors, the division of the Christian world, the busie indeauours of forward Princes, for the recovery of the Holy-land, with negleccione of their owne, the ambitious insinuations of that sea, the fame and large dominion of those seauen hills; the compacted indulgence and conniuence of some treacherous, of other timorous rulers; the shamelesse flattery of parasites; the rude ignorance of Times; or if there be any other of this kinde; My thoughts and wordes shall bee spent vpon the present, and latest Age. All the world knowes, how that pretended chaire of Peter tottered, and cracked, some threescore years agoe, threatening a speedy ruine to her fearefull usurper: How is it that still it stands, and seemes now to boast of some serlednesse? Certainly, if hell had not contrived a new support, the Angell had long since laide

It

It is fallen, it is fallen; and the Merchants, Alas, Alas, the great Citie. The brood of that lame *Loyola* shall haue this miserable honour, without our enuie; that if they had not beene, Rome had not been. By what meanes, it rests now to enquire.

It is not so much their zeale for falsehood; which yet we acknowledge, and admire not. If Satan were not more busie then they, wee had lost nothing. Their desperate attempts, bold intrusions, importunate solicitations, haue not returned empie; yet their policie hath done more then their force. That Popish world was then foule, and debauched, as in doctrine, so in life; and now beganne to be ashamed of it selfe; When these holy Fathers, as some Saints dropt out of heauen, suddenly professed an vnusuall strictnesse, sad pietie, resolued mortification; and so drew the eyes, and hearts of men after them, that poore soules beganne to thinke it could not be other then diuine, which they taught; other then holy, which they touched. The very times (not seldome) giue as great aduantage, as our owne best strength: and the vices of others giue glory to those which either are, or appeare vertuous. They saw how ready the worlde was to bite at the baite; and now followed their successe, with new helpes. Plentie of pretended miracles must blesse, on all sides, the indeauours of this new Sc&t; and calles for both approbation, and wonder. Those things by the report of their owne pennies (other witnessses I see none) haue beene done by the ten Patriarcks of the Iesuitish Religion, both aliue and dead, which can hardly bee matched of him, whose name they haue vsurped. And now the vulgar can say, If these men were not of God, they could doe nothing: How can a man that is a sinner doe such miracles? not distrusting either the fame, or the worke; but applauding the Authors, for what was said to bee done. But now leſt the enuie of the fact should surpass the wonder, they haue learned to cast this glory vpon their woodden Ladies, and to communicate the gainevnto the whole Religion: Two blocks at *Hale* and *Scherpen henuell*, haue laide and done more for Popery, then all Fryers, euer since *Francis* wore his breeches on his head. But because that praise is sweet, which arises from the disgrace of a riuall; therefore this holy society hath, besides, euer wont to honor it selfe by the brokage of shameles vntruthes against the aduerte part; not caring how probable any report is, but how odious. A iust volume would not containe those willing lies, wherewith they haue purposely laded religion, and vs; that the multitude might first hate vs, and then enquire; and these courses are helde not tollerable, but meritorious. So the ende may bee attayned, all meanes are iust; all wayes straight. Whom wee may, wee satisfie: but wounds once giuen, are hardly healed without some scarres: and commonly accusations are vocall, Apologies dumbe. How easie is it to make any cause good, if wee may take liberty

of tongue, and conscience? Yet lest some glimpe of our trueth and innocence should perhappes lighten the eyes of some more inquisitive Reader, they haue by strict prohibitions, whether of booke, or conference, restrained all possibility of true informations: Yea their owne writings, wherin our opinions are reported with confutation, are not allowed to the common view; lest if it should appeare what wee hold, our meere opinion should preuale more then their subtlest answere. But aboue all, the restraint of Gods booke hath gained them most; If that might be in the hands of men, their religion could not be in their hearts; now, the concealment of Scriptures breeds ignorance, & ignorance superstition. But because forbiddance doth but whet desire, and work a conceit of som secret excellency in things denied; therfore haue they deuided to affright this dangerous curiositic, with that cruell, butcherly, hellish inquisition; VVherein yet there is not lesse craft then violence. For since they haue perceiued the blood of Martyrs to be but the seede of the Church, and that these perfumes are more dispersed with beating; they haue now learned to murder without noise, and to bring forth (if, at least, they list sometimes to make the people priuie to some examples of terror) not men, but carcasses. Beholde, the constant confessions of the dying Saints haue made them wearie of publique executions: none but bare walles shall now testifie the courage and faith of our happy Martyrs. A disguised corpse is onely brought forth to the multitude either for laughter, or feare. Yet because the very deade speake for trueth in a loud silence; these spectacles are rare; and the graues of heretiques are become as clole as their death.

Yet lest (since neither living mouthes, nor faithfull pennes may be suffered to insinuate any truth) those speeches should perhappes bee received from the Ancients, which in vs were hereticall; the monuments of vnpartiall antiquitie must bee depravt; all witnessies that might speake against them must bee corrupted, with a fraudulent violence; and some of them purged to the death. So whiles ours are debarred, and the Auncients altered, posteritie shall acknowledge no aduersarie.

VVhat should I speake of those plausible devices, which they haue invented, to make superstitious, and foolish Proselytes? Their proud vaunts of antiquity, vniuersality, succession, and the name of their fore-fathers, doe not onely perswade, but amaze, and besot an ignorant heart. The glorious shewes of their processions, the gaudy ornaments of their Altars, the pompe and magnificence of the places, and manner of their Services, the triumphes of their great festiualls, are enough to bewitch any chidysh, simple, or vaine beholders. Who knowes not that nature is most ledde by sense? sure, children and fools (such are all meer naturall men) cannot be of any other religion.

Besides

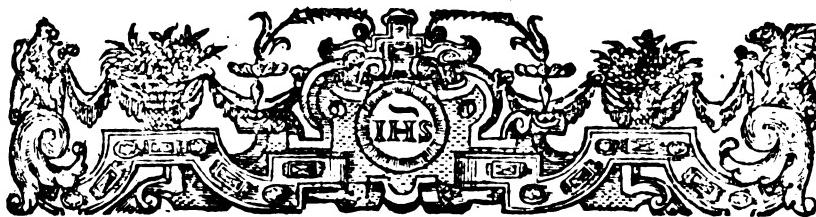
Besides all these, their pernall vndertakings, what for cunning, what for boldnes, could promite nothing but successe. They can transforme themselves into all shapess; and in these faire formes thrust themselves into all Courts, and companies; not oftner changing their habit, then their name. They can take the best opportunities to worke vpon those which are either most vnable to resist, or most like to bestead them. That I may not speake of the wrongs of vnseasonable trauell: wherein many vnsettled heads haue mett dangers, and solicited errors, who like fond and idle Djinahs; going abroad to gaze, haue beene rauished ere their retурne. Neuer any bird was so laide for, by the nets and cals of the fowler as the great heire of some noble family, or some fiery wit, is by those impostors. They know that greatness is both lawlesse, and commaunding, if not by precept, yet by example: their very silence is persuasory, and imperious. But alas for that other exze: Still the diuell begins with Eve; still his assault is strongest where is weakest resistance. Simon Magus had his Helena; Nicolas the Deacon had his *choros formicos* (as Hierome calls them;) Marcion had his *Factoresse* at Rome; Appelles his *Philumena*, Montanus his *Prisca* and *Maximilla*; Arrius his Constantines-sister, Donatus his *Lucilla*; Epidius his *Agape*; Priscillianus his *Galla*: and our leuites haue their painted Ladies (not dead, but living) both for obiects and instruments. When they saw they could not blow vp religion with French powder into heauen, they now try by this Moabitish plot to sinke it downe to hell. Those silly women, which are laden with sinnes, and diuers lusts, shal now bee the stales of their spirituall fornications: But for that these enterprises want not danger; that both parts may securly succeed, beholde publike liberty of dispensations, whether for dissembled religion, or not vnprofitable filthynesse. These meanes are (like the Authors) dishonest, and godlesse. Adde (if you please) hereto, those which pretend more innocent policy; their common dependances vpon one commaunder, their intelligentes giuen, their charges received, their rewards and honors (perhaps of the Calendar, perhaps of a red hat) dueley conferred. Neither may the least helpe bee ascribed to the conference of studys; (the conioyned labours of whole Societys directed to one end, and shrouded vnder the title of one Author:) to large maintenances, raised from the death-beds of some guilty benefactors: from whence flowe both infinite numbers, and incomparable helpe, of Students. Vnder which head, for the time past, not a fewe are moued by the remembrance of the bountious hospitalitie of the religious; who hauing ingrossed the world to themselves, seemed liberall in giving some thing; like unto some vaine-glorious theeuers, which hauing robbed wealthy Merchants, bestowe some pence vpon beggers. Further, the smothering, if not composing of their frequent strifes, and confining of drawles within their owne

owne thresholds ; with the nice menaging of their knowne oppositions , hath wonne many ignorant friends . Lastly , the excellent correspondence of their doctrines vnto nature , hath been their best solicitor . Wee haue examined particulars in a former Epistle : wherein wee haue made it evident , that Popery affects nothing but to make Nature either proud , or wanton : it offers difficulties , but carnall ; and such as the greatest louer of himselfe would easily imbrace for an aduantage . That wee may therefore summe vp all ; I neede not accuse our carelessness , indifference , idlenesse , loie carriage ; in all which , would God wee had not aided them , and wronged our selues ; Nor yet their zeale and forwardnesse ; worse meanes are guilty of their gaine . In short , the faire outside which they set vpon Religion , which sure is the best they haue , if not ail ; their pretended miracles , wilfull vncruths , strait prohibitions , bloody and secret inquisitions , deprauations of Ancient witnessess , expurgation of their owne ; gaie and garish sights , glorious titles , crafty changes of names , shapes , habits , conditions ; insinuations to the great , oppugnation of the weaker sexe ; falsehood of answers , and oathes , dispensations for sinnes , vnitng of forces , concealing of differences , largenesse of contributions , multitude of actors , and meanes , accordances to mens naturall dispositions : Where wee on the contrary care not to seeme but to bee , disclaime miracles , dare not saue the life of religion with a lie ; give free scope to all pennes , to all tongues , to all eyes : shew no blood for religion : suffer all writers to speake like themselues ; shew nothing but poore simplicite in our deuotions , goe euer , and looke as wee are ; teach the truth right-downe in an honest plainenesse , take no vantage of imbecillity , sweare true , though wee die ; giue no hope of indulgence for euill ; studie each retyred to himselfe , and the muses ; publish our quarrels and aggrauate them ; anger nature , and conquer it . Such gaine shall bee grauell in their throates : such losses to vs (in our not daring to sinne) shall bee happy and victorius ; in all other regards are both blame-worthy , and recoverable . What dulnesse is this ? Haue wee such a King , as in these lists of Controuersie , may dare to grapple with that great infallible Vicar , for his triple crown ; Such Bishops as may iustly challenge the whole Consistory of Rome ; so many learned Doctors , and Diuines , as no nation vnder heauen , more ; so flourishing Vniuersities as Christendome hath none ; such blessed opportunities , such encouragements ; and now when wee want nothing else , shall wee be wanting to our selues ? Yea aboue all these , the God of heauen fauours vs ; and doe wee languish ? The cause is his , and in spight of the gates of hell shall succeede , though wee were not : our negle^t may slacken the peace of truth , cannot stay the passage . Why are wee not as busie , as sute,

tic, more resolute? Such spirits; and such hands as yours (reverend Lord) must put life into the cold breasts of this frozen generation, and raise them vp to such thoughts and indeuors, as may make the emulation of our aduersaries equal to their enemtie.

To





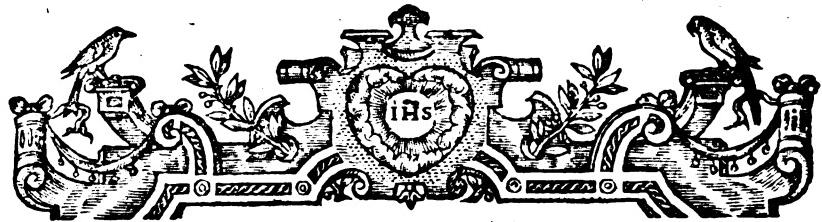
To my Lord Bishop of W O R C E S T E R.

E P. 2. *Shewing the differences of the present Church
from the Apostolicall; and needlesnesse of our
conformity thereto in all things.*

IFEAR not to say those men are but superstitiously curious (Right Reuerend, and honorable) which would call backe all circumstances, to their first patternes. The Spouse of Christ hath beene euer cloathed with her owne rites: and as apparell, so Religion hath her fashions, variable according to ages and places: To reduce vs to the same obseruations which were in Apostolicall vse, were no better thento tye vs to the scandalis of the Disciples, or the seamlesse coate of our Sauiour. In these cases, they did, what wee need not: and wee may, what they did not; God meant vs no bondage in their example: their Canons binde vs, whether for maners, or doctrine, not their Ceremonies. Neither Christ, nor his Apostles did all things for imitation: I speake not of miraculous Acts. Wee neede not be silent before a Iudge, as Christ was; wee need not take a towell, and gird our selues, and wash our seruants feet, as Christ did; we need not make tents for our liuing as *Paul*, nor go arm'd as *Peter*; nor cary about our wiues, as he, and the other Apostles. I acknowledge the ground not onely of separation, but Anabaptisme; and wonder that these conceits doe not answer themselves. Who can choose but see a manifest difference betwixt those lawes, which Christ and his great Ambassadors made for eternall vse, and those rituall matters, which were confined to place, and time? Euery Nation, euery person sippes that observes not those; These for the most part, are not kept of the most; and are as well left without sinne by vs, as vsed without prescription or necessity by the Authors. Some of them wee cannot doe: others wee neede not: which of vs can cast out diuels by command? Who

can cure the sicke by ointment , and imposition of hands ? The Disciples did it . All those Acts which proceeded from supernaturall priuiledge , ceased with their cause : who now dare vndertake to continue them ? Vnlesse perhaps some bold Papists , who haue brought in grosse magick in stead of miraculous authoritie ; and daube very catcasses in stead of healing diseases . There be more yet which we neede no doe . What neede we to choose Ministers by Lot ? What neede wee to disclaime all peculiarity in goods ? What need wee to Christen in riuers ; or to meeete vpon their bankes ? What need wee to receiuē Gods Supper after our owne ? What to leane in each others bosome while wee receive it ? what to abhorre leauen in that holy Bread ? what to celebrate loue-feasts vpon the receipt ? what to abstaine from all strangled and bloud ? what to depend vpon a maintenance arbitrary , and vncertaine ? what to spend our daies in a perpetuall pererration , as not onely the Apostles but the Prophets and Euangelists some ages after Christ ? whosoeuer would impose all these on vs , hee should surely make vs , not the Sonnes , but the slaues of the Apostles . Gods Church never held her selfe in such seruile termes ; yea Christ himselfe gaue at first some preceps of this nature , which hee reueredere long : when hee sent the Disciples to preach , hee charges , Take not gold , nor siluer , nor money in your girdles ; afterwards *Iudas* carried the bag . Hee charges , not to take so much as a staffe ; yet after bchold two swords : Should the Disciples haue held their master to his owne rule ? Is it necessary that what hee once commaunded , should bee obserued alwayes ? The very next Age to these Christian Patriarcks , neither would nor durst haue so much varied her rites , or augmented them ; if it had found it selfe tyed either to number , or kind : As yet it was pure , chast , and (which was the ground of all) persecuted . The Church of Rome distributed the sacramentall Bread : the Church of Alexandria permitted the people to take it : the Churches of Affricke and Rome , mixed their holy wine with water ; other colder regions dranke it pure . Some kneeled in their prayers , others fell prostrate ; and some lifted vp eies , hands , feet towards heauen : some kept their Easter according to the Iewish vse the fourteenth of March ; the French (as *Nicephorus*) the eight of the Calends of Aprill , in a set solemnity : the Church of Rome the Sunday after the fourteenth Moone ; which yet (as *Socrates* truly writes) was neuer restrained by any Gospell , by any Apostle . That Romish Victor overcame the other world in this point , with too much rigour ; whose censure therfore of the Asian Churches was iustly censured by *Irenaeus* . What should I speake of their difference of fasts ? there can scarce bee more variety in daies , or meats . It hath euer beeene thus seene , according to our *Anselmes* rule , that the multitude of different ceremonies in all Churches , hath iustly commended

mended their vnitie in faith. The French Diuinies preach couened (vpon the same rule which required the Corinthians to bee vncouerd) wee bare: The Dutch sit at the Sacrament, wee kneele; Geneva vseth wafers, we leauened bread; they common vestures in Divine seruice, we peculiar: each is free: no one doth either blame, or ouer-rule others. I cannot but commend those very Nouarian Bishops (though it is a wonder any precedent of peace should fall from schismaticks) who meeting in Counsell together, enacted that Canon of indifferencie, when the Church was distractred with the differences of her Paschall solemnities; concluding, how insufficient this cause was to disquiet the Church of Christ. Their owne issue (our Separatists) will needes be vnlke them in good; and striue to a further distance from peace: whiles in a conceit not lette idle, then scrupulous, they prele vs to an vniiforme conformy in our fashions to the Apostles. Their owne practise condemnes them: They call for some, and yet keepe not all: yet the same reason enforces all, that pleads for some: and that which warraus the forbearance of some, holds for all. Those tooles which serue for the foundation, are not of vse for the roof. Yea the great master-builder chose those workmen for the first stones which hee meant not to imploy in the walls. Doe wee not see all Christis first agents extraordinary; Apostles, Euangelists, Prophets, Prophetesses? See wee not fiery and cloven tongues descending? What Church euer since boasted of such founders, of such meanes? Why would God begin with those which hee meant not to continue; but to shew vs wee may not alwaies looke for one face of things? The nurse feeds and tends her child at first; afterward hee is vndertaken by the discipline of a Tutor: must hee be alwaies vnder the spoone, and serule, because hee began so? If hee haue good breeding, it matters not by whose hands, Who can deuy, that wee haue the substance of all those roiall Lawes, which Christ and his Apostles left to his Church? what do we now thus importunately catching at shadows? If there had bee neceſſity of hauing what wee want, or wanting what wee haue; let vs not ſo farre wrong the wiſdom and perfection of the law-giuere, as to thinke hee would not haue enioyned that, and forbidden this. His ſilence in both argues his indifferencie, and calſ for ours; which while it is not peaceably intertayned, there is clamour without profit, malice without cause, and strife without end.



To my Lady MARY DENNY.

E P. 3. Contayning the description of a Christian,
and his differences from the worldling.

MADAM:

IT is true that worldly eyes can see no difference, betwixt a Christian, and another man; the out-side of both is made of one clay, and cast in one mould; both are inspired with one common breath: Outward euchs distinguish them not; those, God never made for evidences of loue, or hatred. So the senses can perceiue no difference betwixt the reasonable soule, and that which informes the beast: yet the soule knowes there is much more, then betwixt their bodies: The same holds in this: Faith sees more inward difference then the eye sees outward resemblance. This point is more high then materiall: which that it may appeare, let me shew what it is to bee a Christian: You that haue felt it, can second mee with your experience; and supply the defectes of my discourse. Hee is the living temple of the liuing God, where the deity is both resident and worshipped. The highest thing in a man is his owne spirit; but in a Christian the spirit of God, which is the God of spirits. No grace is wanting in him; and those which there are, want not stirring vp. Both his hart and his hands are cleane: All his outward purity flowes from within; neither doth hee frame his soule to counterfeit good actions; but out of his holy disposition, commands and produces them, in the sight of God. Let vs begin with his beginning, & fetch the Christian out of his nature, as another Abraham from his Chaldea; whiles the worldling liues & dies, in nature, out of God. The true conuert therefore after his wilde and secure course, puts himselfe (through the motions of gods spirit) to schoole vnto the lawe; there he learnes what hee shoule haue done, what he could not do, what he hath done, what he hath deserued. These

lessons

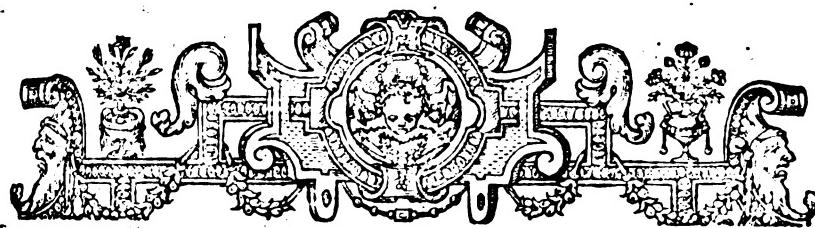
letons, cost him many a stripe, and many a teare; and not more grieve then terror: For this sharpe master makes him feele what sinne is, and what hell is: and in regard of both, what him selfe is. When he hath well smarted vnder the whip of this seuerer, and is made vile enough in himselfe, then is hee led vp into the higher schoole of Christ, and there taught the comfortable lessons of grace; there he learnes, what belongs to a Sauour, what one hee is, what hee hath done, and for whome, how he became ours, wee his: and now finding him selfe in a true state of danger, of humility, of neede, of desire, of fitnes for Christ, hee brings home to himselfe all that hee learns, and what hee knowes hee applies. His former Tutor he feared, this hee loueth; that shewed him his wounds, yea made them: this binds and healesthem: that killed him, this shewes him life, and leades him to it. Now at once he hateth himselfe, defies Satan, trusts to Christ, makes account both of pardon and glory. This is his most precious Faith, whereby hee appropriateth, yea ingrosses Christ Iesus to himselfe: whence hee is iustified from his sinnes, purified from his corruptions, established in his resolutions, comforted in his doubts, defended against temptations, overcomes all his enemies. Which vertue, as it is most imployed, & most opposed, so carrieth the most care from the Christian hart, that it bee sound, lively, growing: Sound, not rotten, not hollow nor presumptuous: Sound in the act & not a superficiall conceit, but a true, deepe, and sensible apprehension; an apprehension, not of the braine, but of the heart; and of the heart not approving, or assenting, but trusting and reposing, sound in the object, none but Christ: hee knowes, that no friendship in heauen can do him good, without this; The Angells cannot: God will not: Ye beleue in the Father, beleue also in mee.

Lively; for it cannot give life, vnlesse it haue life; the faith that is not fruitfull is dead; the fruits of faith are good works: whether inward, within the roofe of the heart, as loue, awe, sorrow, piety, zeale, ioy, and the rest; or outward towards God, or our brethren: obedience and service to the one: to the other relief and beneficence; These hee beares in his time: Sometimes all, but always some.

Growing: true faith cannot stand still, but as it is fruitfull in workes, so it increaseth in degrees; from a little seede it proues a large plant, reaching from earth to heauen, & from one heauen to another; euery shower and every Sun addeth something to it. Neither is this grace euer solitary, but alwaies attended royallie: For hee that beleuees what a Sauour hee hath, cannot but loue him: and hee that loues him, cannot but hate what soever may displease him; cannot but reioice in him, and hope to inioy him, and desire to enjoy his hope, and contemne all those vanities which hee once desired and enjoyed. His minde now scorneth to groue vpon earth, but soareth vp to the things above, where Christ sits at the right hand of God: & after it hath seene what is done in heauen, looks strangely vpon

vpon all worldly things. Hee dare trust his faith aboue his reason, and
sense; and hath learned to weare his appetite from crauing much: Hee
stands in awe of his owne conscience, and dare no more offend it, then
not displease himselfe. Hee feares not his enemies, yet neglects them
not; equally auoiding security, and timorousnesse: Hee sees him that is
inuisible; and walks with him awfully, familiarly. Hee knowes what he is
borne to, and therefore digests the miseries of his wardship, with
patience: hee findes more comfort in his afflictions; then any world-
ling in pleasures. And as hee hath these graces to comfort him within, so
hath hee the Angels to attend him without; spirits better then his owne;
more powerfull, more glorious; These beare him in their armes, wakc
by his bed, keepe his soule while hee hath it, and receive it when it leaves
him. These are some present differences; the greatest are future: which
could not bee so great, if themselves were not witnessses; no leſſe then
betwixt heauen and hell, torment and glory, an incorruptible crowne,
and fire inquenchable. Whether Infidels beekeue these things or no,
wee know them: so shall they, but too late. What remaynes but that we
applaud our selues in this happiness, and walk on cheerily in this heavenly
profession: acknowledging that God could not do more for vs; and
that we cannot do enough for him. Let others boast (as your Ladiship
micht with others) of ancient and noble houses, large Patrimonies, or
dowries, honourable commandments; others of famous names, high and
envied honors, or the fauors of the greatest; others of valor or beauty, or
some perhaps of eminent learning and wit; it shall bee our pride that wee
are Christians.





To my Lady HONORIA HAY.

E.P. 4. *Discoursing of the necessity of Baptisme; and the estate of those which necessarily want it.*

M A D A M E:

ME thinkes children are like teeth, troublesome both in the breeding, and loosing, & oftentimes painfull while they stand: yet such, as weē neither would, nor can well bee without. I goē not about to comfort you thus late, for your losse: I rather congratulate your wise moderation, and Christian care of these first spirituall priuiledges; desiring onely to satisfie you in what you heard as a witnes; not in what you needed as a mother. Children are the blessings of Parents, and baptisme is the blessing of Children, and parents: Wherein there is not only vse, but necessity; Necessity, not in respect so much of the end, as of the precept: God hath enioyned it, to the comfort of parents, & behoofe of children: which therefore, as it may not bee superstitiously hastened, so not negligently differred. That the contempt of baptisme dammeth, is past all doubt; but that the constrained absence thereof, should send infants to hell, is a cruell rashnesse. It is not their sinne to die early: death is a punishment, not an offence; an effect of sinne, not a cause of torment; they want nothing but time; which they could not command. Because they could not live a whilte longer, that therfore they should die everlastingly, is the hard sentence of a bloody religion. I am onely sorry, that so harsh an opinion should be graced with the name of a father, so reverend, so diuine: whose sentence yet let no man pleade by halues. He who helde it vnpossible for a child to be saued vnlesse the baptismal water were powred on his face, held it also as vnpossible, for the same infant, vnlesse the sacramentall bread

Index Expurg.

bread were received into his mouth. There is the same ground for both, the same error in both, a weakness fit for forgetfulness; see yet how ignorant, or ill meaning posterity, could single out one halfe of the opinion for truth, and condemn the other of falsehood. In sight of whom, one part shall easily conuince the other; yea without all force: since both cannot stand, both will fall together, for company. The same mouth, which said, *Valesse ye bee borne againe of water, and the holy Ghost,* laid also, *Except yee eate the flesh of the Sonne of man, and drinke his blodd: An equall necessity of both.* And lest any one should plead different interpretations, the same Saint Austin auerres this later opinion also, concerning the necessary communicating of children, to haue beeene once the common iudgement of the Church of Rome: A sentence so displeasing, that you shall finde the memory of it noted with a blacke coale, and wip't out in that infamous bill of *Expurgations*. Had the ancient Church held this desperate sequelle, what strange, and yet wilfull cruelty had it bene in them, to deferre baptisme a whole yeare long: till Easter, or that Sunday, which hath his name (I thinke) from the white robes of the baptised?

Yea what an aduenture was it in some, to adiourne it till their age (with Constantine) if being vnsure of their life, they had beeene sure the preuention of death would haue inferred damnation? Looke unto that legall Sacrament of circumcision, which (contrary to the fancies of our Anabaptists) directly answeres this Euangelicall. Before the eighth day, they could not bee circumcised: before the eighth day they might die. If dying the seventh day, they were necessarily condemned: eyther the want of a day is a sinne, or God sometimes condemneth not for sin: Neither of them possible, neither according with the iustice of the Law-giuer. Or if from this parallel, you please to looke either to reason or example, the case is clear. Reason: No man that hath faith, can bee condemned, for Christ dwells in our harts by faith: and hee in whom Christ dwells cannot bee a reprobate. Now it is possible a man may haue a sauing faith, before baptisme: Abraham first beleuec to iustification: then after receiuied the signe of circumcision, as a seale of the righteousnes of that faith, which he had when hee was vncircumcised: Therfore some dying before their baptisme, may, yea must bee saued. Neither was Abrahams case singular; hee was the Father of all them also, which beleuec, not being circumcised: these, as they are his Sons in faith, so in righteousnes, so in saluation: vncircumcision cannot hinder, where faith admitteth; These following his steps of beleefe before the sacrament, shall doubtlesse rest in his bosome, without the sacrament, without it, as fatally absent, not as willingly neglected. It is not the water, but the faith: not the putting away the filth of the flesh (saith Saint Peter) but the stipulation of a good conscience; for who takes Baptisme without a full faith (saith Hierone) takes the water, takes

takes not the spirit; whence is this so great vertue of the water, that it should touch the body, and cleanse the heart (faith *Austin*) vntesse by the power of the word, not spoken, but beleued? Thou seest water (faith *Ambrose*:) euery water heales not, that water onely heales which hath the grace of God annexed; And if there bee any grace in the water (faith *Basil*) it is not of the nature of the water, but of the presence of the spirit. Baptisme is indeed, as S. *Ambrose* stiles it, the paunce & image of our resurrection, yea (as *Basil*) the powr of God to resurrection: but (as *Ignatius* expoundes this phrase aright) belieuing in his death, we are by baptisme made partakers of his resurrection. Baptisme therefore without faith cannot sauе a man, and by faith doth sauе him: and faith without baptisme (where it cannot bee had; nor where it may bee had, and is contemned) may sauе him: That Spirit which workes by meanes, will not bee tyed to meanes.

Examples. Cast your eyes vpon that good cheefe; good in his death, though in his life abominable: hee was never washed in Iordan, yet is receiued into Paradise; his soule was soule with rapines, & iniustice, yea bloody with murders: and yet being scoured onely with the blood of his Sauiour, not with water of baptisme; it is presented glorious to God. I say nothing of the soules of *Traian*, and *Falconella*, meere heathens, liuing and dying without Christ, without baptisme: which yet their honest Legend reports deliuercd from hell, transported to heauen, not so much as scorched in Purgatorie: The one by the prayers of *Gregory*, the other of *Tecla*. What partiality is this, to deny that to the children of Christians, which they grant to knowne infidels? The promise is made to vs, and our Teed; not to those that are without the pale of the Church. Those Innocents which were massacred for Christ, are by them canonized for Saints, & make one day in their Calendar (each year) both holy, and dismall; whereof yet scarce any liued to know water, none to know baptisme. Yea, all Martyrs are here priuiledged; who are Christened in their owne blood, instead of water: but where hath God said, All that die without baptisme, shall die for euer, except Martyrs? why not, except beleivers? It is faith that giues life to Martyrs; which if they should want, their first death could not auoyd the second. *Ambrose* doubted not to say, his *Valentinian* was baptised because he desired it; not because he had it: he knew the minde of God; who accounts vs to haue what we vnfaynedly wish.

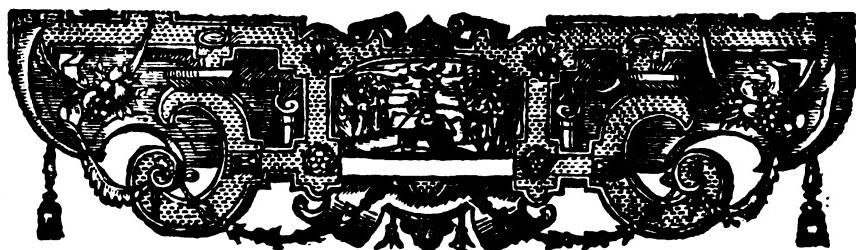
Children cannot liue to desire baptisme; if their parents desire it for them, why may not the desire of others bee theirs, as well as (according to *Austins* opinion) the faith of others belieuing, and the mouth of others confessing? In these cases therefore, of any soules but our owne it is safe to suspend, and dangerous to passe iudgement. Secret things to God: Hee that made all soules, knowes what to doe with them, neither will make vs of counsaile: But if wee define either way, the errors

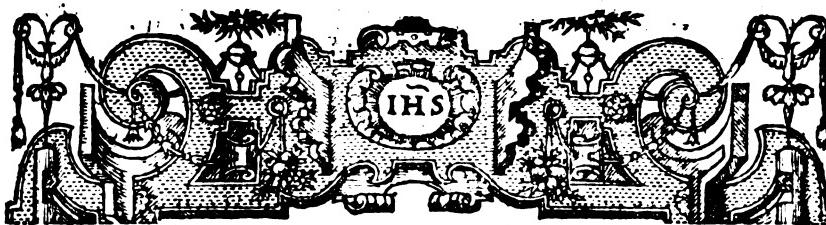
of

of charity are iuoffensive. We must honour good meanes and vsfe them, and in their necessarie want depend vpon him, who can worke, beyond, without, against meanes.

Thus haue I endeavoured your Ladiships satisfaction in what you heard, not without some scruple. If any man shall blame my choice in troubling you with a thorny, and scholaſticall discourse, let him know that I haue learned this fashion of S^t. Hierome the Oracle of Antiquitie, who was wont to entertainc his Paula, and Eustochium, Marcella, Principia Hedibia, and other deuout Ladies, with learned cauases of the deep pointes of Diuinity. This is not so perplexed, that it need to offend: nor so vnnecessary, that it may bee vnowne.

To





To S^r. RICHARD LEA; since deceased.

E P. 5. Discourſing of the comfortable remedies of all afflictions.



Is it then ſeek remedies before their diseases ſensible patients, when they beginne to complaine: fooles, too late. Afflictions are the common maladies of Christians: These you ſeele, and vpon the firſt groanes ſecke for eafe. Wherefore ſerues the tongue of the learned, but to ſpeak words in ſeason? I am a ſcholer of thole that can comfort you: If you ſhal, with mee, take out my leſons, neither of vs ſhall repente it. You ſmart and complaine: take heede leaſt too much. There is no affliction nor grieuous: the bone that was diſoynted, can not be ſet right without paine. No potion can cure vs; if it worke hot: it works not, except it make vs ſicke: wee are contented with that ſickneſſe, which is the way to health. There is a vexation without hurt: ſuch is this: We are affliſted, not ouer-preſſed; needie, not deſperete; perſecuted, not forsaken; caſt downe, but periſh not. How ſhould wee, when all the euill in a Cittie comes from the prouidence of a good God; which can neither be impotent, nor vnmercifull? It is the Lord: let him doe what he will. Woe were vs if euils could come by chance; or were let looſe to alight where they liſt: now they are ouerruled; we are ſafe. The deſtinie of our ſorrowes is written in heauen by a wiſe and eternall decree: Beholde, he that hath ordained, moderates them. A faithfull God, that giues an iſſue with the tentation: An iſſue, both of their end, and their ſuccesse. He chides not alwaies, much leſſe striketh: Our light afflictions are but for a moment; not ſo long, in reſpect of our vacancy, and reſt. If we weep ſometimes, our teares are precious; As they ſhall neuer be dry in his bottle, ſo they ſhall ſoone be dry vpon our cheekeſ. He that wrings them from vs, ſhall wipe them off: how ſweetly doth he interchange our ſorrows, and ioyes, that we may neither be vain, nor miſerable! It is true; To be strook, once in anger, is fearfull; his diſpleaſure

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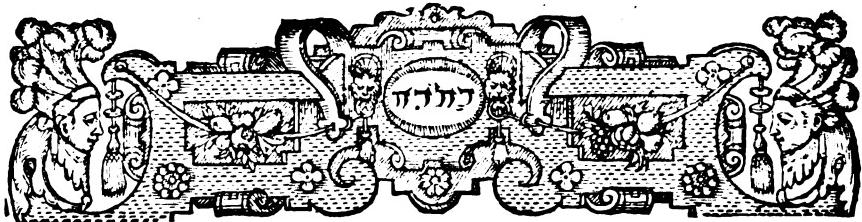
sure is more then his blowe: In both, our God is a conluming fire.
 Feare not, these stripes are the tokens of his loue : hee is no Sonne, that
 is not beaten ; yea till he smart, and cry ; if not till hee bleed : no parent
 corrects another's childe; and he is no good parent that corrects not his
 owne. Oh rod worthy to be kissed, that assures vs of his loue , of our
 adoption ! What speake I of no hurt ? short praiers doe but discom-
 mend ; I say more , these cuills are good : looke to their effects. What
 is good, if not patience ? affliction is the mother of it ; tribulation
 bringeth forth patience. What can earth or heauen yeeld better then
 the assurance of GODs spirit ? Afflictions argue, yea sealc this to vs.
 Wherein stands perfect happiness, if not in our neere resemblance of
 Christ ? Why was man created happy , but because in Gods image ?
 The glory of Paradise , the beauty of his body, the duty of the crea-
 tures, could not giue him felicity without the likenesse to his Creator.
 Behold, what we lost in our height, we recover in our misery ; a confor-
 mity to the image of the Sonne of GOD : hee that is not like his elder
 brother , shall never be coheire with him. Lo, his side, temples, hands,
 feet, all biceding : his face blubbred, ghastly , and spitted on : his skin
 all pearled with a bloudie sweate , his head drouping, his soule hea-
 uie to the death : see you the worldling merry, soft, delicate, perfu-
 med, neuer wrinkled with sorrow, neuer humbled with afflictions ?
 What resemblance is heere, yea what contrariety ? Ease slayeth the
 foole ; it hath made him resty, and leaues him miserable. Be not decei-
 ved ; No man can follow Christ without his Crosse, much lesse reach
 him : and if none shall reigne with Christ, but those that suffer with him;
 what shall become of these iolly ones ? Goe now thou dainty world-
 ling, and please thy selfe in thy happiness, laugh alwaies, & be euer ap-
 plauded ; It is a wofull felicity that thou shalt finde in opposition to thy
 Redeemer : He hath saide , Woe to them that laugh ; Beleueest thou,
 and doft not weepe at thy laughter ? and with *Salomon*, condemne it of
 madnes ? And againe, with the same breath, Blessed are ye that weep :
 who can beleue this, and not reioyce in his owne teares, and not pity
 the faint smiles of the godlesse ? Why blessed ? For yee shall laugh : Be-
 holde ; wee that weepe on earth , shall laugh in heaven : wee that now
 weep with men, shall laugh with Angels ; while the fleering worldling,
 shall be gnashing, and howling with diuels : wee that weepe for a time,
 shall laugh for euer : who would not be content to deser his ioy a little,
 that it may be perpetuall, and infinite ? What mad man would purchase
 this crackling of thornes (such is the worldlings ioy) with eternall shrie-
 king and torment ? hee that is the doore and the way, hath taught vs,
 that through many afflictions wee must enter into heauen. There is
 but one passage , and that a strait one : If with much pressure wee can
 get through, and leave but our superfluous ragges as torn from vs in
 the crowd ; wee are happy. Hee that made heauen, hath on purpose
 thus

thus framed it; wide when wee are entred, and glorious: narrow and hard in the entrance: that after our paine, our glory might be sweeter. And if before hand you can climbe vp thither in your thoughts; looke about you, you shall see no more palmes, then crosses: you shall see none crown'd, but those that haue wrestled with crosses and sorowes, to sweat, yea to bloud; and haue ouercome. All runnes here to the ouercommer; and ouercomming implies both fighting and successse. Girde vp your loynes therefore, and strengthen your weake knees; resolute to fight for heauen, to suffer in fighting, to persist in suffering; so persisting you shall ouercome, and ouercomming you shall be crowned. Oh reward truely great, aboue desert, yea, aboue conceit! A crowne set a few groanes: An eternall crowne of life and glory, for a shoit and momentary suffering: How iust is Saint Paul's account, that the afflictions of this present life are not worthy of the glory which shall be shewed vnto vs? O Lord let me smart that I may reigne; vphold thou me in smarting, that thou mayest hold mee worthy of reigning. It is no matter how vile I be, so I may be glorious. What say you? would you not be afflicted? Whether had you rather mourne for a while, or for ever? One must be chosen; the election is easie: Whether had you rather reioyce for one fit, or alwayes? You would doe both. Pardon mee; it is a fond covetousnes, and idle singularity to affect it. What? That you alone may fare better then all Gods Saints? That God should strew Carpets for your nice feet onely, to walke into your heauen, and make that way smooth for you, which all Patriarks, Prophets, Euangelists, Confessours, Christ himselfe, haue found rugged and bloudy? Away with this selfe-loue; and come downe you ambitious Sonne of Zebedee: and ere you thinke of sitting neare the throne, be content to be called vnto the Cup. Now is your tryall: Let your Sauiour see how much of his bitter potion you can pledge; then shall you see how much of his glorie hee can afford you. Be content to drinke of his Vinegar, and gall, and you shall drinke new wine vwith him in his kingdome.

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To





To M^r. PETER MOVLIN, Preacher
of the Church at PARIS.

E.P. 6. *Discoursing of the late French occurrents,
and what vse God expects to be made of them.*



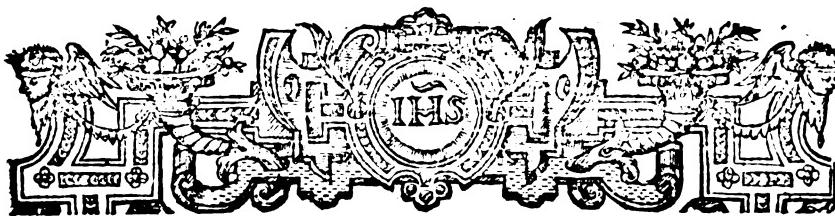
Ince your trauels heere with vs , wee haue not forgotten you ; but since that , your witty and learned trauels in the common affaires of Religion haue made your memory both fresh , and blessed . Beholde, vvhiles your hand was happily busie in the defence of our King , the heads and hands of traytours were busie in the massacring of your owne . God doth no memorable and publike act, which hee would not haue talked of , read , construed of all the world . How much more of neighbours , whom scarce a sea seuereth from each other ? how much yet more of brethren , whom neither land , nor sea , can seuer ? Your dangers , and feares , and griefcs haue becne ours : All the salt water that runnes betwixt vs , cannot wash off our interest in all your common caules : The deadly blowe of that miscreant (whose name is iustly sentenced to forgetfulness) pierced eu'en our sides . Who hath not bled within himselfe , to thinkc that hee , which had so victoriously out-liued the swords of enemies , should fall by the knife of a villaine ? and that hee should die in the peaceable streets , whom no fields could kill : that all those honourable and happy triumphs should end in so base a violence ? But oh our idlenes , and impiety , if wee see not a diuine hand from aboue , striking with this hand of disloyalty . Sparrowes fall not to the ground vwithout him , much leſſe Kings . One dyes by a tyle-sheard , another by the splinters of a Launce , one by Lice , another by a Fly , one by poyson , another by a knife ; What are all these but the exēcutio-ners of that great GOD , which hath saide , Yeare Gods , but ye shall die like men ? Perhaps GOD saw (that wee may guesse modestly at the reasons of his acts) you reposedit too much , in this arme of flesh : or perhaps

perhaps he saw this scourge would haue bee[n] too earlie, to thole enemis, whose sinne, though great, yet was not full : or perhaps hee saw, that if that great spirit had bee[n] deliberately yeelded in his bed, you shold not haue s[ic]pt in yours : Or perhaps the auncient coniuence at those streames of bloud, from your too common duells was now called to reckoning ; or, it may be, that weake reuolt from the truch. Hee whose the rodde was, knowes why hee strooke : yet may it not passe without a note, that hee fell by that religion, to which hee fell. How manie Ages might that great monarch haue liued (whatsoeuer the ripe head of your more then mellow *Coton* could imagine) ere his least finger shold haue bled, by the hand of an Huguenot ? All religions may haue some monsters : but blessed bee the GOD of heauen, ours shall neuer yeeld that good Iesuite either a *Mariana* to teach treason, or a *Ranillac* to aet it. But vwhat is that we heare ? It is no maruell : That holy Society is a fit Gardian for the hearts of kings : I dare say, none more loues to see them : none takes more care to purchase them. How happy were that Chappell (think they) if it were ful of such shrines ? I hope all Christian Princes haue long, and well learned (so great is the courtesie of these good Fathers) that they shall neuer (by their wills) neede bee troubled vwith the charge of their owne hearts. An heart of a KING in a Iesuites hand, is as proper, as a vvafer in a Priests. Justly was it written of olde, vnder the picture of Ignatius Loyola, *Caute[r] vobis Principes* ; Bee vwise O yee Princes, and learn[e] to bee the keepers of your owne hearts. Yea rather, O thou keeper of Israell, that neither slumbrest nor sleepest, keepe thou the hearts of all Christian Kings, whether aliue or dead, from the keeping of this traiterous generation ; whose very religion is holy rebellion, and whose merits bloody. Doubtlesse, that murderer hoped to haue stabbed thousands with that blow, and to haue let out the life of religion, at the side of her collapsed Patron : GOD did at once laugh and frowne at his p[ro]iect ; and suffered him to liue to see himselfe no lesse a foole then a villain. Oh the infinite goodness of the vwise, and holy gouernour of the vworld ! Who could haue looked for such a calme in the middest of a tempest ? vwho vwould haue thought that violence could beget peace ? VVho durst haue conceiued that King Henry should die alone ? and that Religion shold lose nothing but his person ? This is the Lords dooing, and it is marueilous in our cies. You haue now parallel'd vs : Out of both our feares hath God fetched security : Oh that out of our security, wee could as easily ferch feare : not so much of euill, as of the Author of good; & yet trust him in our feare, and in both magnifie him. Yea, you haue by this act gained some conuerts, against the hope of the agents : neither can I vwithout manie ioyfull congratulations,

thinke of the estate of your Church; which every day honours with
the accesse of new clients ; whose teares and sad confessions make
the Angels to rejoyce in heauen , and the Saints on earth. Wee should
give you example, if our peace were as plentiful of goodness
as of pleasure. But how seldome hath the Church gai-
ned by ease? or lost by restraint? Bleffe you
God for our prosperity; and we
shall praise him for your
progresse.

To





To Mr. THOMAS SUTTON.

E P. 7. Exciting him, and (in him) all others to early and chearfull beneficence: shewing the necessity and benefit of good works.



MR, I trouble you not with reasons of my writing, or with excuses: If I doe ill, no plea can warrant me; If well, I cannot be discouraged with any censures. I craue not your pardon, but your acception. It is no presumption to give good counsell; and presents of loue feare not to be ill taken of strangers. My pen and your substance are both giuen vs for one end, to doe good: These are our talents; how happy are we if wee can improve them well! suffer me to doe you good with the one, that with the other you may doe good to many, and most to your selfe. You cannot but knowe, that your full hand, and worthy purposes, haue possessed the world with much expectation: what speake I of the world? whose honest and reasonable claimes yet, cannot be contemned with honour; nor disappointed without dishonour. The God of heaven, which hath lent you this abundance, and giuen you these gratiouse thoughts of charity, of piety, looks long for the issue of both; and will easily complaine either of too little, or too late. Your wealth and your will are both good: but the first is only made good by the second. For if your hand were full, & your heart empty, we who now applaud you, should iustly pitty you; you might haue riches, not goods, not blessings: your burthen shold be greater, then your estate; and you should be richer in sorrowes, then in mettals. For (if we look to no other world) what gaine is it to be the keeper of the best earth? That which is the common coser of all the rich mines, we doe but tread vpon; and account it vile, because it doth but holde, and hide those treasures: Whereas the skilfull metallist, that findeth, and refinereth those pretious veines, for publike use, is rewarded, is honored. The verie basest Element yelds gold; the sauage Indian gets it, the seruile prentise works it, the

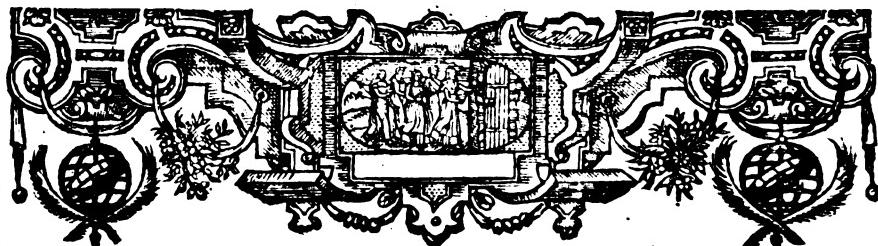
very

very Midianitish Camell may weare it, the miserable worldling admires it, the couetous Iew swallowes it, the vnthrifte Ruffian spends it: what are all these the better for it? Only good vse giues prale to earthly possessions. Herein therefore you owe more to GOD, that hee hath giuen you an heart to doe good: a will to be as rich in good works, as great in riches. To be a friend to this Mammon, is to be an enemy to God: but to make friends with it, is royall, and Christian. His enemies may be wealthy: none but his friends can either be good, or doe good. *Da & accipe*, saith the wise man. The Christian, which must imitate the hie patterne of his Creator, knowes his best riches to be bountie; God that hath all, giues all; referues nothing. And for himselfe; hee well consideres, that God hath not made him an owner, but a servant: and of seruants, a servant not of his goods, but of the giuer; not a Treasurer, but a Steward: whose praise is more To lay out wel, then to haue receiued much. The greatest gaine therefore that he affects, is an euē reckning, a cleare discharge: which since it is obtained by disposing, not by keeping, hee counts referuation losse, and iust expens his trade, and ioy; he knowes, that Well done faithfull seruant, is a thousand times more sweet a note, then Soule take thine ease; for that is the voyce of the master recompensing, this of the carnall heart presuming: and what followes to the one, but his masters ioy? what to the other, but the losse of his soule? Blessed be that God which hath giuen you an heart to fore-thinke this; and in this dry and dead Age, a will to honour him with his owne; and to credit his Gospell, with your beneficence; Lo we are vpbrayded with barrennesse: your name hath been publike-ly opposed to these challenges; as in whom it shall be seene, that the truth hath friends that can giue. I neither distrust, nor periwade you; whose resolutions are happily fixed on purposes of good: onely giue me leau to hasten your pase a little, and to excite your Christian forward-nesse, to begin speedily, what you haue long and constantly vowed. You would not but do good, why not now? I speak boldly, The more speed, the more comfort: Neither the times are in our disposing, nor our selues: if God had set vs a day, and made our wealth inseparable, there were no danger in delaying; now our vncertainty either must quicken vs, or may deceiue vs. How many haue meant well, and done nothing, and lost their crowne with singring? whose destinies haue prevented their desires, and haue made their good motions the wards of their executors, not without miserable successe: to whom, that they would haue done good, is not so great a prale, as it is a dishonour that they might haue done it: their wracks are our warnings, wee are equally mortall, equally fickle. Why haue you this respite of liuing, but to prevente the imperious necessity of death? it is a wofull and remedilesse complaint, that the end of our daies hath ouer-runne the beginning of our good workes. Early beneficence hath no danger, many ioyes: for the con-science

science of good done, the prayers and blessings of the receued, the gratulations of the Saints, are as so many perpetuall comforters, which can make our life pleasant, and our death happy, our euill dayes good, and our good better. All these are lost with delay: few and cold are the prayers for him that may giue: and in lieu, our good purposes foreflowed, are become our tormenters vpon our death-bed. Little difference is betwixt good differred, and euill done: Good was meant; who hindered it, will our conscience say? there was time enough, meanes enough, neede enough, what hindered? Did feare of enuy, distrust of want? Alas what bugs are these to fright men from heauen? As if the enuy of keeping, were lesse then of bestowing: As if God were not as good a debtor, as a giuer: hee that giues to the poore lends to God, *faith vwise Salomon*. If he freely giue vs what we may lend, and grace to give, will he not much more pay vs what we haue lent; & giue vs because we haue giuen? That is his bounty, this his iustice. Oh happy is that man that may be a creditor to his Maker: Heaven and earth shall be empty, before he shall want a roiall payment. If we dare not trust God whiles wee liue, how dare wee trust men when we are dead? men that are still deceiptfull, and light vpon the balance, light of truth, heauy of self-loue. How many executors haue proued the executioners of honest wils? how many haue our eyes scene, that after most carefull choise of trustie guardians, haue had their children and goods so disposed, as if the parents soule could returne to see it, I doubt whether it could be happy. How rare is that man that prefers not himselfe to his dead friend? profit to truth? that will take no vantage of the impossibility of account? What-euer therefore men either shew, or promise, happy is that man that may be his owne auditor, supervisor, executor. As you loue God and your selfe, be not afraide of being happy too soone. I am not worthy to giue so bolde aduice; let the wise sonne of *Syrach* speake for mee: Do good before thou die, and according to thine ability stretch out thine hands, and giue: Defraud not thy selfe of thy good day; and let not the portion of thy good desires ouerpasse thee: Shalt thou not leaue thy trauels to another, and thy labours to them that will diuide thine heritage? Or let a wiser then hee, *Salomon*: Say not, to morrow I will giue, if thou now haue it: for thou knowest not what a day will bring forth. It hath beene an old rule of liberality, He giues twise that giues quickly; wheras slow benefits argue vncharfulness, and lose their worth. Who lingers his receits is condemned as vnthrifte: hee that knoweth both, fauor, It is better to giue, then to receiu. If we be of the same spirit, why are we hasty in the worse, and slack in the better? Suffer your selfe therfore good Sir, for Gods sake, for the Gospels sake, for the Churches sake, for your soules sake, to be stirred vp by these poore lines, to a resolute and speedy performing of your worthy intentions: and take this as a louing invitation sent from heauen, by an vnworthy messenger. You cannot

cannot deliberate long of fit obiects for your beneficence, except it be more for multitude, then want : the streets, yea the world is ful, How doth Lazarus lie at every doore ? how many Sons of the Prophets in their meanely-provided Colledges may say, not, *Mors in olla*, but *Fames* ? how many Churches may iustly plead, that which our Sauour bade his Disciples, The Lord hath need ? And if this infinite store hath made your choice doubtful, how easie were it to shew you, wherein you might oblige the whole Church of God to you, and make your memoriall both eternall and blessed ; or, if you had rather, the whole common wealth ? But now I find my selfe too bolde and too busie, in thus looking toward particularities : God shall direct you ; and if you follow him, shall crowne you : howsoever, if good be done, and that betimes ; hee hath what hee desired, and your soule shall haue more then you can desire. The successe of my weake yet hearty counsell, shall make mee as rich, as God hath made you with all your aboudance. That God blesis it to you, and make both our reckonings chearful in the day of our common Audit.

To





To E. B. Dedicated to S^r. GEORGE GORING.

*EP. 8. Remedies against dulnesse and heartlesnes
in our callings, and encouragements to chear-
fulness in labour.*



T falls out not seldom (if wee may measure all by one) that the minde overlayed with worke, growes dull and heauy : and now doth nothing, because it hath done too much ; ouer-lauish expence of spirits hath left it heartlesse : as the best vessell with much motion and vent, becomes flat, and dreggish. And not fewer (of more weake temper) discourage themselues with the difficulty of what they must doe : som

trauailers haue more shrunke at the Mappe then at the way ? Betwixt both, how many sit stil with their hands folded ; & wish they knew how to be rid of time ? If this euill be not cured, we become miserable losers, both of good houres, and of good parts. In these mentall diseases, Empiricks are the best Physicians. I prescribe you nothing but out of seeing : If you will auoide the first, moderate your owne vehemency ; suffer not your selfe to doe all you could doe : Rise euer from your desk, notwithstanding appetite. The best horse will tire soonest, if the reines lie euer loole in his necke : Restraints in these cases are encouragements : obtaine therefore of your selfe to deferre, and take new daies. How much better is it to refresh your selfe, with many competent meales, then to buy one daies gluttony, with the fast of many ? And if it be hard to call off the minde, in the midst of a faire and likely flight ; know that all our ease and safety begins at the commaund of our selues : hee can nevere taske himselfe well, that cannot fauour himselfe. Perswade your heart that perfection comes by leisure : and no excellent thing is done at once : the rising and setting of many Sunnes (vvhich you thinke slackens your vvorke) in truch ripens it. That gourd which came

came vp in a night, withered in a day ; whereas those plants which abide age, rise slowly. Indeede, where the heart is vnwilling, proration hinders : what I list not to doe this day, I loath the next ; but where is no want of desire, delay doth but sharpen the stomach. That which we doe vnwillingly leauc, we long to vndertake: and the more our affection is, the greater our intention, and the better our performance. To take occasion by the foretop, is no small point of wisdome ; but to make time (which is wilde and fugitiue) tame and pliable to our purposes, is the greatest improouement of a man : All times serue him , which hath the rule of himselfe.

If the second , think seriously of the condition of your being : It is that we were made for ; the bird to flie, and man to labour. What doe wee here if we repine at our worke ? wee had not beeene, but that wee might be still busie ; if not in this taske we dislike, yet in some other of no lesse toile : There is no act that hath not his labour : which varies in measure according to the will of the doer. This which you complaine of, hath beeene vndertaken by others , not with facility onely, but with pleasure ; and what you choose for ease, hath beeene abhorred of others, as tedious. All difficulty is not so much in the worke, as in the Agent. To set the minde on the rack of long meditation(you say) is a torment to follow the swift foot of your hound all day long, hath no wearines : what would you say of him that finds better game in his studie, then you in the fieldes, and would account your disport his punishment ? such there are, though you doubt and wonder. Neuer thinke to detract from your busynesse, but adde to your will. It is the policy of our great enemy, to driue vs with these feares, from that hee fore-sees would growe profitable : like as some inhospitall Sauages make fearefull delusions by sorcery , vpon the shore, to fright strangers from landing. Where you finde therefore motions of resistance , awaken your courage the more, and knowe there is some good that appeares not ; vaine indeauours find no opposition. All crosses implice a secret commodity : resolute then to will because you begin not to will : and either oppose your selfe , as Satan opposes you, or else you doe nothing. We pay no price to God for any good thing, but labour ; if we higgle in that, we are worthy to lose our bargaine. It is an inualuable gaine , that wee may make in this tra-fique : for God is bountifull, as well as iust ; and when hee sees true indeauour , doth not onely sell , but giue : whereas idlenes neither gets nor saues ; nothing is either more fruitlesse of good, or more fruitfull of euill ; for we doe ill whiles wee doe nothing , and lose whiles wee gaine not. The sluggard is sensless ; & so much more desperate, because he cannot complaine : but (though hee feele it not) nothing is more precious then time , or that shall abide a reckoning more strict and fearefull : yea this is the measure of all our actions ; which if it were not abused , our accounts could not bebut even with God: so God esteems it(what-ever our

our pride be) that hee plagues the losse of a short time, with a reuenge beyond all times. Houres haue wings, and euery moment flic vppeto the author of time, and carrie newes of our vsage: All our prayars can-not intreate one of them either to returne, or slacken his pase: the mis-spenke of euery miunte is a new record against vs in heauen. Sure, if we thought thus, we would dismissle them with better reports; and not sufferthem either to go away empty, or laden with dangerous intelligence; how happy is it that euery hour shold conuey vp, not onely the mes-sage, but the fruits of good, and stay with the Ancient of daies, to speake for vs before his glorious throne? know this and I shall take no care for your paines, nor you for pastime. None of our profitable labours shall be transient; but eu'en when wee haue forgotten them, shall wel-come vs into ioy: we think we haue left them behinde vs; but they are forwarder then our soules, and expect vs where we would bee. And if therewere no crowne for these toiles, yet without future respectis there is a tediousnesse in doing nothing. To man especially, motion is naturall: there is neither minde, nor eye, nor ioynt which moueth not: And as company makes way shott, houres neuer goe away so merrily, as in the fellowship of worke. How did that industrious heathen draw out water by night, and knowledge by day, and thought both shott; ever labou-ring, only that he might labour? Certainly if idlenesse were enacted by authoritic, there would not want some, which would pay their mulct, that they might worke: and those spirits are likest to heaven, which moues alwaies, and the freest from those corruptions, which are incident to nature: The running stream cleanseth it self, whereas standing ponds
breede weedes, and mud. These meditations must hearten

vs to that we must doe: whiles we are checrefull,

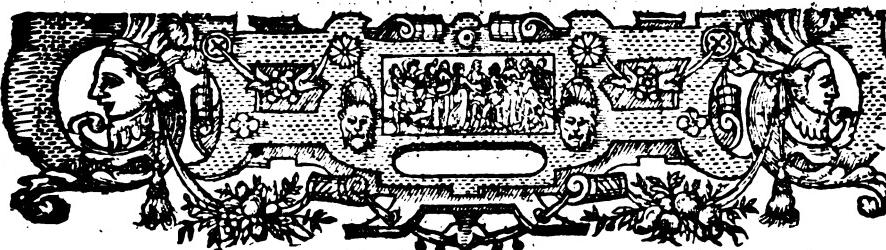
our labours shall strlue whether to yeeld

vs more comfort, or others

more profit.

Bbb

To





To S^t. I O H N H A R R I N G T O N .

EP. 9. Discussing this Question;

Whether a man and wife, after some yeares mu-tuall, and louing fruition of each other, may vpon consent, whether for secular, or religious causes, vow and performe a perpetuall separa-tion from each others bedde, and absolutely renounce all carnall knowledge of each other for euer.



VVish not my selfe any other aduocate, nor you any other aduersarie, then Saint Paul; who neuer gaue (I speake boldly) a direct precept, if not in this : his expresse charge wherupon I insisted, is, Defraude not one another, except with consent for a time, that you may give your selues to fasting and prayer ; & then againe come together, that Satan tempt you not, for your incontinency. Euerie word (if you weigh it well) opposes your part, and pleades for mine. By consent of all Diuines, ancient, and moderne, (defrauding) is refraining from matrimoniall conuersation : see what a word the Spirit of God hath chosen for this abstinence : neuer but taken in ill part. But there is no fraude in consent, as Chrysostom, Athanasius, Theophilact, expoundit : true ; therefore Saint Paul addes (vnlesse with consent) that I may omit to say, that in saying (vnlesse with consent) hee implies, both that there may bee a defrauding without ir, and with consent a defrauding, but not vnlawfull : but see what hee addes (for a time,) consent cannot make this defrauding lawfull, except it be temporary : No defrauding without consent, no consent for a perpetuall. How long then, and wherefore ? Not for every cause, not for any length of

of time, bat onely for a while, and for deuotion (*ut vacetis, &c.*) Not that you might pray onely (as *Chrysostome* notes iustly) but that you might (giue your selues to prayer.) In our mariage Society (saith hee) against that paradoxe of *Hierome*, we may pray, and woe to vs if we do not; but wee cannot (*vacare orationi.*) But we are bidden to pray continually: yet not I hope, euer to fast and pray. Marke how the Apostle addes (that you may giue your selues to fasting and praier;) It is solemn exercize, which the Apostle here intends, such, as is ioyned with fasting, and exterrnall humiliation; wherein all earthly comforts must bee forborne. But what if a man list to task him selfe continually; and will be alwaies painfully deuote: may hee then euer abstaine? No: Let them meete together againe) saith the Apostle; not as a toleration, but as a charge? But what if they both can liue safelly thus feuered? This is more then they can vndertake: there is danger, saith our Apostle, in this abstinence (lest Satan tempt you for your incontinency) what can be more plaine? Neither may the maried refrain this conuerteration without consent: neither may they with consent, refraine it for euer. What can you now vrge vs with, but the examples, and sentences of some Ancients? Let this stand euict for the true and necessarie sense of the Apostle; and what is this, but to lay men in the balance with God? I see & confess how much some of the Fathers admired virginitie; so farre, that there wanted not some, which both detested mariage as vicious, and would force a single life vpon mariage, as commendable: whose authority shoulde moue me; If I saw not some of them opposite to others, & others no les to Saint *Paul* himselfe. How oft doth Saint *Austin* redouble that rule, and importunately vrge it to his *Ecclesia*, in that serious Epistle, that without consent the continence of the maried, cannot bee warrantable: teaching her (from these wordes of Saint *Paul* which he charges her, in the contrarie practise, not to haue read, heard, or marked) that if her husband shoulde containe, and shee would not, hee were bound to pay her the debts of mariage benevolence; and that God would impute it to him for contynence notwithstanding. Hence is that of *Chrysostome*, that the wife is both the seruant and the Mistresse of her husband; a seruant to yeeld her body, a Mistresse to haue power of his: who also in the same place determines it forbidden fraud, for the husband, or wife, to contain alone: according to that of the Paraphraſt: Let either both containe, or neither. *Hierome* contrarily, defines thus: But if one of the two (saith hee) considering the rewardc of chastitie, will containe, hee ought not to assent to the other which contains not, &c. because lust ought rather to come to contynency, then contynencie decline to lust: concluding that a brother, or sister is not subiect in such a case; and that God hath not called vs to vnglennesse, but to holiness. A strange gloſſe to fall from the pen of a Father, which yet I durst not not say, if it were more boldnesſe for me to dissent from him, then for him

*Homil. in 1.
Cor. 7.*

him to dissent from all others. Hee that censures Saint *Paul* to argue grossly to his Galatians, may as well taxe him of an vnfit direction to his Corinthians: It shall bee no presumption to say, that in this point all his writings bewray more zeale, then truth: whether the conscience of his former slip caused him to abhorre that sexe; or his admiration of virginitie transported him to a contempt of mariage. Antiquitie will affoord you many examples of holy men voluntarily sequestred from their wiues: Precepts must be our guides, and not patterns. You may tell me of *Sosomens Ammon*, that famous Monke, who hauing perswaded his bride the first day to continuance of virginitie, liued with her 18. yeares in a seuerall bed and in a seuerall habitation, vpon the mountaine Nitria, 22. yeares: you may tell mee of *Ieromes Malchus, Austin Edicia*, and ten thousand others: I care not for their number, and suspect their example: Doe but reconcile their practise with Saint *Paules* rule; I shall both magnifie and imitate them. I professe before God and men: nothing should hinder me but this lawe of the Apostle: whereunto consider I beleeche you, what can be more opposite then this opinion, then this course of life.

The Apostle saies, Refraine nor but with consent for a time: your wordes, and their pradise faith; Refraine with consent for euer: hee faith (meete together againe) you say, never more: hee faith (meete left you betempted) you say, meete not though you bee temptid. I willingly grant with *Athanasius*, that for some set time, especially (as *Anselme* interprets it) for some holy time, we may, and (in this latter case) we must forbear all matrimoniall acts, and thoughts: not for that they are sinfull, but vnsealonable. As mariage must bee always vsed chastly, and moderately: so sometimes it must be forgotten. How many are drunk with their owne vines, and surfeited of their owne fruits? either immodestie, or immoderation in man or wife, is adulterous. If yet I shall further yeeld, that they may conditionally agree, to refrain from each other, so long till they be perplexed with temptations, on either part: I shall goe as farre as the reach of my warrant; at least; perhaps beyond it: since the Apostle chargeth, Meete againe lest you be temptid; not, meet when you are temptid. But to say, absolutely, and for euer renounce (by consent) the conuersation of each other; what temptation soever assault you, is directly, not beyond, but against *Pauels* diuinite, no lesse then my assertion is against yours. The ground of all these errors in this head of Matrimonie, is an vnworthie conceit of some vnechristian filthinesse in the mariage bede. Every man will not vtter, but too many holde that conclusion of *Hierome*: It is good for a man not to touch a woman, therefore to tooch her, is evill; whome I doubt not, but Saint *Austin* meant to oppose, while he writes, *Bonum inquit am suorum nuptiis. & contra omnes calumnias possunt sanâ ratione defendi*: Mariage (I say) is a good thing, and may by found proove be defended, against all flaunderers.

flaunders: well may man say, that is good, which God saith, is honourable; and both good and honourable must that needs be, which was instituted by the honourable author of goodness, in the state of mans perfect goodness: Let vs take heede of casting shame vpon the ordinance of our maker. But there was no carnall knowledge in Paradise. But againe, in Paradise God said, Increase and multiply: there should haue beeene, if there were not. Those that were naked without shame should haue beeene conioyned without shame, because without sinne. Meates and drinke, and acts of mariage (saith Austin) (for these hee compares both in lawfulness , and necessarie) are , as they are vsed, either lawfull, veniall, or damnable. Meates are for the preseruation of man: mariage acts for the preseruation of mankind: neither of them are without some carnall delight: which yet, if by the bridle of temperance it bee held to the proper, and naturall vice, canno: be tearemed lust. There is no ordinance of God, which either is of more excellent use, or hath suffered more abuse in all times: the fault is in men, not in mariage: let them rectifie themselues, their bed shall bee blessed. Here need no separation from each other, but rather a separation of brutishnesse, and close corruption from the soule;

which wholocuer hath learned to remoue, shall

finde the crowne of matrimoniall chastitie,

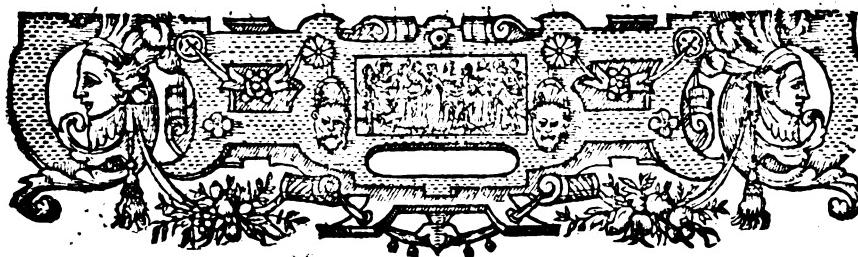
no lesse glorious then that of

single contynence.

*De bono coniug.
c. 9. &c. 16.*

Bbb 3

To





TO M^E. VVILLIAM KNIGHT.

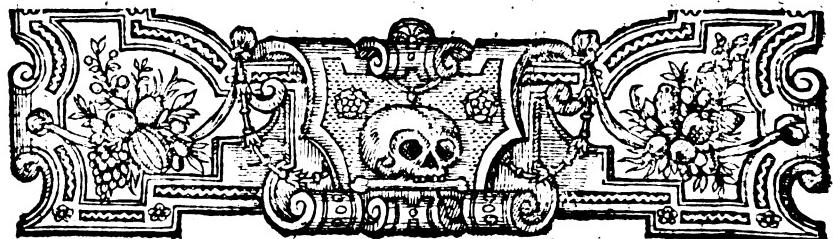
E P. 10. Incouraging him to persist in the holy calling of the ministry : which vpon conceit of his insufficiency and want of affection, he seemed inclining to forsake, and change.



Am not more glad to heare from you, then sory to hear of your discontentment : whereof, as the cause is from your selfe, so must the remedie. VVe Scholers are the aptest of all others to make our selues miserable : you might bee your owne best counsellor, were you but indifferent to your selfe. If I could but cure your preiudice, your thoughts would heale you : and indeed the same hand that wounded you, were fitteſt for this ſervice. I neede not tell you, that your calling is honourable ; If you did not thinke ſo, you had not complained. It is your vnworthinesſe, that troubles you. Let mee boldly tell you, I know you in this caſe better then your ſelfe ; you are neuer the more vnsufficient, because you think ſo : If we will be rigorous, Pauls question (*τις ιωαννος*) will appoſe vs all : but according to the gratiouſe indulgence of him that calſ things which are not as if they were, we are that wee are, yea, that wee ought ; and muſt be thankefull for our any thing. There are none more ſcarefull then the able, none more bold then the vnworthy : How many haue you ſene and heard, of weaker graces (your owne heart ſhall bee the iudge) which haue ſate without paſenesſe, or trembling, in that holy chaire, and ſpooken as if the wordes had beeene their owne : ſatisfying themſelues, if not the hearers ? And do you (whose giufts many haue enuiued) ſtand quaking vpon the lowest ſtaire ? Hath God giuen you that vnuſuall variety of tongues, ſkill of Arts, a ſtyle worth emulation, and (which is worth all) a faithfull and honest heart ; and doe you now ſhrinke backe, and ſay, Send by him by whom thou ſhouldſt ſend ? Giue God but what you haue ; he expeſts no more : This is enough to honour him, and crowne you

you. Take heede while you complaine of want, least pride shroude it selfe vnder the skirts of modestie; How many are thankefull for lesse? You haue more then the most, yet this contents you not; it is nothing vnlesse you may equall the best, if not excede; yea, I feare how this might satisfie you, vnlesse you may thinke your selfe such as you would be: What is this but to grudge at the beltower of graces? I tell you without flatterie, God hath great gaines by fewer talents: let your heart to imploy these, and your aduantage shall be more then your masters. Neither doe now repente you of the vnauidednesse of your entrance; God called you to it vpon an eternall deliberation, and meant to make vse of your suddennesse, as a means to fetch you into his worke, whome more leasure would haue found refractorie: Full little did the one *Saul* thinke of a kingdome, when hee went to seeke his fathers straies in the land of Shalishah; or the other *Saul* of an Apostleshippe, when he went with his commission to *Damascus*: God thought of both; and effected what they meant not: Thus bath he done to you, Acknowlede this hand, and follow it. Hee found and gaue both facultie and opportunitie to enter: find you but a will to proceed, I dare promise you abundance of comfort. How many of the Antients, after a forceable Ordination, became not profitable only, but famous in the Church? But, as if you sought shifts to discourage your selfe, when you see you cannot maintaine this holde of insufficiency, you flye to alienation of affection; In the truth whereof, none can controll you but your owne heart; in the iustice of it, wee both may, and must. This plea is not for Christians; wee must affect what we ought, in spight of our selues; wherfore serues religion if not to make vs Lords of our owne affections? If wee must bee ruled by our selues, what good should wee doe? Can you more dislike your station, then wee all naturally distaste goodnesse? Shall we neglect the pursuit of vertue, because it pleases not; or rather displease, and neglect our selues, till it may please vs? Let me not aske whether your affections be estranged, but wherefore? Diuinitie is a misresse worthy your seruice: All other Arts are but drudges to her alone: Fooles may contemne her, who cannot iudge of true intelle&tuall beauty: but if they had our eyes, they could not but be rauished with admiration. You haue learned (I hope) to contemne their contempt, and to pittie iniurious ignorance. She hath chosen you as a worthy client; yea a Favorite; and hath honoured you with her commands, and her acceptations; who but you would pleade strangenesse of affection? How many thousand sue to her; and cannot be lookest vpon? you are happy in her fauours, and yet complaine; Yea so far, as that you haue not stuk to thinke of a change: No word could haue fallen from you more vnwelcome. This is Satans policie, to make vs out of loue with our callings, that our labours may be unprofitable, and our standings tedious. Hee knowes that all changes are fruitlesse, and that whiles wee affect

affect to be other, wee must needes bee wearie of what we care: That there is no successe in any indeauour without pleasure; that there can be no pleasure where the minde longs after alterations. If you espie not this craft of the common enemy, you are not acquainted with your selfe: Vnder what forme soever it come, repell it: and abhorre the first motion of it, as you loue your peace, as you hope for your reward. It is the miserie of the most men, that they cannot see when they are happy; & whiles they see but the outside of others conditions, prefer that which their experience teaches them afterwardes to condemne, not without losse and teares. Farre be this vnstablenesse from you, which haue been so long taught of God. All vocations haue their in conueniences: which if they cannot be auoided, must be digested. The more difficulties, the greater glory: Stand fast therefore, and resolute that this calling is the best, both in it selfe, and for you: and knowe that it cannot stand with your Christian courage to run away from these incident euills, but to encounter them. Your hand is at the plough: if you meete with some tough clods, that will not easily yeld to the share, lay on more strength rather; seeke not remedie in your feet by flight, but in your hands, by a constant indeauour. Away with this weake timorousnesse, and wrongfull humilitie: Be chearefull and couragious in this great worke of God; the end shall be glorious, your selfe happie, and many in you.





EPISTLES. THE SIXT DECADE.

By Ios. HALL.



Anno Domini, 1614.

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• 1934 JOURNAL OF CANADA



THE SIXT DCAADE.

To my Lord DENNY.

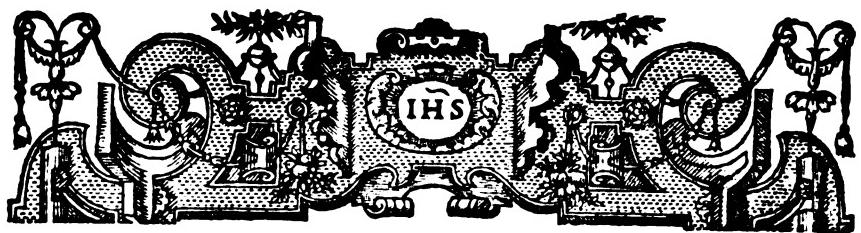
E.P. i. *A particular account how our dayes are, or should be spent, both common and holy.*

HVery day is a little life; and our whole life is but a day repeated: whence it is, that olde Jacob numbers his life by dayes, and Moses desires to bee taught this point of holy Arithmetick, To number not his yeare, but his daies: Those therfore that dare lose a day, are dangerously prodigall; those that dare mis-spend it, desperate. VVee can best teach others by our selues: Let mee tell your Lordship, how I would passe my dayes, whether common or sacred; that you (or whosocuer others, over-hearing mee) may either approove my christinesse, or correct my errors: To whome is the account of my houres either more due, or more knowne? All dayes are his, who gaue time a beginning, and continuance; yet some he hath made ours, not to command, but to vs. In none may wee forget him: in some wee must forget all, besides him. First therefore, I desire to awake at those houres, not when I wil, but when I must; pleasure is not a fit rule for rest, but health; neither doe I consult so much with the Sunne, as mine owne necessitie, whether of body, or in that, of the minde. If this vassall could well serue me waking, it should never sleepe: but now, it must be pleased, that it may be seruiceable. Now, when sleepe is rather driven away, then leaues me; I would euer awake with God; my first thoughts are for him, who hath made the night for rest, and the day for travell: and as he giues, so blesses both. If my heart be earely seasoned with his presence, it will lauour of him al day after. VWhile my body is dressing, not with an effeminate curiositie, nor yet with rude neglect; my minde addresses it selfe to her ensuing Task; bethinking what is to bee done, and in what order; and maishallin g(as it may) my houres with my worke: That done after some

some whiles Meditation, I walke vp to my Masters and companions, my booke; and sitting downe amongst them, with the best contentment, I dare not reach forth my hand to salute any of them, till I haue first looked vp to Heauen, and craued fauour of him to whom all my Studies are duly referred: without whom, I can neither profit, nor labour. After this, out of no ouer-great variety, I call forth those, which may best fit my occasions; wherein, I am not too scrupulous of age: Sometimes I put my selfe to Schoole, to one of those Auncients, whom the Church hath honoured with the name of Fathers; whose Volumes, I con fesse not to open, without a secret reverence of their holiness, and grauitie: Sometimes, to those later Doctors, which want nothing but age to make them classicall: Alwaies, to Gods Book. That day is lost, whereof some hours are not improued in those Diuine Monuments: Others I turn ouer out of choice; heise out of duty. Ere I can haue late vnto wearinesse, my family, hauing now overcome all household-distractions, invites me to our common deuotions; not without some short preparation. These heartily performed, send me vp, with a more strong & chearfull appetite to my former worke; which I finde made easie to me by intermission, and varietie: Now therefore can I deceiu the houres with change of pleasures, that is, of labours. One while mine eyes are busied, another while my hand, and sometimes my mind takes the burden from them both: Wherein, I would imitate the skilfulest Cooks, which make the best dishes with manifold mixtures: one houre is spent in Textuall Divinity, another in Controuersie; histories relceue them both. Now, when the minde is weary of others labours, it begins to vndertake hir owne: sometimes it meditates, and winds vp for future vse; sometimes it layes forth her conceits into present discourse; sometimes for it selfe, ofter for others. Neither knowe I whether it workes or playes in these thoughts: I am sure no sport hath more pleasure, no work more vse: Only the decay of a weak body, makes me think these delights intensibly laborious. Thus could I all day, (as Ringers vse) make my selfe Musick with changes, and complain sooner of the day for shortnes, then of the busines for toile; were it not that this faint monitor interrupts me stil in the midst of my busie pleasures, and infors me both to respite and repast: I must yeeld to both; while my body & mind are ioyned together in these unequal couples, the better must follow the weaker. Before my meales therfore, and after; I let my selfe loose from all thoughts; & now, would forget that I euer studied: A full minde takes away the bodies appetite, no les then a ful body makes a dull & vnwieldy minde: Company, discourse, recreati ons, are now seasonable & welcome; These prepare me for a diet, not gluttonous, but medicinall; The Palate may not be pleased, but the stomack; nor that for it owne sake: Neither would I thinke any of these comforts worth respect in themselves, but in their vse, in their end; so far, as they may inable me to better things. If I see any dish to tempe my Palate

late, I feare a Serpent in that Apple, and would please my selfe in a wilful denial: I rise capable of more, nor desirous: not now immediately from my Trencher, to my Booke; but after some intermission. Moderate speed is a sure helpe to al proceedings; where those things which are prosecuted with violence of indeuour, or desire, either succeed not, or continue not.

After my latter meale, my thoughts are slight: onely my memory may be charged with her Taske, of recalling what was committed to her custody in the day; and my heart is busie in examining my hands and mouth, and all other senses, of that dayes behauour. And now the Evening is come, no Trades-man doth more carefully take-in his Wares, clear his Shop-board, & shut his Windowes, then I would shut vp my thoughts, and cleare my mind. That Student shall liue miserably, which like a Camell lies down vnder his burden. All this done, calling together my family, we end the day with God. Thus doe wee rather drive away the time before vs, then follow it. I grant; neither is my practise worthy to be exemplarie, neither are our callings proportionable. The lyues of a Nobleman, of a Courtier, of a Scholler, of a Cittizen, of a Countreyman, differ no lesse then their dispositions: yet must all conspire in honest labour. Sweat is the destiny of all trades, whether of the browes, or of the minde. God never allowed any man to doe nothing. How miserable is the condition of those men, which spend the time as if it were giuen them, and not lent: as if houres were waste Creatures, & such as should never be accounted for; as if God wuld take this for a good Bil of reckoning; Item, spent vpon my pleasures, forty yeares. These men shall once finde, that no bloud can priuilege idlenes; & that nothing is more precious to God, then that which they desire to cast away; Tyme. Such are my common daies: but Gods day calles for another respect. The same Sun arises on this day, and enlightens it; yes because that Sun of righteousness arose once vpon it, & gaue a new life vnto the world in it, and drew the strength of Gods moral precept vnto it, therefore iustly doe wee sing with the Psalmist; *This is the day which the Lord hath made.* Now, I forget the world, and in a sort my selfe; and deale with my wonted thoughts, as great men vs, who, at sometimes of their priuacy, forbid the access of al futes. Prayer, Meditation, reading, hearing, preaching, singing, good conference, are the busynesses of this day; whiche I dare not bestowe on any worke, or pleasure, but heavenly. I hate superstition on the one side, & looseesse on the other; but I find it hard to offend in too much deuotion, easie in profanenesse. The whole Week is sanctified by this day: and according to my care of this, is my blessing on the rest. I shew your Lordship, what I would doe, and what I ought: I commit my desires to the imitatiō of the weak; my actiōns to the censures of the Wise & Holy; my weaknesses to the pardon & redresse of my mercifull God.



To M^r. T. S. Dedicated to S^r. FVLKE GREVILL.

E P. 2. Discoursing how wee may vse the World without daunger.

How to liue out of the daunger of the World, is both a great and good care , and that which troubles too few . Some, that the World may not hurt them, runne from it ; and banish themselves to the topes of solitary Mountaines : changing the Cities for Deserts, houses for Caues, and the society of men for beasts ; and lest their enemy might insinuate himselfe into their secrecy , haue abridged themselves of diet, cloathing, lodging, harbour, fit for reasonable creatures; seeming to have left off themselves, no lesse then companions.

As if the World were not every where ; as if we could hide our selues from the Diuel ; as if solitariness were priuiledged from Temptations ; as if we did not more violently affect restrained delights ; as if these *Hermomes* did not find *Rome* in their heart, when they had nothing but rocks and trees in their eye. Hence, these places of retyrednes, founded at first vpon necessity mixt with devotion, haue proued infamously vncleane ; Cels of lust, not of piety. This course is preposterous ; If I were worthy to teach you a better way, learne to be an *Hermite* at home : Begin with your owne heart , estrange and weare it from the loue, not from the vse of the world : Christianity hath taught vs nothing , if wee haue not learned this distinction ; It is a great weakenesse not to see, but wee must be inamored : *Elisha* saw the secret state of the *Syrian* court, yet as an enemy : The blessed Angels see our earthly affayres, but as strangers : *Moses* his body was in the Court of *Pharaob*, amongst the delicate *Egyptians*, his heart was suffering with the afflicted *Israelite*s. *Lot* took part of the faire Medowes of *Sodom*, not of their sins. Our bieffed Sauiour saw the glory of all Kingdoms, and contemned them : and cannot the world look vpon vs Christians, but we are bewitched ? We see the Sun daily, & warm vs at his beames, yet make not an Idol of it; doth any man hide his face,

face, least he should adore it? All our safety or danger therefore, is from within. In vaine is the body an *Anachoret*, if the heart be a *Ruffian*: And if that be rety red in affections, the body is but a Cipher: Lo then the eyes will looke carelessly and strangely on what they see, and the tongue will sometimes answere to that was not asked. We eat and recreate, because wee must, not because wee would: and when we are pleased, wee are suspiciois: Lawfull delights, we neither refuse, nor dote vpon, and all contentments go and come like strangers. That all this may be done, take vp your heart with better thoughts; be sure it will not be empty: it Heauen haue fore-stalled all the roomes, the World is disappointed, and either dares not offer, or is repulsed. Fix your selfe vpon the glory of that eternity, which abides you after this short pilgrimage. You cannot but contemne what you find, in comparison of what you expect. Leaue not till you attaine to this, that you are willing to liue, because you cannotas yet be dissoluued: Be but one halfe vpon earth, let your better part conuerse aboue whence it is, and enjoy that whereto it was ordained. Thinke how little the World can doe for you, and what it doth, how deceitfully: what stings there are with this Hony, what Farewell succeeds this Welcome.

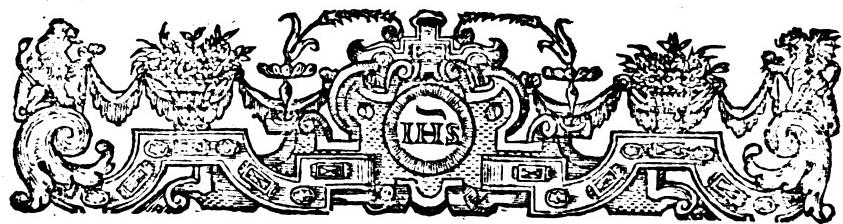
When this *Iael* brings you Milke in the one hand, knowe thee hath a mayle in the other. Askē your heart what it is the better, what the merrier, for all those pleasures wherewith it bath befriended you: let your owne triall teach you contempt; Thinke how sincere, how glorious those ioyes are, which abide you elsewhere; and a thousand times more certaine (though future) then the present.

And let not these thoughts be flying, but fixed: In vain do we meditate, if we resolve not: when your heart is once thus settled, it shal cōmand all things to aduantage. The World shal not betray, but serue it; & that shal be fulfilled which God promises by his *Salomon*; *When the wayes of a man please the Lord, he will make his enemies also at peace with him.*

Sir, this advise my pouerty affoorded long since to a weake friend; I wvrite it not to you, any otherwise, then as Schollers are woont to say their parte to their Masters. The world hath long and iustly both noted and honoured you for eminence in wisedome and learning, and I aboue the most; I am ready with the awe of a Learner, to embrace all precepts from you: you shall expect nothing from mee, but Testimonies of respect and thankfulness.

Ccc 2

To



To S^r. G E O R G E F L E E T V V O O D.

E P . 3 Of the remedies of sinne, and motiues to auoide it.

In the first place, There is none, either more common, or more troublesome guest, then Sin. Troublesome, both in the solicitation of it, and in the remorse. Before the act, it wearies vs with a wicked importunity ; after the act, it torments vs with feares, and the painfull gnawings of an accusing Conscience : Neither is it more irkesome to men, then odious to God ; who indeede never hated any thing but it ; and for it any thing. How happy were we, if we could be rid of it ? This must be our desire, but cannot be our hope so long as we carry this body of sinne and death about vs : yet (which is our comfort) it shall not carry vs, though we carry it : It will dwell with vs, but with no command ; yea, with no peace : Wee grudge to giue it house-roome; but we hate to giue it seruice. This our *Hagar* will abide many strokes, ere she be turned out of doores : she shall goe at last, and the seede of promise shall inherite alone. There is no vnquietnesse good, but this : and in this case, quietnes cannot stand with safety : neither did euer war more truely beget peace, then in this strife of the soule.

Resistance is the way to victory ; & that, to an eternal peace and happiness. It is a blessed care then, how to resist sinne, how to auoide it : and such as I am glad to teach and leare. As there are two grounds of all sin, so of the auoidance of Sinne ; Loue, and Feare : These if they be placed amiss, cause vs to offend : if right, are the remedies of evill. The Loue must be of God ; Feare, of Iudgement.

As he loues much, to whom much is forgiuen: so he that loues much, will not dare to doe that which may neede forgiuernes. The heart that hath felt the sweetnesse of Gods mercies, will not abide the bitter relish of sin : This is both a stronger motiue then Feare, and more Noble ; None but a good heart is capable of this grace: which whoso hath receiuied, thus powerfully repels tentations.

Hause

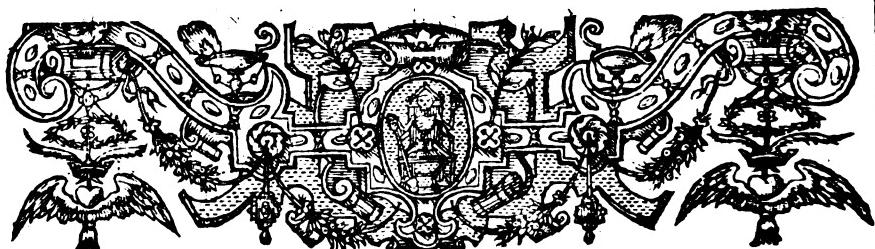
Haue I found my God so gratioues to me that he hath denied me nothing, either in earth or heauen : & shall not I so much as deny my owne will for his sake ? Hath my dear Sauour bought my soule at such a price, and shall he not haue it ? Was he crucified for my sins, and shall I by my sins crucifie him again ? Am I his in so many bonds, and shall I serue the Diuel ? O God ! is this the fruit of thy beneficence to me , that I should wilfully dishonor thee ? Was thy blood so little woorth , that I should tread it vnder my feet ? Doth this becom him that shall be once glorious with thee ? Hast thou ptepared heauen for me, and doe I thus prepare my self for heauen? Shal I thus recompense thy loue, in doing that which thou hatest ? Satan hath no Dart (I speake confidently) that can pearce this Shield : Christians are indeed too oft surprized, ere they can hold it out : there is no small policy in the suddainenesse of temptation : but if they haue once settled it before their brest, they are safe, and their enemy hopelesse. Vnder this head therfore, there is sure remedy against sin, by looking vpwards, backwards, into our selues, forwards. Vpwards, at the glorious Maiesty, and infinite goodnesse of that God whom our sin would offend, and in whose face we sin : whose mercies, and whose holinesse is such, that if there were no hel, we would not offend. Backwards, at the manifold fauours, whereby we are obliged to obedience. Into our selues, at that honourable vocation, wherewith he hath graced vs, that holy profession we haue made of his calling, and grace, that solemne vow and Couenant, whereby wee haue confirmed our profession ; the gracious beginnings of that spirit in vs, which is grieued by our sinnes, yea quenched. Forwards, at the ioy which will follow vpon our forbearance, that peace of conscience, that happy expectation of glory, compared with the momentary and vnpleasing delight of a present sin ; All these, out of Loue ; Fear is a retentive, as necessary, not so ingenuous. It is better to be wonne, then to be frighted from sinne : to be allured, then drawn. Both are little inough in our pronenesse to euill : Euill, is the onely obiect of feare. Heerin therefore, we must terrifie our stubbornesse, with both euils ; Of losse, and of sense : that if it be possible, the horrour of the euent may counteruaile the pleasure of the temptation : Of losse, remembryng that now we are about to lose a God ; to cast away all the comforts and hopes of another world ; to rob our selues of all those sweet mercies we inioyed ; to thrust his spirit out of doors (which cannot abide to dwel within the noysome stench of sinne) to shut the doors of heaven against our selues. Of sense ; That thus we giue Satan a right in vs, power ouer vs, aduantage against vs ; That we make God to frown vpon vs in heauen ; That wee arme all his good creatures against vs on earth ; That we doe as it were take Gods hand in ours, and scourge our selues with all Temporall plagues ; and force his curses vpon vs, & ours : That we wound our owne consciences with sins, that they may wound vs with euerlasting torments ; That wee doe both make a hell in our

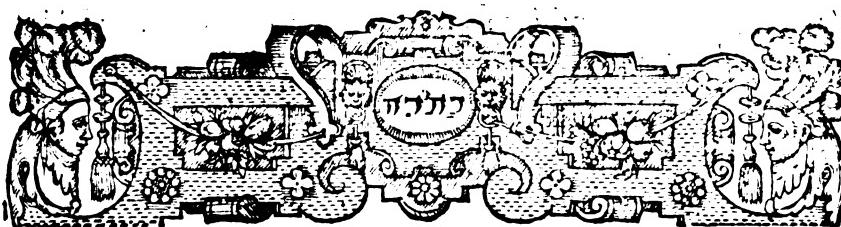
breasts before hand, and open the gates of that bottomeless pit , to receiue vs afterwards : That we doe now cast Brimstone into the Fire ; & least wee should faile of torturers, make our selues our owne fiends : These, and what-euer other terrors of this kinde , must be laid to the foule : which, if they be throughly vrged to an heart, not altogether incredulous, well may a man aske himselfe, how he dare sin ? But if neither this Sun of mercies, nor the tempestuous Winds of iudgement can make him cast off Peters cloake of wickednesse ; hee must be clad with confusion, as with a cloak, according to the *Psalmist*.

I tremble to thinke how many liue, as if they were neither beholden to God, nor affraide of him ; neither in his debt, nor danger : As if their heauen & hell were both vpon earth ; Sinning not only without shame, but not without malice ; It is their least ill to doe euill ; Beholde they speake for it, ioy in it, boast of it, inforce to it ; as if they would send challenges into heauen, and make loue to destruction : Their leudnesse calls for our sorrow, and zealous obedience ; that our God may haue as true Seruants, as enemies. Andas wee see naturall qualities, increased with the resistance of their contraries : so must our grace with others sinnes : Wee shall redeeme some what of GODs dishonour by sin, if we shall thence growe holy.

(* *)

To





To M^r. Doctour M I L B U R N E.

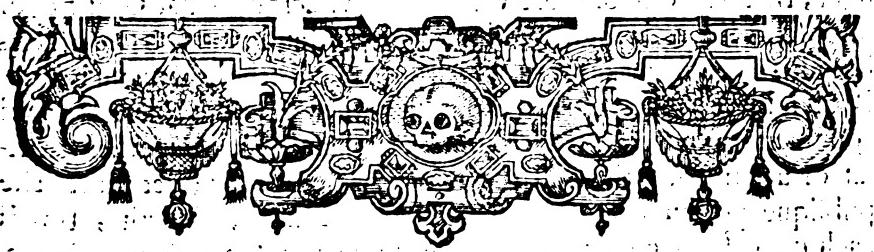
P E. 4. Discoursing, how farre, and wherein Popery destroyeth the foundation.

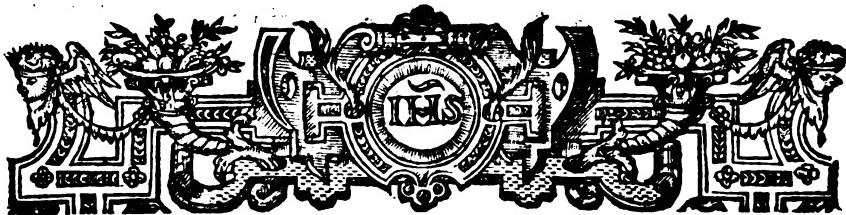
TH E meane in all things is not more safe then hard; whether to finde or keep: and as in all other morality, it lyeth in a narrow roome; so most in the matter of our censures, especially concerning Religion: wherein we are wont to be either careless, or too peremptory. How farre, and wherein Popery raceth the foundation, is worth our inquiry: I neede not stay vpon words. By foundation, we meeane the necessary grounds of Christian faith. This foundation Papistry defaces, by laying a new; by casting downe the old. In these cases, addition destroyes: he that obtrudes a new word, no lesse ouerthrowes the Scripture, then he that that denies the olde; yea this, very obtrusion denies: he that sets vp a new Christ, reiects Christ: Two foundations cannot stand at once; The Arke and Dagon: Now Papistry layes a double new foundation: The one, a new rule of Faith, that is, a new word: The other, a new Author, or guide of Faith, that is, a new head besides Christ. God never laide other foundation, then in the Prophets and Apostles: vpon their Diuine writing, he meant to build his Church; which he therfore inspired, that they might be (like himselfe) perfect and eternall: Popery builds vpon an vn-written word; The voice of old (but doubtful) Traditions; The voice of the present Church, that is, as they interpret it, theirs; with no lesse confidence and presumption of certainety, then any thing euer written by the finger of G O D; If this be not a new foundation, the olde was none. G O D never taught this holy Spouse to knowe any other husband, then Christ; to acknowledge any other head; to follow any other Shepheard; to obey any other King; hee alone may be inioyned vwithout iealousie, submitted to without danger, without errour beleued, serued without scruple: Popery offers to impose on Gods Church a King, Shepheard, head,

head, husband, besides her owne : A man ; a man of sin. He must know all things, can erre in nothing : direct, inform, animate, command, both in earth and purgatory, expound Scriptures, canonize Saints, forgive Sins, create new Articles of Faith; and in all these, is absolute and infallible as his Maker ; who sees not , that if to attribute these thingsto the Son of God, be to make him the foundation of the Church ; Then to ascribe them to another, is to contradict him that said, *Other foundation can no man lay, then that which is laid, which is Jesus Christ.* To lay a new foundation, doth necessarily subvert the olde: yet see this further actually done in particulars: wherein yet this distinction may cleare the way : The foundation is ouerthrowne two wayes ; either in flat tearms, when a maine principle of Faith is absolutely denied: as the deity and consubstantiality of the Son by *Arius*, the Trinity of persons by *Sabellius & Seruetus*, the resurrection of the body by *Himeneus* and *Philetus*, the last Iudgement by *Saint Peters Mockers*; Or secondly, by consequent ; when any opinion is maintained, which by iust seuell ouer-turneth the truth of that principle, which the defendant professes to holde ; yet so, as he will not grant the necessity of that deduction : so the Ancient *Mirari*, of whom *Ieron* speaketh, while they vrged Circumcision, by consequent according to *Pauls* rule, recited Christ : so the *Pelagians*, while they defended a full perfection of our righteousness in our selues, ouerthrew Christs iustification : and in effect saide, *I beleue in Christ, and in my selfe* : so some *Ubiquitaries*, while they hold the possibility of the conuersion, and saluation of reprobates, ouerthrew the Doctrine of Gods eternall decree, and immutability. Popery comes in this latter rank ; and may iustly be termed Heresie, by direct consequent : Though not in their grant, yet in necessary prooфе & inference. Thus it ouerthrowes the truth of Christs humanity , while it holds his whole humane body locally circumscribed in heaven, and at once (the same instant) wholly present in ten thousand places on earth , without circumscription : That whole Christ is in the formes of bread, with all his dimensions, every part having his own place and figure: and yet so, as that he is wholly in euery part of the bread. Our iustification, while it ascribes it to our owne works : The All-sufficiency of Christs owne Sacrifice, whiles they reiterate it daily by the hands of a Priest. Of his satisfaction, while they holde a payment of our vtmost farthings, in a devised Purgatory. Of his mediation, while they implore others to aide them, not onely by their intercession , but their merites; suing not only for their praiers, but their gifts: The value of the Scriptures, whiles they hold them insufficent, obscure , in points essentiall to saluation, and binde them to an vncertaine dependance vpon the Church. Besides hundreds of this kinde, there are Heresies in actions, contrarie to those fundamentall practises which God requires of his : As prohibitions of Scriptures to the Laity: Prescriptions of devotion in vnknown tongues:

Tying,

Tying the effect of Sacraments and Prayers to the externall worke; Adoration of Angels, Saints, Bread, Reliques, Crostes, Images: All which, are so many reall underminings of the sacred foundation, which is no lesse actiuē, then vocall. By this, the simplest may see, what wee must holde of Papists; neither as no Heretiques, nor yet so palpable as the worst. If any man aske for their conuiction: In the simpler sort, I grant this excuse faire and tolerable; Poore soules, they cannot be any otherwise informed, much lesse perswaded: Whiles in trūth of heart, they hold the maine principles which they know; doubleste, the mercy of God may passe ouer their ignorant weaknesse, in what they cannot knowe. For the other, I feare not to say, that many of their errors are wilfull. The light of truth hath shined out of heauen to them; and they loue darkness more then light. In this state of the Church, he shall speake and hope idly, that shall call for a publique and vniuersall euiction: How can that be, when they pretend to be Judges in thir owne cause? Vnlesse they will not be aduersaries to themselves, or iudge of vs, this course is but impossible. As the Diuell, so Antichrist, will not yelde: both shall be subdued; neither will treat of peace: what remaines, but that the Lord shall consume that wicked man (which is now clearely revealed) with the breath of his mouth, and abolish him with the brightness of his coming. Euen so, *Lord Iesus come quickly.* This briefly is my conceit of Popery: which I willingly referre to your cleare and deepe judgement; being not more desirous to teach the ignorant, then to leare of you what I should teach, and knowe not! The Lord direct all our thoughts to his glory, and the behoofe of his Church.





Written long since to Mr. I. W.

E P. 5. *Disswading from separation : and shortly oppugning the grounds of that error.*

IN my former Epistle (I confess) I touched the late separation with a light hand : onely setting downe the iniurie of it (at the best) not discussing the grounds in common : now your daunger drawes me on to this discourse : it is not much less thanke-worthy, to prevent a disease , then to cure it: you confess that you doubr ; I mislike it not: doubting is not more the way to error, then to satisfaction ; lay downe first, all pride and preiudice , and I cannot feare you : I neuer yet knew any man of this way, w^{ch} hath not bewraide himself far gone with ouerweening : and therefore it hath been iust with God, to punish their selfe-loue with error : an humble spirit is a fit subiect for truth : prepare you your heart, and let me then answere, or rather God for me; you doubt whether the notorious sinne of one vnreformed, vncensured, defile not the whole Congregation ; so as we may not without sin communicate therwith : & why not the whole Church? woe were vs, if we shoud thus liuin the danger of all men: haue we not sins enow of our own, but we must borrow of others? Each man shal bear his owne burden : is ours so light, that wee call for more waight, and vndertake what God never imposed ? It was enough for him that is God and man to beare others iniquities ; it is no taske for vs, which shrink vnder the least of our owne: But it is made ours , you say (though anothers) by our toleration and conniuence : indeede , if wee consent to them , encourage them, imitate or accompany them in the same excesse of ryot ; yet more, the publique person that forbeates a knowne sinne , sinneth ; but if each mans knowne sinne, bee every mans , what difference is betwixt the root and the braunches? Adams sinne spredde it selfe to vs, because wee vvere in him , stood or fell in him ; our case is not such. Doe but see how GOD scorneth that vnjust Proverbe of the Jewes

Iewes

iewes, That the fathers haue eaten fowre Grapes, and the childrens teeth are set
 on edge? How much les are strangers? Is any bond so neere as this of
 bloud? Shal not the childe smart for the Parent; & shall we (even spiri-
 tually) for others? You obiect Achans stealth, and Israels punishment: an
 vnlike case, and extraordinary: for see how direct Gods charge is. Be ye
 ware of the execrable thing, lest ye make your selues execrable; and in taking
 of the execrable thing, make also the boast of Israell execrable and trouble it.
 Now euery man is made a party, by a peculiar iniunction: and not only
 all Israel is as one man; but euery Israelite is a publike perion in this act;
 you cannot shew the like in euery one, no, not in any: is was a law for the
 prelent, not intended for pcrpetuity: you may as well challenge the
 Trumpets of Rams-horns, and seauen dayes walke vnto euery siege.
 Look elsewhere: the Church of Thyatira suffers the Woman Iezabel to
 teach and deceiue. A great sin, Yet to you (saith the spirit) the rest of Thy-
 atira, as many as haue not this learning, I will put vpon you none other burden,
 but that which you haue, holde fast; Hee saith not, Leave your Church, but
 Hold fast your owne. Look into the practise of the Prophets, ransack their
 burdens, and see if you find this there; yea, beholde our best patterne,
 the Sonne of God. The iewish Rulers in Christ's time were notoriously
 covetous, proud, oppressing, cruel, superstitious: our Sauiour feared not
 polluting, in ioyning with them; & was so far from separating himselfe,
 that hee called and sent others to them. But, a little Leauen leauens the
 whole lumpe: it is true, by the infection of it, sin, where it is vnpunished,
 spreadeth, it sowreth all those whose hands are in it, not others. If wee
 dislike it, detest, resist, reprove, and mourne for it, we cannot be tainted:
 the Corinthian loue-feasts had grosse and sinfull disorder: yet you heare
 not Paul say, Abstaine from the Sacrament till these be reformed; Rather
 he enioynes the act, and controules the abuse: GOD hath bidden you
 heare and receiue: shew me, where he hath said, except others be sinful.
 Their vncleanness can no more defile you, then your holinesse can ex-
 cuse them. But while I communicate (you say) I consent; God forbid. It
 is sin, not to cast out the deseruing; but not yours: who made you a Ru-
 ler and a Judge? The vncleane must be separated; not by the people:
 Would you haue no distinction betwixt priuate and publike persons?
 What strange confusion is this? And what other then the olde note of
 Corah and his company, Ye take too much vpon you, seeing all the Congre-
 gation is holy, euery one of them, and the Lord is among them: where-
 fore then lift yee vp your selues aboue the Congregation of the Lord?
 What is (if this be not) to make a monster of Christs body? hee is the
 head, his Church the body, consisting of diuerse limbes. All haue their
 severall faculties and imployments; not euery one, all; who would
 imagine any man so absurd, as to say, that this body shold be all toong,
 or all hands; every man a Teacher, euery man a Ruler? As if Christ had
 said to euery man, Goe teach, and whose sinnes yee remit: How senselesse
 arc

are these two extremes? Of the Papists, that one man hath the Keyes: Of the Brownists, that euery man hath them. But these priuiledges and charges are giuen to the Church: True; to be executed by her Gouvernours: the faculty of speech is giuen to the whole man, but the vse of it to the proper Instrument. Man speaketh; but by his tongue: if a voice should be heard from his hand, eare, foot, it were vnnaturall. Now, if the tongue speake not when it ought, shall wee be so foolish as to blame the hand? But you say; If the tongue speak not, or speak ill, the whole man smarteth; the man sinneth: I grant it, but you shall set the naturall body on too hard a rackinge, if you straine it in all things, to the likenes of the spirituall, or ciuil. The members of that being quickned by the same soule, haue charge of each other, and therefore either stand or fall together: It is not so in these. If then notwithstanding vnpunished sinnes, wee may ioyn with the true Church: Whether is ours such? You doubt, and your solicitors deny: surely if we haue many enormities, yet none worse then rash and cruell iudgement; let them make this a colour to depart from themselues: there is no lesse woe to them that call good, euill. To judge one man is bold & dangerous: Judge then what it is to condemne a whole Church; G O D knowes, as much without cause, as without shame. Vain men may libel against the spouse of Christ: her husband neuer diuorc't her: No, his loue is still aboue their hatred, his blessings aboue their censures: Doe but aske them, were we euer the true Church of God? If they deny it, Who then were so? Had God neuer Church vpon earth, since the Apostles times, till Barrow and Greenwood arose? And even then scarce a number? nay, when or where was euer any man in the world (except in the Schools perhaps of *Donatus* or *Nauatus*) that taught their doctrine; and now still hath hee none, but in a blinde lane at *Amsterdam*? Can you thinke this probable? If they affirme it, whence ceased wee? Are not the points controvterted still the same? The same Gouvernement, the same doctrine? Their minds are changed, not our estate: Who hath admonished, euinc'd, excommunicated vs; and when? All these must be done; Wil it not be a shame to say, that *Francis Johnson*, as he tooke power to excommunicate his Brother, and Father; so had power to excommunicate his Mother, the Church? How base & idle are these conceits? Are we then Hereticks condemned in our selues? Wherin ouerthrowe wee the foundation? What other God, Sauour, Scriptures, Iustification, Sacraments, Heauen, doe they teach beside vs? Can all the Masters of separation, yea can all the Churches in Christendome, set forth a more exquisite and worthy confession of Faith, then is contained in the Articles of the Church of England? Who can hold these, and be heretical? Or, from which of these are we revolted? But to make this good, they haue taught you to say, that euery truth in Scripture is fundamentall; so fruitfull is errour of absurdities; Wheroft still one breeds another more deformed then it selfe. That *Trophimus*

was

was left at Mile:um licke, that Pauls Cloake was left at Troas, that Gaius, Pauls host, saluted the Romanes, that Naball was drunke ; or that Thamar baked Cakes, & a thousand of this nature are fundamental: how large is the separatists Creed, that hath all these Articles ? If they say all Scripture is of the same author, of the same authority : so lay wee, but not of the same vse : is it as necessary for a Christian to knowe that Peter hosted with one Simon a tanner in Ioppa , as that Iesus Christ the son of God was born of the Virgin Mary ? What a monster is this of an opinion, that all truthe are equall : that this spirituall house shoulde bee all foundation, no wals, no roofe ? Can no man bee saued but hee that knowes euery thing in scripture ? Then both they and wee are excluded: heaven would not haue so many, as their Parlor at Amsterdam: Can any man bee saued that knowes nothing in Scripture? It is far from them to bee so ouercharitable to affirm it : you see then that both all truths must not of necessity be known , & som must; & these we iustly call fundamental : which whoso holdeth, al his hay and stubble (through the mercy of God) condemn him not : still hee bath right to the church on earth, and hope in heauen: but whether every truth be fundamental, or necessary; discipline (you say) is so: indeed necessary to the welbeing of a church, no more: it may be true without it, not perfect. Christ compares his spouse to an army with banners: as order is to an army , so is Discipline to the Church : if the troupes bee not well marshalled in their seuerall ranks, & moue not forward, according to the discipline of war, it is an army still : confusion may hinder their success, it cannot bereave them of their name : it is, as beautifull proportion to the body, an hedge to a vineyard, awall to a City, an hem to a garment, seeling to an house. It may bee a body, vineyard, City, garment, house, without them : it cannot bee well and perfect : yet which of our aduersaries will say wee haue no Discipline ? Some they graunt , but not the right : as if they sayde; Your City hath a Briske-wall indeede, but it should haue one of hewen stone ; your Vineyard is hedged , but it should bee paled and ditched : while they cauill at what wee want, wee thanke God for what wee haue; and so much wee haue, in spight of all detraction, as makes vs both a true Church, and a worthy one.

But the mayn quarrel is against our Ministry, & forme of worship: let these be examined; this is the Circle of their censure. No Church, therefore no Ministry: & no Ministry, therfore no Church: vnnatural sons, that spit in the face of those spiritual Fathers that begot them, & the Mother that bore them. What would they haue ? Haue wee not competent gifts from aboove , for so great a function ? Are we all vnlearned, vnsufficient? Not a man that knowes to diuide the word aright? As Paul to the Corinths, is it so that there is not one wise man amongst vs? No man will affirm it: som of thē haue censured our excesse in som knowledge; none, our defect in all: What then? Haue we not a true desire to do faithful ser-

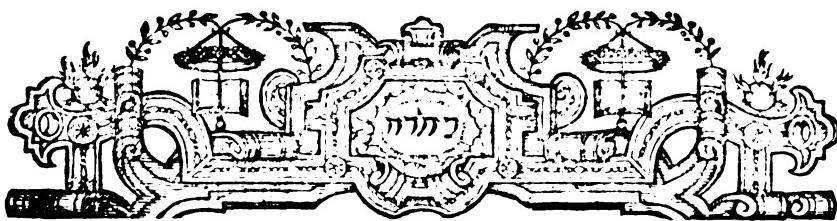
uiceto God and his Church? No zeal for Gods glory? Who hath
beene in our harts to seethis? Who dare usurp vpon God, and con-
demn our thoughts? Yea, wee appeale to that only ludge of harts, whe-
ther hee hath not giuen vs a sincere longing for the good of his *Syon*: he
shall make the thoughts of all hearts manifest: and then shall euerie
man haue praise of God. If then wee haue both ability and will to
do publick good: our inward calling (which is the mayne poynt)
is good and perfect; for the outward, what want wee? Are wee not
first (after good trial) presented and approued by the learned, in our
Colledges: examined by our church-gouernors, ordain'd by imposi-
tion of hands of the eldership, allowed by the congregations we are set
ouer: do wee not labor in word and doctrine? do wee not carefully ad-
minister the sacraments of the Lord Iesus? haue wee not by our publick
means won many soules to God? what should we haue and do more? Al
this, and yet no true Ministers? wee passe very little to bee iudged
of them, or of mans day: but our ordainers (you say) are Antichristian:
surely our censurers are vnchristian: tho wee shold grant it: some of vs
were baptized by hereticks: is the sacrament annihilated, and must it
bee redoubled? How much lesse ordination, which is but an outward
admission to preach the gospele? God forbid that wee should
thus condemne the innocent: more hands were laid vpon vs, then
one: and of them, for the principall, except but their perpetuall honor,
and som few immateriall rites, let an enemy say what they differ, from
Super-intendents; and can their double honour make them no elders?
If they haue any personall faults, why is there calling scourged? Looke
into our Sauours times: what corruptions were in the very Priesthood?
It was now made annuall, which was before fixed and singular. Christ
saw thele abuses, and was silent: heere was much dislike, and no
clamour; wee, for lesse, exclaim and separate: euen personall offend-
ses are fetcht into the condemnation of lawfull courses. God giue both
pardon and redresse to this foule vncharitablenesse. Alas! how ready
are wee to tolle the fore-part of our Waller, whiles our owne faultes are
ready to breake our neckes behinde vs: all the world sees and condemnes
their ordination to bee faulty: yea none at all: yet they cry out first on vs,
craftily (I thinke) least wee should complaine: that Church-gouernours
should ordaine Ministers, hath bee the constant practise of the Church,
from Christs time, to this houre. I except onely, in an extream desola-
tion, merely for the first course: that the people shoulde make their
Ministers, was vnheard of in all ages and Churches, till *Bolton*,
Browne, and *Barrow*: and hath neyther colour nor example: Dooth not
this comparison seeme strange and harsh? Their Tradesmen may make
true Ministers, our Ministers cannot: who but they would not be ashamed
of such a position? Or who but you would not thinke the tyme misspent
in answ ering it? No lesse frivolous are those exceptions that are
taken

taken against our worshippe of God , condemned for false and Idolatrous; whereof Volumnes of Apologies are written by others: we meet together, pray, read, heare, preach, sing, administer, and receive Sacra-ments: wherein offend we? How many Gods do wee pray to? or to whom but the true God ? In what words but holy? whom do we preache but the same Christ with them? what point of faith, not theirs? What sa-craments but those they dare not but allow ? Where lyes our Idolatry, that we may let it out? In the maner of performing: in set Prayers, Anti-christian Ceremonies of closing, kneeling, &c. For the former: what sin is this ? The Original and truth of Prayer is in the heart : the voyce is but as accidentall: if the heart may often concieue the same thought, the tongue her servant may often utter it, in the same words: and if daily to repeat the same speeches bee amisse, then to entertaine the same spirituall desires, is sinnesfull : to speake once without the heart is Hypocriticall: but to speake often the same request with the heart, neuer offendeth. What intolerable boldnesse is this, to condemne that in vs which is recorded to haue beene the continuall præsie of Gods Church in all successions ? Of the *Jewes*, in the time of *Moses*, *David*, *Salomon*, *Iehosaphat*, *Ezekiah*, *Jeremie*: Of the auncient Christian assemblies, both Greek and Latine, and now at this day of all reformed churches in Christendome ; yea, which our Saviour himselfe so directly allowed , and in a manner prescribed : and the blessed Apostles *Paul* and *Peter* in all their formall salutations (which were no other then set prayers) so commonlie practised: for the other (least I exceed a letter) tho wee yeeld them such as you imagine (worse they cannot bee) they are but Ceremonious appendances, the body and substance is sound. Blessed bee God that wee canne haue histrue Sacraments at so easie a rate , as the payment (if they were such) of a fewe circumstantiall inconueniences : How many dear children of God in all ages, euen neare the Golden times of the Apostles, haue gladly purchased them much dearer, and not com-plained : but see how our Church imposes them : not as to binde the Conscience, otherwise then by the common bonde of obedience; not as actions, wherein Gods worshippe essentially consisteth, but as themselves, Ceremonies : comely or conuenient, not necessarie; whatsoever : is this a sufficient ground of separation ? How many moderate and wiser spirits haue we, that cannot approue the Ceremonies, yet dare not forlake the Church ? and that holde your departure far more euill, then the cause. You are invited to a feast, if but a Napkin or Trencher bee misplaced, or a dish illcarned do you run from the Table, and not stay to thank the host? Either be lesse curios or more charita-ble. Would God both you & al other, which either fauour the separation or profess it, could but read over the auncient Stories of the Church, to see the true state of things & times; the beginnings, proceedings, increases, encounters, yiel-

yieldings, restaurations of the Gospell, what the holy Fathers of thole first times were glad to swallow for peace ; what they helde, practised, found, left : who soever knowes but these things, cannot separate ; & shall not be contented onely, but thankfull : God shal give you still more light : in the mean time, vpon the peril of my soule , stay , and take the blessed offers of your God, in peace : And since Christ sayth by my hand, Will you also go away ? Answer him with that worthy Disciple, Maister whither shall I goe from thee ? thou hast the words of eternall life.

To





To Mr. I B.

E P. 6. *A complaint of the mis-education of our Gentry.*



Confesse, I cannot honor blood without good qualities; nor spare it, with ill. There is nothing that I more desire to bee taught, then what is true Nobilitie: What thanke is it to you, that you are borne well? If you could haue lost this priuiledge of Nature, I feare you had not beene thus far Noble: that you may not plead desert, you had this before you were; long ere you could either know or preuent it; you are deceiuied if you thinke this any other then the body of Gentility: the life and soule of it, is in noble and vertuous disposition, in gallantnesse of spirit without hauiteness, without insolence, without scornfull ouerlynesse: shortly, in generous qualities, carriage, actions. See your error, and know that this demeanor dooth not aunswere an honest byrth: If you can follow all fashions, drinke all healths, wear fauours and good clothes, consort with Russifly companions, swear the biggest Oathes, quarrell easily, fight desperately, game in euery inordinate Ordinary, spend your patrimony ere it full, looke on euery man betwixt scorne & anger; vse gracefullly some gestures of apish complement; talke irreligiously, dally with a Mistris, or (which tearme is plainer) hunt after Harlots, take snoak at a Play-house, and liue as if you were made all for sport, you think you haue done enoughe, to merit both of your blood, and others opinions. Certainly, the world hath no basenesse, if this be generosity: wel-fare the honest & ciuill rudenesse of the obscure sonnes of the earth, if such be the graces of the eminent: The shame whereof (me-thinkes) is not so proper to the wildenesse of youth, as to the carelesnesse or vanity of Parents: I speake it boldly; our land hath no blemish comparable to the mis-education of our Gentry: Infancy and youth are the seedtimes of al hopes: if those passe vnseasonably, no fruit can be expected from our age, but shame &

Ddd 3

sorrow:

sorrow : who shold improue these; but they which may comand the? I cannot altogether complaine of our first yeares. How like are wee to children, in the training vp of our children ! Giue a childe some painted Babe, he ioyes in it at first sight : & for some daies will not abide it out of his hand or bosome ; but when he hath sated himselfe with the newe pleasure of that guest, hee now (after a while) casts it into Corners, forgets it, and can look vpon it, with no care : Thus do wee by ours. Their first times finde vs not more fond , then carefull : wee doe not more follow them with our loue , then ply them with instruction : When this delight beginnes to grow stale , wee begin to grow negligent . Nothing that I know can bee faulted in the ordering of Childhood, but indulgence. Foolish Mothers admit of Tutors , but debarre rods. These, while they desire their Children may learne, but not smarr , as is sayde of Apes, kill theyr young ones with loue, for what can work vpon that age, but feare ? And what feare without correction ? Now at last, with what measure of Learning their owne will would vouchsafe to receiue, they are too early sent to the Common Nurseries of Knowledge ; There (vnlesse they fall vnder carefull tuition) they study in iest , and play in earnest. In such vniversall meanes of Learning , all cannot fall besides them ; what their company , what their recreation would either instil or permit, they bring home to their gladde parents. Thence are they transplanted to the Collegiate Innes of our common Lawes: and there too manie learne to bee lawlesse, and to forget their former little. Paules is their Westminster , their Study , an Ordinary , or Playhouse , or Dauncing Schoole , and some Lambert their Ploydon. And now after they haue (not without much expence) learned fashions and licentiousnesse, they returne home, full of welcomes and gratulations. By this time some blossomes of youth appearing in their face , admonish their Parents to seeke them some scalonable match; Wherin the Father inquires for Wealth, the Sonne for Beautie, perhapses the Mother for parentage, scarce any for Vertue, for Religion. Thus settled, What is their care, theyr discourse, yea, their Trade , but eyther an Hound , or an Hawke ? And it is well, if no worse: And now, they so liue, as if they had forgotten that there were Bookes : Learning is for Priests , and Pedants ; For Gentlemen, pleasure. Oh ! that eyther wealth , or wit should bee cast away thus basely : That euer Reason should growe so debauched, as to thinke any thing more worthy then knowledge. With what shame and emulation may wee looke vpon other Nations (whose Apish fashions wee can take vppe in the Channelles, neglecting their immitable examples) and with what scorn do they looke vpon vs ? They haue their solemn Academies for all those qualities, which may accomplish Gentry : from which they returne richly furnished, both for action and speculation. They account knowledge and ability of discourse as essentiall

essentiaill to greatness, as bloud : neither are they more aboue the vulgar in byrth , then in vnderstanding : They trauell with iudgement, and returne with experiance : so do they folowe the exercisces of the body, that they neglect not the culture of the mind. From hence growes ciuitie, and power to manage affayres, either of Justice or State ; From hence encouragement to learning, and reverence from inferiora. For those onely can esteemae knowledge, which haue it ; and the common sort frame either obseruance, or contempt out of the example of their leaders.

Amongst them, the sons of Nobles corne not either Merchandise, or learned profelsions ; and haue nothing so much, as to do nothing : I shame and hate to thinke, that our gallants hold there can bee no dispragement, but iij honest callings. Thus perhaps I haue abated the envy of this reproofe, by communicating it to more ; which I had not done, but that the generality of euill importunes redresse. I well see that either good or euill descends: In vain shall wee hope for the reformation of the many, while the better are disordered. Whome to sollicite herein,

I know not, but all: How glad should I be to spend my light

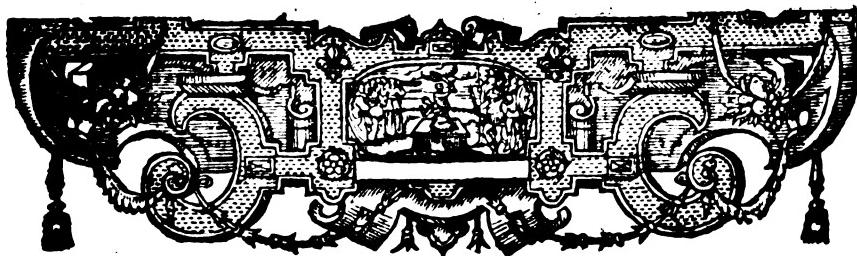
to the snuffe, for the effecting of this ! I can but per-

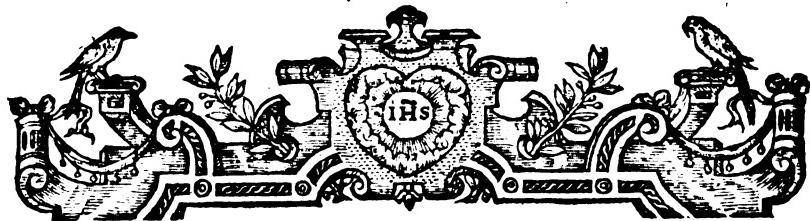
swade and pray ; these I will not fayle of :

The rest to him that both can

amend and punish.

To





To Mr. IONAS REIGESBERGIVS in Zeland.

E P. 7. Written some whiles since, concerning
some new opinions then broched in the
Churches of Holland; and vnder the
name of Arminius (then living) per-
suading all great wits to a study and
care of the common Peace of the Church,
and dissuading from all affectation of
singularity.



Receiued lately, a short relation of some
newe Paradoxes from your Leiden; you would know what wee thinke: I
feare not to bee censured, as meddling;
your truth is ours: The Sea cannot
diuide thic Churches whom one faith
vnites. I knowe not how it comes to
pass, that most men, while they too
much affect civility, turne flatterers;
and plaine truth is most where counted
rudenesse. Hee that tels a sickle friend

hee looks ill, or tearmes an angric tumour the Gowt, or a waterish
swelling, Dropfy; is thought vnmanerly. For my part, I am glad
that I was not borne to feed humors; How-cuer you take yourowne
evills, I must tell you, wee pittie you, and thinke you haue iust cause
of deicction, and wee for you: not for any priuate cares, but (which
touch

touch a Christian neareit) the Common-wealthe of God. Behold, after all thole hilles of carcasses, and stremes of bloud, your ciuill word is sheathed, wherein wee neither congratulate, nor teare your peace; so now, instead of that, another while, the spirituall word is drawn and shaken, and it is well if no more. Now the politick State sits still, the church quarrels: Oh! the insatiable hostility of our great enemy, with what chaunge of mischiefes dooth heat fl. & miserable man? No sooner did the Christian world begin to breach from persecution, but it was more punished with *Arrianisme*: when the red dragon cannot devoure the child, he tries to drowne the mother; and when the waters fail, he raises war. Your famous *Ianuus* had nothing more admirable then his loue of peace: when our busy separatists appealed him, with what a sweet calmnes did hee reiect them, and with a graue importunitie call'd them to moderation! How it would haue vexed his holy soule (now out of the danger of passions) to haue forseen his chaire troublelom. God forbide that the Church shoulde finde a Challenger, in stead of a Champion: Who would thinke but you shoulde haue beeene taught the benefic of peace, by the long want? but if your temporall state (besides either hope, or belief) hath growne wealthy with War, like those Fowles which fatten with harde weather: yet bee too sure, that these spirituall broyles, ..cannot but impouerish the Church; yea, affamish it. It were pity that your *Holland* should bee still the Amphitheatre of the world, on whose Scaffoldes, all other Nations should sit, and see variety of bloudie shewes, not without pity, and horror. If I might challenge ought in that your acute, and learned *Arminius*, I wouldest thus sollicir, and coniure him: Alas that so wise a man shoulde not know the worth of peace; that so noble a Sonne of the Church, shoulde not bee brought to light, without ripping the wombe of his Mother! what meane these subtle Nouelties? If they make thee famous, and the Church miserable: who shalld gaine by them? Is singularity so precious, that it shoulde cost no lesse, then the safety and quiet of our common mother? If it bee truthe thou affectest; what alone? Couldenever any eyes (till thine) bee blessed with this obiect; Where hath that Sacred verity hid her selfe thus long from all her careful Inquisitors, that shee now first shewes her head to thee evnsought? Hath the Gospell shined thus long, and bright, and left some Corners vnseene? Away with all newe truths; faire and plausible they may bee, sound they cannot: some may admire thee for them; none shall blesse thee. But graunt that some of these are no lesse true, then nice poyntes; What doe these vnseasonable Crochets and quauers trouble the harmonious plain-songs of our peace? Some quiet error may bee better then some vnruly truth. Who binds vs to speake all we thinke? So the Church may bee still, would God thou wert wise alone: Did not our aduersaries quarrell enough before, at our quarrels?

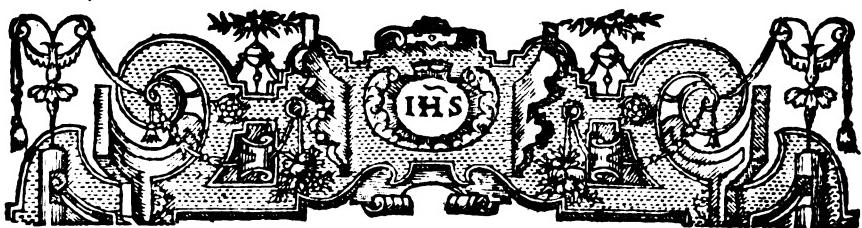
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Were they not rich enough with our spoils? By the dear name of our common parents, what meanest thou *Arminius*? Whither tend these new-rais'd dissensions? Who shall thriue by them, but they which insult vpon vs, and rite by the fall of truth? who shall bee vndone, but thy Brethren? By that most precious, and bloody ransome of our Sauiour, and by that awfull appearance wee shall once make before the gloriouſ Tribunall of the Son of God, remember thy ſelfe, and the poore diſtracted limbcs of the Church; let not those excellent parts, wherewith God hath furnished thee, lyc in the narrow way, and cauſe any weake one, eitherto fall, or ſtumble, or erre. For Gods ſake, either ſay nothing, or the ſame. How many great wittes haue ſought no by-paſths, and now are happy with their fellowes! Let it bee no diſparagement to goe with many to heauen. What could bee reply to ſo playne a charge? No diſtinction can aboid the power of ſimple truthe. I know hee heareſt not this of me firſt: Neither that learned and worthy *Fran. Gomarus*, nor your other graue fraternitie of reuerend Diuines, haue beeene ſilent in ſo mayne a cauſe. I feare rather too much noyſe in any of theſe tumults: There may too many contend, not intreat. Multitude of ſyters, is commonly powerfull; howe much more in iuft motions? But if either hee, or you, ſhall turne mee home, and bid mee ſpend my little moiſture vpon our owne brandes, I graunt there is both the ſame cauſe, and the ſame neede. This Counſell is no whit further from vs, because it is directed to you: Any Reader can chaunge the perſon: I lament to ſee, that euery where peace bath not many Clients, but fewer louers; yea, even many of thoſe that praife her, follow her not. Of ould, the very *Newarian* Men, VVomen, Children, brought ſtones and morter (with the Orthodoxe) to the building of the Church of the Resurrecſtion, and ioyned louingly with them, againſt the *Arrians*: leſſer quarrells diuide vs; and euery diuision ends in blowes, and every blowe is returned; and none of all lightes beſide the Church: Euen the beſt Apoſtles diſſented; neither knowledge, nor holynesse can redrefe all diſferences: True, but wiſdome and charity could teache vs to auoyde their preuidice. If wee had but theſe two vertues; quarrels ſhould not hurt vs, nor the Church by vs: But (alas) ſelf-loue is too ſtrong for both theſe: This alone opens the flood-gates of diſſenſion, and drownes the ſweet, but lowe valley of the Church. Men eſteem of opinions, because their owne; & wil haue truthe ſerve, nor gouerne: What they haue vndertaken, muſt be true: Victory is ſought for, not ſatisfaction; Victory of the Authour, not of the cauſe: Hec is a rare man that knowes to yeeld, as well as to argue: what ſhould wee do then, but beſtow our ſelues vpon that which too many negleſt, publicke peace; firſt, in Prayers that wee may preuaile, then in teares that wee preuaile not? Thus haue I beeene bold to chat with you

you of our greatest and common cares. Your old loue, and late Hol-
pitall entertainment in that your Island, called for this remembrance;
the rather to keepe your English tongue in breath, which was wont not
to bee the least of your desires. Would God you could make vs happy
with newes not of Truce, but sincere amity and vnion; not
of Prouinces, but Spirits effect
it both heere and there, to the glory of
his Name and Church.

To _____





To W. I. condemned for Murder.

E P. 8. Effectually preparing him, and (vnder his name) whatsoeuer Malefactor, for his death.



T is a bad cause that robbeth vs of all the comfort of friendes ; yea , that turnes their remembrance into sorrow. None can do so , but those that proceed from our selues ; For outward cuils, which come from the infliction of others, make vs cleave faster to our helpers , and cause vs to seeke and finde ease in the very commiseration of those that loue vs : wheras those griefes which arise from the iust displeasure of Conscience , will not abide so much, as the memory of others affection ; or if it do, makes it so much the greater corrosive, as our case is more vncapeable of their comfort. Such is yours. You haue made the mentio of our names tedious to your selfe, and yours to vs. This is the beginning of your payne, that you had friends: If you may now smart soundly from vs, for your good, it must be the onely ioy you must expect, & the finall dutie wee owe to you. It is both vaine & comforiles to heare what might haue beeene; neither would I send you backe to what is past, but purposely to increase your sorrow ; who haue caused all our comfort to stand in your teares. If therefore our former Counsailes had preuailed, neyther had your hands shed innocent bloude, nor Iustice yours. Now, to your great sinne, you haue done the one, and the other must bee done to your paine : and wee your wel-willers, with sorrow and shame liue to bee witnessses of both. Your sin is gone before, the reuenge of Iustice will follow : Seeing you are guilty , let G O D bee iust ; Other sinnes speake , this cryeth, and will never bee silent, till it bee answereed with it selfe. For your life ; the case is hopeless; feed not your selfe with vainc presumptious , but settle your

your selfe to expiate anothers bloud with your owne. Would God your desert had been such, that we might with any comfort haue desired you might liue. But now, alas, your fact is so heynous, that your life can neither be craued without iniustice, nor be protracted without inward torment. And if our priuate affection should make vs deafe to the shouts of bloud, and partiality should teach vs to forget all care of publike right; yet resolute, there is no place for hope. Since then you could not liue guiltless, there remaines nothing but that you labour to die penitent; and since your body cannot be saued alive, to endeuour that your soule may be saued in death. Wherein, how happy shall it be for you, if you shall yet giue care to this my last advise; too late indeede for your recompence to the World, not too late for your selfe. You haue deserued death, and expect it; Take heed least you so fasten your eyes vpon the first death of the body, that you shold not look beyond it, to the second, which alone is worthy of trembling, worthy of teares.

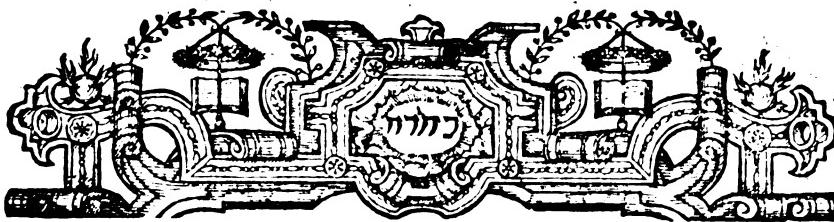
For, this, though terrible to Nature, yet is common to vs, with you. You must die: What do we else? And what differrs our end from yours, but in haste and violence? And who knowes whether in that? It may be a sicknes as sharpe, as suddaine, shall fetch vs hence: It may be the same death, or a worse, for a better cause: Or if not so, There is much more misery in lingering: He dies easily, that dies soone: But the other, is the vtmost vengeance that G O D. hath reserved for his enemies: This is a matter of long feare, and short paine. A few pangs lets the soule out of prison: but the Torment of that other is everlasting; after tenne thousand yeares scorching in that flame, the paine is never the neerer to his ending. No time giues it hope of abating; yea, time hath nothing to doe with this eternity. You that shall seele the paine of one minutes dying, thinke what pain it is to be dying forever and euer. This, although it be attended with a sharpe paine, yet is such as some strong spirits haue indured without shew of yealdance. I haue heard of an Irish Traitor, that when hee lay pining vpon the wheele with his bones broke, asked his friend if he changed his countenance at all; caring lesse for the paine, then the shew of feare. Few men haue dyed of greater paines, then others haue sustained and liue. But that other over-whelms both body & soule, and leaues no roome for any comfort in the possibility of mitigation. Heere, men are executioners, or diseases; there fiends. Those diuels that were ready to tempt the graceles vnto sinne, are as ready to follow the damned with tortures. Whatsoeuer become of your carcas, sauе your soule from these flames: and so mannage this short time you haue to liue, that you may die but once. This is not your first sinne; yea, God hath now punished your former sinnes with this: A fearefull punishment in it selfe, if it deserued no more: your conscience (which now begins to tell truth) cannot but assure you, that there is no sinne more worthy of hell, then murder; yea, more properto it. Turne ouer

E e e

those

those holy leaues (which you haue too much neglected, and now smart for neglecting) you shal finde Murderers among those that are shut out from the presence of God: you shall finde the Prince of that darknes, in the highest stile of his mischief, termed a Man-slayer. Alas! how fearful a case is this, that you haue heerin resembled him; for whom *Topheth* was prepared of old; and imitating him in his action, haue endangered your selfe to partake of his torments! Oh, that you could but see what you haue done, what you haue deserued; That your heart could bleed enough within you, for the blood your hands haue shed: That as you haue followed Satan our common enemy in sinning, so you could desie him in repenting: That your teares could disappoint his hopes of your damnation. What a happy vnhappinesse shal this be to your sad friends, that your better party yet liueth? That from an ignominious place, your soule is receiuied to glory? Nothing can effect this but your Repentance: and that can doe it. Feare not to looke into that horrour, which should attend your sinne: and be now as seuer to your selfe, as you haue beeene cruell to another. Think not to extenuate your offence with the vaine titles of manhood; what praise is this, that you were a valiant Murderer? Strike your owne breast (as Moses did his Rock) and bring down Riuers of tears to wash away your bloud-shed. Doe not so much feare your iudgement, as abhorre your sin; yea, your selfe for it: And with strong cries lift vp your guilty hands to that God whom you offended, & say: *Deliver me from bloud-guiltines, O Lord.* Let me tel you: As without repentance there is no hope, so with it, there is no condemnation. True penitence is strong, and can grapple with the greatest sin, yea with all the powers of hell. What if your hands be red with bloud? Behold, the bloud of your Sauiour, shall wash away yours: If you can bathe your selfe in that; your Scarlet soule shall be as white as Snowe. This course alone shall make your Cross the way to the Paradise of God. This plaister can heale all the sores of the Soule, if never so desperate: Onely, take heed that your heart be deep enough pearced, ere you lay it on; else, vnder a seeming skinne of disimulation, your soule shall fester to death. Yet ioy vs with your true sorrow, whom you haue grieved with your offence; and at once comfort your friends, and saue your soule.

To



To M^r. I O H N M O L E, of a long time now prisoner
vnder the Inquisition at Rome.

E P. 9. Exciting him to his wanted Constancie, and
incouraging him to Martyrdome.



Hat passage can these lines hope to finde into
that your straight & curiouſe thraldome? Yet
who would not aduenture the losse of this
paines for him, which is ready to lose himself
for Christ? what doe wee not owe to you
which haue thus giuen your ſelf for the com-
mon faith? Bleſſed be the name of that God who hath ſingled you out
for his Champion, and made you invincible: how famous are your
bonds? How glorious your conſtancy? Oh, that out of your cloſe ob-
ſcurity, you could but ſee the honour of your ſuffering, the affections
of Gods Saints, and in ſome, an holy enuy at your diſtrefled happiness.
Those wals cannot hide you: No man is attended with ſo many eyes
from earth and heauen: The Church your Mother beholds you, not
with more compassion, then ioy: Neither can it be ſaide, how ſhee at
once pitties your miſery, and reioyces in your paience: The bleſſed
Angels looke vpon you with gratulation and applaufe. The aduersaries
with an angry ſorrowe to ſee themſelues ouercome by their captiue,
their obſtinate cruelty ouer-matched with humble reſolution, and
faithful perſuerance. Your Sauiour ſees you from aboue, not as a meér
ſpectator, but as a patient with you, in you, for you; yea, as an agent in
your indurance and victory, giuing new courage with the one hand, &
holding out a Crowne with the other. Whom would not these ſights
incourage? who now can pity your ſolitarineſs? The hearts of all
good men are with you. Neither can that place be but full of Angels,
which is the continuall obiect of ſo many Prayers, yea the God of hea-
uen was neuer ſo neere you, as now you are remoued from men. Let
me ſpeake a bolde, but true word. It is as poſſible for him to be abſent
from his Heauen, as from the prisons of his Saints. The glorified ſpirits

aboue sing to him ; the persecuted soules belowe, suffer for him, and cry to him ; he is magnified in both, present with both ; the faith of the one, is as pleasing to him, as the triumph of the other ; Nothing obligeth vs men so much, as smarting for vs ; words of defence are worthy of thanks, but pain is esteemed aboue recompence. How doe we kill the wounds which are taken for our sakes, and profess that wee would hate our felues, if wee did not loue those that dare bleed for vs : How much more shall the God of mercies be sensible of your sorrowes, and crown your patience ? To whom you may truly sing that ditty of the Prophet,
Surely for thy sake am I slaine continually, and am counted as a Sheepe for the slaughter. What neede I to stirre vp your constancy, which hath already amazed, and wearied your persecutors ? No suspicion shall drive mee hereto ; but rather the thirst of your praise. He that exhorts to persist in well-doing, whiles he persuades commendeth. Whether should I rather send you, then to the sight of your owne Christian fortitude ? which neither Prayers, nor threats, haue bin able to shake : Here stands on the one hand, Liberty, Promotion, Pleasure, life, and (which easily exceeds all these) the deare respect of wife and children (whom your onely resolution shall make Widdow and Orphanes) these with smiles, and vowes, and teares, seeme to importune you. On the other hand, bondage, solitude, horror, death (and the most lingering of all miseries) ruine of posterity : these with frowns and menaces labour to affright you : Betwixt both, you haue stood vnmooued ; fixing your eyes either right forward vpon the cause of your suffering, or vpwards vpon the Crowne of your reward : It is an happy thing when our owne actions may be either examples, or arguments of good. These blessed proceedings call you on to your perfection ; The reward of good beginnings prosecuted, is doubled ; neglected, is lost. How vaine are those temptations, which would make you a loser of all this praise ; this recompense ? Go on therfore happily ; keep your eyes where they are, and your heart cannot be but where it is, and where it ought : Looke still, for what you suffer, and for whom : For the truth, for Christ : what can be so precious as truth ? Not life it self. All earthly things are not so vile to life, as life to truth ; Life is momentary, Truth eternall ; Life is ours, the Truth, Gods : Oh happy purchase, to give our life for the truth. What can we suffer too much for Christ ? He hath giuen our life to vs ; he hath giuen his owne life for vs. What great thing is it , if he require what he hath giuen vs , if ours for his ? Yea, rather if he call for what he hath lent vs ; yet not to bereave but to change it ; giuing vs gold for our clay, glory for our corruption. Behold that Sauiour of yours weeping, and bleeding, and dying for you : alas ! our soules are too strait for his sorrowes ; we can be made but pain for him ; He was made sin for vs : we sustain, for him, but the impotent anger of men ; hee struggled with the infinite wrath of his Father for vs. Oh, who can endure enough for him , that hath passed thorow death and

and hell for his Soule ? I hinke this, and you shall retouche with *David*, *I will be yet more vile for the Lord*. The woorst of the despight of men, is but Death ; and that, if they inflict not, a disease will ; or if not that, Age. Here is no imposition of that, which would not be ; but an hastening of that which will be : An hastening, to your gaine. For beholde, their violence shall turn your necessity, into Vertue & profit. Nature hath made you mortall: none but an enemy can make you a Martyr ; you must die, though they will not ; you cannot die for Christ, but by them : How could they else devise to make you happy ? since the giner of both liues hath said, *He that shall lose his life for my sake shall save it* : Loe, this alone is lost with keeping, and gained by losse. Say you were freed, vpon thefa-fest conditions, and returning : (As how welcome should that newes be, more to yours, then to your selfe.) Perhaps, Deach may meeet you in the way, perhaps ouer-take you at home : neither place, nor time, can promise immunitie from the common destiny of men : Those that may abbridge your houres cannot lengthen them ; and while they last, can-not secure them from vexation ; yea, themselues shall follow you into their dust ; and cannot auoide what they can inflict ; death shall equallte tyrannize by them, and ouer them : (Their fauours are but fruitlesse, their malice gainfull. For it shall change your Prison into Heauen, your Fetters into a Crown, your laylours to Angels, your misery into glory. Look vp to your future estate, and reioyce in the present : Beholde, the Tree of Life, the hidden *Manna*, the Sceptre of Power, the Morning-Starre, the white garment, the new name, the Crowne, and Throne of Heauen are addressed for you. Overcome and enjoy them : oh glorious condition of Martyrs ! whom conformity in death, hath made like their Sauiour in blessednesse ; whose honour is to attend him for euer, whom they haue ioyed to imitate. What are these which are arrayd in long white robes, and whence came they ? These are & tales that heauenly Eldery they which came out of great Tribulation, and washed their long Robes, and haue made their long Robes white, in the bloud of the Lambe.)

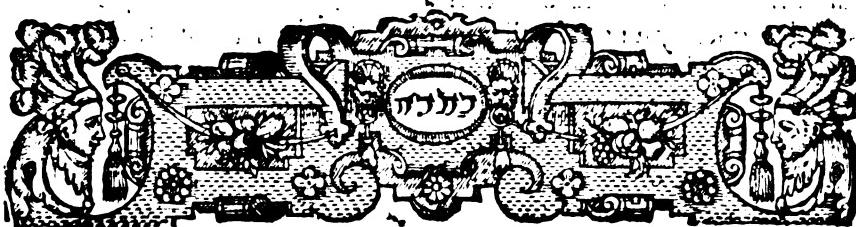
Therefore they are in the presence of the Throne of G O D, and serue him day and night in his Temple : and hee that sitteth on the Throne, will dwell among them, and gouerne them, and lead them unto the lively Fountaines of waters, and God shall wipe all teares from their eyes.

All the elect haue Seales in their fore-heads : But Martyrs haue Palmes in their hands : All the elect haue White Robes ; Martyrs, both white and long. White, for their Glorie : long for the largenesse of their Glorie. Once redde with their own bloud ; now white with the bloud of the Lambe : There is nothing in our bloud, but weake obedience ; nothing but merite in the Lambes bloud. Behold ; his merite makes our obedience Glorious. You doe but sprinkle his feet with your bloud ; Loe, he washes your long white Robes, with his. Euery drop of your bloud is answered with a stream of his ; and euery drop of his, is worth

Riuers of ours : *Pretious in the sight of the Lord, is the death of his Saints:*
 Pretious in preuention ; Pretious in acceptation , pretious in remuneration. Oh, giue willingly that which you cannot keep, that you may receiue what you cannot leese. The way is steep, but now you breath towards the top. Let not the want of some few steps , lose you an eternall rest. Put-to the strength of your owne Faith ; The Prayers of Gods Saints shall further your pase ; & that gratioues hand that sustaines heauen and earth, shall vpholde, and sweetly drawe you vp to your glory. Go on to credit the Gōspel with your perseuerance ; & shew the falle-hearted Clients of that *Roman-Court*, that the Truth yeelds reall and hearty professours ; such as dare no lesse smart, then speak for her.

Without the wals of your restraint, where can you looke beside encouragements of suffering ? Beholde in this, how much you are happier then your many predecessors. Those haue found friends, or wiues, or children, the most dangerous of all tempters. Suggestions of weake-nes, when they come masked with loue , are more powerfull to hurt. But you, all your many friends, in the valour of their Christian loue, with rather a blessed Martyr, then a liuing and prosperous revolter : yea, your deare wife (worthy of this honour, to be the wife of a Martyr) preferres your faith, to her affection ; and in a courage beyond her Sex, contemnes the worst miserie of your losse ; professing she would redeeme your life with hers, but that shee would not redeeme it with your yeeldance : and while she looks vpon those many pawns of your chaste loue , your hopefull Children, wishes rather to see them father-lesse, then their Father vnfairfull : The greatest part of your sufferings are hers. She beares them with a cheerfull resolution. She diuides with you in your sorrowes, in your patience ; she shal not be diuided in your glorie : For vs we shall accompany you, with our Praiers, and followe you with our thankfull commemoartions ; vowing to Write your name in redde Letters, in the Calendars of our hearts ; and to Register it in the monumets of perpetuall Records, as an example to all posterity, *The memori-*
all of the iust shal be blessed.

To



To all READERS.

E P. 10. Containing Rules of good aduise for our Christian and ciuill carriage.



Grant, Breuitie where it is neither obscure nor defective, is very pleasing, euen to the daintiest iudgements. No maruaile therefore, if most men desire much good counsell in a narrow roome; as some affect to haue great personages, drawne in little Tablets; or, as we see worlds of Countryes described in the compasse of small Mappes: Neither doe I vnwillingly yeeld to follow them; for both the powers of good aduise are the stronger, when they are thus vnited; and breuity makes counsell more portable for memorie, & readier for vse. Take thele therefore for more; which as I would faine practise, so am I willing to commend. Let vs begin with him who is the firstandlast: Informe your selfe aright concerning God; without whom, in vaine doe wee knowe all things: Be acquainted with that Sauiour of yours, which paide so much for you on earth, and now lues for you in heauen; without whom, wee haue nothing to doe with God, nor he with vs. Adore him in your thoughts, trust him with your selfe: Renew your sight of him euery day; and his of you: Ouer-look these earthly things; and when you doe at any time cast your eies vpon heaven, thinke, their dwells my Sauiour, there I shall be. Call your selfe to often reckonings; cast vp your debts, paiments, graces, wants, expences, imployments; yeeld not to thinke your set Devotions troublesome: Take not easie denials from your selfe; yea, giue peremptory denials to your selfe; Hee can never be good that flatters himselfe: holde Nature to her allowance; and let your ywill stand at curtesie: happy is that man vwhich hath obtained to be the Master of his owne heart: Thinke all Gods outward fauours and provisions the best for you; your owne abilities, and actions, the meanest.

Suffer

Suffer not your mind to be either a Drudge or a Wanton ; exercise it euer, but overlay it not : In all your busynesses look through the world, at GOD ; whatsoeuer is your leuell, let him be your scope : Every day take a view of your laft ; and thinke either it is this, or may be : Offer not your selfe either to honour, or labour ; let them both seeke you : Care you onely to be worthy, and you cannot hide you from GOD. So frame your selfe to the time and companie, that you may neither serue it, nor sullenly neglect it ; and yeeld so farre, as you may neither betray goodness, nor countenance euill. Let your words be few, and digested ; It is a shame for the tongue to cry the heart mercy, much more to cast it selfe vpon the vncertaine pardon of others eares. There are but two things which a Christian is charged to buy, and not to sell, *Time* and *Truth* ; both, so precious, that we must purchase them at any rate. So vse your friends, as those which should be perpetuall ; may be changeable. While you are within your selfe, there is no danger : but thoughts once vttered must stand to hazard. Doe not heare from your selfe, what you would be loth to heare from others. In all good things giue your eye and eare the full scope, for they let into the minde ; restraine the tongue, for it is a spender : few men haue repented them of silence ; In all serious matters take counsell of daies, and nights, and friends ; and let leasure ripen your purposes : neither hope to gaine ought by suddennes : The first thoughts may be confident, the seconde wiser. Serue honesty euer, though without apparent wages : shew will pay sure, if slow. As in apparel, so in actions, knowe not what is good, but what becomes you : how many warrantable acts haue misshapen the Authors. Excuse not your owne ill, aggrauate not others : and if you loue peace, auoide Censures, comparisons, contradictions : out of good men chuse acquaintance ; of acquaintance, friends ; of friends, familiars : after probation admit them, and after admittance chagre them not : Age commendeth friend-shhip. Doe not alwaies your best ; it is neither wise, nor safe for a man euer to stand vpon the top of his strength. If you would be aboue the expectation of others, be euer belowe your selfe. Expend after your purse, not after your minde ; take not where you may deny, except vpon Conscience of desert, or hope to requite. Either frequent suites, or complaints, are wearisome to any friend : Rather smother your grifes and wants as you may, then be either querulous, or importunate. Let not your face belye your heart, nor alwaies tell tales out of it ; hee is fit to liue amongst friends or enemies, that can be ingenuously close : Giue freely, sell thriftily : Change seldom your place, neuer your state : either amend inconueniences, or swallow them, rather then you should run from your selfe to auoide them.

In all your reckonings for the world, cast vp some crosses that appear not ; either those will come, or may : Let your suspicions be charitable, your

your trust fearefull; your censures sure. Give way to the anger of the great: The Thunder and Cannon will abide no fence. As in throngs we are affraide of losse; so while the world comes vpon you, looke well to your soule; There is more danger in good, then in euill: I feare the number of these my rules; for Preceptis are wont (as nayles) to drue out one another: but these, I intended to scatter amongst many:

and I was loth that any guest should complaine of a
roggarded hand; Dainty Dishes are wont to be

sparingly serued out; homely ones,
supply in their bignesse,
what they want in
their worth.

FINIS.





PHARISAISME AND CHRISTIANITIE:

COMPARED AND SET
foorth in a Sermon at Paules-Cross,
May I. 1608.

By Ios. HALL

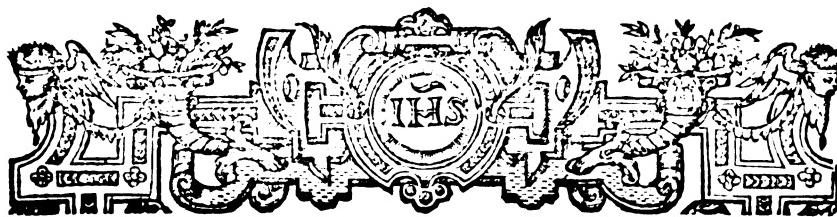
Vpon MATTH. 5. 20.

Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, yee shall not enter into the kingdome of heauen.



AT LONDON,
Printed by Humphrey Lownes, for Samuel
Macham. 1614





TO THE RIGHT REVEREND FATHER IN GOD, AND
my very good Lord, THOMAS, Lord Bishop
of LONDON, I. H. wistchall grace
and happiness.

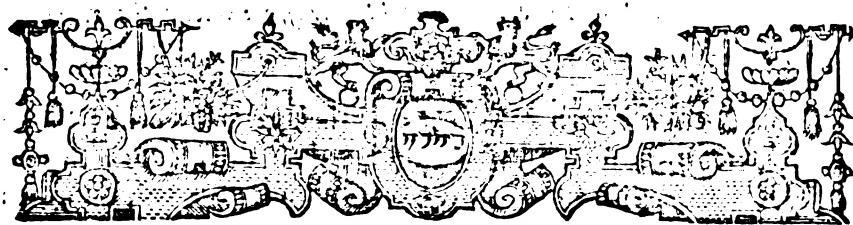
Right reverend and Honourable:

 Know there is store of Sermons extant; The pulpit scarce affordeth more then the Presse. I adde to the number, and complaine not: In all good things abundance is an easie burden. If the soule may feed it selfe with varietie, both by the eare, and by the eye, it hath no reason to finde fault with choyce. But if any weaker stomack (as in our bodily Tables) shall feare to surfe at the sight of too much, it is easie for that man to looke off, and to confine his eyes to some few: Who cannot much sooner abate to himselfe, than multiply to another? Let not his nice sullenness preiudice that delight and profit which may arise to others from this number. For me, I dare not bee so envious as not to blesse God for this plentie, and seriously to reioyce that Gods people may thus liberally feast themselves by both their sensies: neither know I for whether more; The sound of the word spoken pearceth more: the letter written indureth longer; the eare is caught more suddenly, more stirringly: the eye with leasure and continuance. According to my poor abiitie, I haue desired to doe good both wayes; not so much fearing censures, as caring to edifie. This little labour submissly offers it selfe to your Lordship, as iustly yours: being both Preached at your call, and (as it were) in your charge, and by one under the charge of your fatherly iurisdiction, who unfainedly defires by all meanes to shew his true heart to Gods Church, together with his humble thankfulness to your Lordship; and professeth still to continue

Your Lordships in all humble
duty and obseruance,

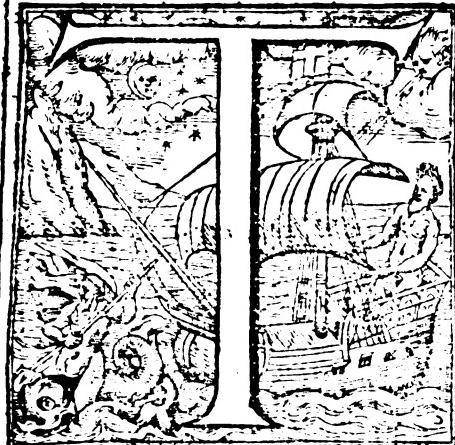
Ios. HALL.

Fff



M A T T H. Chap. 5. vers. 20.

Except your righteousness exceede the righteousness of the Scribes and Pharises, ye shall not enter into the kingdome of heauen.



He curios Doctors of the Iewes had reduced all Gods statute-law to six hundred and thirteene precepts; so many as there are dayes in the yeare, and members in the body. It was an honestand (which were strange) a Christian conceit of one of their Rabbins, that *David* abridges all these to euuen, in his Psal. 15. *Esay* to six, in his 33. 15. *Michai* yet lower to three, in his 6. 8. *Esai* yet again to two, in his 56. 1. *Habacuc* to one, *The iast man shall*

live by faith. So ye see, the Law ends in the Golpel? and that Father said not amisse, *The Law is the Gospel foretold; and the Gospel is the Law fulfilled.* These two are the free-hold of a Christian; and what but they?

The Iewes of these times peruerted the Lawe, recited the Gospell. Our Sauiour therefore, that great Prophet of the VVorld (as it was hye time) cleares the Lawe, deliuers and settles the Golpell: well approuing in both these, that hee came not to consume, but to consummate the Lawe: Wherin (as *Paul* to his *Corinths*) hee had a great doore, but many aduersaries: amongst these were the great masters of Iuda (so our Sauiour termasche Pharises) and their fellowes (and yet their rionalis) the Scribes: bothe so much harder to oppose, by how much their authoritie was greater.

Truth hath no roome till falshoode bee remoued; Our Sauiour therefore (as behoued) first shewes the falshood of their Glosses; and the hollownesse of their profession: und if both their life and Doctrine

Petr. Galatine.
de arcan. fides
Cath. ad finem.
Ex glos. Rab.
Shealomoh.

Lex est Euanne
lium predictum:
Euangeliu lex
completa.

1. Cor. 16. 9
John 3.
Act. 10. a Ma-
ster in Israel?

Etrine bee naught ; what free part is there in them ? And loe both of these so faultie , that Except your righteousnesse exceede the righteousnesse of the Scribes and Pharises , yee shall not enter into the kingdome of Heauen.

VVhat were the men ? VVhat was their righteousnesse ? VVhat wanted it ? Follow mee, I beseech you, in these threec : and if my discourse shall seeme, for a while, more thornie and perplexed, remedie it with your attention.

Thole things which are out of the kennel of sense or memory, must bee fetcht from Story . The Sect (or order whether) of the Pharises ceased with the Temple ; since that , no man readees of a Pharise ; and now is growne so farre out of knowledge , that the moderne Iewes are more ready to learne of vs who they were : There is no poynt, wherin it is more difficult to auoyde varietie, yea ostentation of reading ; without any curious trauerling of opinions , I studie for simple trueth, as one that will not leade you out of the rode-way to shew you the turnings. *Scribes* were auncient ; *Ezra* is called (*Sopher mabit*) a prompe *Scribe*. As long before him, so euer since they continued till Christis time ; but in two rankes ; some were γραμματεῖς λαοῦ : others νόμος : Some popular, others legall : Some the peoples ; others, Gods ; the one Secretaries , Recorders , Notaries, as 2. *Chronicles* 24. 11. (*Sopher hamelec*) the Kings *Scribe* : The other Doctours of the Lawe of God : *The Lawe of the Lord is with us, in vaine made bee it, the penne of the Scribe is in vaine.*

Ez. 6.7

Ier. 28

Neh. 8. 4
Mat. 23. 2
Clerics Iudeo-
rum & faith Ie-
rome.

Euseb. eccl. hist.
l. 4. c. 22 Erant
in circumcisione
diversa senten-
cia que maxime
tribui Iuda ad-
uersabatur, Gre-
c. vid. Ios. Scalig.
resp. ad Serarin.
Orig. lib. 5. ad
aerif. Cels. Chris-
tianos non habere

As the Pharises were (ιουδαιιδονοι ;) *Lawre-maisters* : so these are the same which *Lxx. 11. 45.* are called (νομοι) *interpreters of the Lawe*. Tho to some not meane Critickes, it seemes theire should bee a third sort ; which consider not that our Sauiour on purpose addressing his speech to the *Pharises*, fell by the way vpon the *Scribes* ; and being admonished by one of them , as of an ouer-sight, now auerres right downe of the *Scribes*, what before hee had but indifferently glanced at. VVhat they were, is plaine by *Ezraes* pulpit ; and *Moses* his chaire. These & *Pharises* differed not so much ; they agreed in some good , but in more euill . But the profession of *Pharises*, because it is more obscure, you shall giue mee leaue to fetch some-what further.

There were , faith olde *Egesippus* (as *Eusebius* cites him) diuers opinions in the Circumcision ; which all crossed the tribe of *Iuda* : *Essens* , *Galileans* , *Emerobaptists* , *Masbutheans* , *Samaritans* , *Pharises* , *Sadduces* . It were easie to helpe him with more , *Sebuaens* , *Cannae-
ans* , *Sampsians* ; and if neede were, yet more. VVhere are those waue-
rers, that stagger in their trust to the Church, because of different opini-
ons, receiuing that rotten argument of profane *Celsus* against the Christi-
ans ? Saie the Papists, one saith I am *Catusius*, another, I am *Luthers*. We
disclaime

veram Religionem, quod in variis sectas disiunctum.

discalme, vve defie chele tules, thele diuisions : vvee are one in truch : would God wee were yet more one: It is the lace and fringe of Christ's garment that is questioned amongst vs, the cloth is sound. But what? Was the Iewish Church before Christ, God's truc Church, or not? If it were not, which was it? If it were: loe that heere rent in more than eight parts, and one of them differing from it selfe in eightene opinions: and yet as *Irenaeus* well obserues, before Christ, there were neither so many heresies, nor so blasphemous.

Shew mee a Church on earth without these wrinkles of diuision, and I will never seeke for it in beauen: although to some, *Phariseus* me leemes rather a seuerall order, then a sect: but S. *Luke* that knewe it better, hath (*αἱρετινοπατριῶν*) the *Sect of the Pharises*. VVhen the profision began, no historie recordeth. Some would faine fetch them from Elay 65. 5. *Touch mee not, for I am holier then thou*. But these straine too farre; for in the verse before, the same men eate Swines-flesh; which to the *Phariseus* is more then piacular. Heare briefly their name, their originall, their office. Their name (tho it might admit of other probable deriviations, yet) by content of all Hebrew Doctors (I haue a great Author for it) is fetcht from *separation*; thovpon what grounds, all agree not; doubtlesse for the perfection of their doctrine, and austerie of life. Their originall is more intricate; which after some scanning, I haue thus learned of some great Masters of Iewish Antiquities. Before there was any open breach in the olde Iewish Church, there were two generall, and diuers conceites about Gods seruice: One, that tooke vp onely with the Lawe of God; and if they could keepe that, though they needed no more; neither would they *sapere supra scriptum*; bee wiser then their maker; These were called (*Kurraim*) of which sort there are diuers at this day in Constantinople, and other where, at deadly feode with the other Iewes, which they now call *Rabbi-nists*.

The other, that thought it small thankes to doe onely what they were bidden; Gods Law was too strait for their holinesse: It was nothing, vniestc they did more then content God, earne him (for these were Popish Iewes) and supererogate of him. These were therefore calid (*Chasdim*) *Holy: above the Law*: they plied God with vnbidden oblations, gaue more then needed, did more then was commanded: Yet so, as both parts pleased themselues, resisted not the other: The more franke sort vpbraided not the other, with too much niggardlincsse; neither did the straiter-handed enuiethe other for too much lauishnesse. VWould God wee could doe thus. They agreed tho they differed: But now, when these voluntarie seruices began to be drawne into Canons (as *Scaliger* speaketh) and that which was before but arbitrarie, was imposed as necessarie, (necessarie for beleefe, necessarie for action) questions arose, and the rent began in the Iewes. Those

Dominus Sammai & Hillel. Ar. Mon. in Enag. Ance aduentum Christi, non tot & tam blasphemicae heresies. Iren. lib. 5.

Act. 15. 5

In eam consen- tione omnes He- braei, scilicet Baba, Harach, Pag- nin. in vro Ar. Montanus. Ios. Scal. I. Drafsum, &c.

1. Mac. 2. 47

Act 26.5
Eriditius cate-
ris legem expo-
nunt Phari. Ios.
l. 1. de bello
Iud. c. 4.

An old saying.
Σολεῖς τὸ στ-
εγούλλον υ-
βρίζει.
Discipulis Sam-
mai occidebant
discipulos Hillel.
Epiphanius:
διατέξω-
σεις 4.
In nomen
Mois,
Acibe,
Anne,
Filiorum
Assomo-
nei.
Hier. Agapie de
11. questionib.
1 Cor. 1.20.
τῷ σοφῷ,
πάτερι
μακέν?
Scribe lectio-
nary quasi Scriptu-
ary vel Textua-
ry; Pharisei
στενέωται.
Druſ.
Mat. 9.
Eodem habitu
cum Scribis;
muli etri pallio,
Latice crepidiis,
calceamentorum
ligulis preceden-
tes. Epiphanius.
Machabaei.
Epsi. b.

dogmaticall Doctours which stood for supererogation, and traditions aboue Lawe, were called (*Peruschim*) *Pharises*; separata from the other in strict iudgement, in superfluous holiness: These as they were the brood of thole (*Chasidim*) whome we finde first mentioned in the Machabees by the corrupt name of *Asideans*; so from them againe, in a seconid succession proceeded (as their more refined issue) the Essens, both Collegiate and Eremiticall: These *Pharises* then, were a fraternity or Colledge of extraordinarie deuotion; whose rule was Tradition, whose practise voluntarie austerenesse: To them the *Scribes* ioyned themselves, as the purer Iewes; for *Pant* calls them [*αριθεστιν αριστην*] *the most exquisite sect*; yea, and as (*Iosephus*) the best expositors; willingly expounding the Law according to their Traditions: and countenancing their Traditions by the forced senes of the Lawe. Both which professions were greatly enlarged and graced, by two famous Doctors, *Sammai & Hillel* (whom some, though falsely, would haue the founders of them) not long before Christis time; for old *Hillel* of a 120. yeare, protraeted his dayes by likely computation, to ten yeares after Christis birth. How Hierome fetcheth their names with more wittinesse, than probabilitie, from *Dissipating* and *Profaning* the Lawe; and what bickerings and deadly quarrells were even amongst themselves in those two famous houses; and what were the foure expositions of the Lawe which they followed, I list not now to discourse. Their imployment was, expounding the Lawe and vrging Traditions; therefore their auditors had wont to say, when they called one another to Church: (as S. Hier. tells vs) [*οἱ σοφοὶ στενέωται*] *The wife*, that is, the *Pharises*, expound to day. Whence perhaps, that may bee interpreted of S. Paul to the Corinthians, *Where is the wife? where is the Scribe?* So did the *Scribes* too; but the difference was, that the *Scribes* were more Textual; the *Pharises* more Traditionall: therefore obserue, that the *Scribe* findes fault with the suspicion of blasphemie; the *Pharise*, with vnwashen hands: the *Scribes* (their Doctours) exceld for learning, the *Pharises* for pietie. their attire was the same, and their fashions: but the *Pharises* had [*πολιτειας μετεξε*] more sway; and were more striet and Cappucine-like; professed more yeaeres continency; and in a worde, tooke more paines to goe to hell. These did so carrie away the hearts of the Iewes, that there was no holy man, which was not tearm'd a *Pharise*; and therefore among the seauen kindes of *Pharises* in their *Talmud*, they make *Abraham a Pharise of Love*; *Iob a Pharise of Feare*. And if from the men you cast your eyes vpon their righteousnes, you cannot but wonder at the curiositie of their zeale. VVherein look (I beseech you) first at their deuotion, then their holy cariage, lastly their strict obseruation of the Lawe.

Such was their deuotion, that they praied [*ουρεχας*] as a Fathersaith, oft and long: thrise a day was ordinarie; at nine, twelve, and three a clocke.

clocke : yea their progenitors (whom they would scorne not to match) diuided the day into three parts : whereof one was bestowed on prayer, the next on the Lawe, the third on their worke : See heere ; God had 2. parts of 3. themselues but one : besides at their meales what strictnes ? Their very disciples were taught (to shame vs Christians) if they had forgotten to give thankes, to returne from the field to the boord to lay grace. For diuine seruice ; the Decalogue must bee read once a day of euery man ; the Scribes lay the first watch ; the Pharises, any houre of the night : Others, twice ; without mouing eye, hand, foot, in a clean place, free from any exrement, and sotn cubits distant from any sepulcher. For fasting, they did it twice a weeke ; not Popishly (which Wycliffe iustly calles Foole-fasting) but in earnest ; on Monday and Thurday. Besides (to omit their almes, which were euery way proportionable to the rest) what miserable penitence did they wilfully ? they beat their heads against the walls, as they went, till blood came : whence one of their seauen Pharises is called (Kizai) a *Pharise-draw-blood* : they put thornes in their skirts, to sting themselues ; they lay , on planks, on stones, on thornes : and *Banus* that Heremiticall *Pharise* drenchi himself oft, night and day in colde water [ταρπεσ αγνεια] for chastitie ; or (if you reade it without an aspiration) it signifies for follie rather : what could that apish and figmaticallyl Friar haue done either more or worse ? This was their deuotion. The holinesse of their cariage was such, that they auoided every thing that might carrie any doubt of pollution ; they would not therefore conuerse with any different religion ; and this law went currant amongst them : *He that eats a Samaritans bread, be as he that eats swines-flesh* : An Hebrew midwife might not help a Gentile ; nor booke, nor waxe, nor incense might bee sold to them. Yea, no familiaritic might be luffred with their owne vulgar. For whereas there were three rankes among the Iewes ; the wise, (those were the Pharises) their Disciples, and the *populus terrae* (as they called them) this was one of the sixe reproches to a nouice of the Pharises, *To eat with the vulgar sort* : and lest (when they had beeene abroad) they should haue beeene toucht by any, contrarie to the warning of their phylacteries, they scourre themselues at their returne ; and eate not vnsesse they haue walsh [των γυναι] that is, accurately , as the Syriac ; oft , as *Erasmus* ; or with the grip't fist, as *Beza* following *Hierome*. And not with euery water (marke the nicenesse) but with that onely which they had drawne vp with their owne labour : and to make vppe the measure of their pretended sanctymonic, they vowed continencie, not perpetuall (as our Romanists vrge) but for eight or ten yeares. Thus they did vnbidden. How strictly did they perform what was enioyned ? no men so exact in their tithes. *I pay tithes of all*, saith the boasting *Pharise* : *Of all* (as a great Doctour noteth) it was more than he needed : God would haue a Sabbath kept ; they ouer-keepe it. They would not ouer-keepe it, that

Chasidim.

Prec. Mosaica
cum expos.
Rabbinorum à
Munster. ed.

Ibid.

NEUTέραν καὶ
τριτήν.
Epiphani.

Hier in Mat.
23. Αὐτοῖς μάς
ινεις σπινας λι-
γαβαντ, τε ἀμ-
βολίσεις & λε-
δενεις πυγερη-
νται & admone-
rentαι εἰς γη-
λοφούς.

Ἄνθεψ
ιδαὶ &c.

Qui comedie
panem samariti-
cum ac si come-
deret suillam.

Prec. Mof.
cum expos. Rab.

Ο δχλός :
in the new Te-
Rament, the com-
mon people.

Vnum ex sex op-

probriis ritando

a discipulis sapi-

entum, Comissa-

tio cum populo

terra.

Ar. Mont. in
Euan. Epiphani.

ἴσχυρον παύ-

μηνιφωντα.

Mar. y. 3.

Prec. Mof. cum

expos. Rab.

Epiphani. l. 1.

Ταῦς ἀπαρχας

ἐνιδλων.

Montan. in locū.

Prec. Mof.

cum expos.

Vox Egyptiaca.
Versus quidam
ex lege Moysis in
pergamenis scripti.
scz. 14.
prioris 13. Exo.
456.7.8.9.
6 Deut. Pagn.
Quod serrum
rin assenti ha-
bet. Prae. Mos.
cum Expos.
Ibid.

that day stop a running vessell, not lay an apple to the fire, not quench a burning, not knock on a Table to still a childe; what shoulde I note more? not rub or scratch in publike. God commands them to weare (*Totaphoth*) phylacteries: they doe (which our Sauiour reproves) [τλειν] enlarge them: & these must be written with right lines in a whole parchment of the hide of a cleane beast. God commands to celebrate and roste the Pasleouer; they wil haue it done (in an excesse of care) not with an iron but a wooden spit, & curiously chuse the wood of Pomegranate: God commanded to auoid Idolatrie; they taught their Disciples, if an image were in the way, to fetch about some other; if they must needes goe that way, to run: and if a thorne shoulde light in their foot (neere the place) not to kneele, but sit down to pull it out, lest they shoulde seem to give it reverence. I wearie you with these Iewish niceties. Consider then how deuout, how liberall, how continent, how true dealing, how zealous, how scrupulous, how austere these men were, and see if it be not a wonder, that our Sauiour thus brandeth them; *Except your righteousness exceed the righteousness of the Scribes and Pharises, yee shall not enter into the kingdome of Heauen:* That is, If your doctrine bee not more righteous, you shall not be enred of the Church: if your holinesse bee not more perfect, you shall not enter into heauen: beholde, Gods kingdome below and aboue is shut vpon them.

The poore Iewes were so besotted with the admiration of these two, that they would haue thought it but two men must goe to heauen, the one shoulde be a Scribe, the other a Pharis. What strange news was this from him that kept the keyes of *Daniel*, that neither of them shoulde come there? It was not the person of these men, nor their learning, nor wit, nor eloquence, nor honour they admired so much, but their righteousness: and lo nothing but their righteousness is censured: Herein they seemed to exceed all men: herein all that would be sauued must exceede them. Doe but think how the amazed multitude stared vpon our Sauiour, when they heard this Paradox. Exceed the Pharises in righteousness? It were much for an Angel from Heauen. What shal the poor sons of the earth doe, if these worthies be turned away with a repulse? yea perhaps, your selues, all that haire mee this day, receiuie this not without astonishment and feare, whiles your consciences secretly comparing your holines with theirs, find it to come as much short of theirs, as theirs of perfection. And would to God you could feare more, and be more amazed with this comparison; for (to set you forward) must we exceed them, or else not be sauued? If we let them exceed vs, what hope, what possibilitie is there of our salvation? Ere wee therefore shew how farre we must goe before them, looke backe with me (I beseech you) a little, and see how farre we are behind them.

They taught diligently, and kept *Moses* his chaire warme: How many are there of vs, whom the great Master of the Vineyard may finde loytering

loytering in this publike market-place, and shake vs by the shoulder with a *Quid statis otiosi? Why stand you here idle?*

They compast sea and land (Satans walke) to make a proselyte: we sit still and freeze in our zeale, and lose proselytes with our dull and wilful neglect. They spent one quarter of the day in prayer: How many are there of vs that would not thinke this an vnreasonable seruice of God? we are so farre from this extreame devotion of the olde *Euchite*, that we are rather worthie of a censure with those Spanish Priests for our negligence. How many of you citizens can get leaue of Mammon to belowe one houre of the day in a let course, vpon God? How many of you Lawyers, are first cluyents to God, ere you admit others, clients to you? how many of you haue your thoughts fixed in Heauen, ere they bee in VVestminster? Alas, what dulnesse is this? what iniustice; all thy houres are his, and thou wilt not lend him one of his owne for thine owne good. They read, they recited the Law, (some) twice a day; neuer went without some parts of it about them; But to what effect? There is not one of our people (*Saint Iosephus*) but answeres to any question of the Lawe as readily as his owne name; how shall their diligence vpbraide yea condemne vs? Alas! how do our Bibles gather dust for want of vs, while our Chronicle, or our Statute-booke, yea perhappes our idle and scurrilous play-booke are worne with turning? Oh how happy were our fore-fathers, (whose memorie is blessed for euer) if they could with much cost and more danger get but one of *Paules Epistles* in their bosoms; how did they hugge it in their armes, hide it in their chest, yea in their hearts! How did they eat, walke, sleepe, with that sweete companion, and in spight of persecution neuer thought themselves well, but when they conuersed with it in secret! Lo now these shoppes are all open, we buy them not; these books are open, we reade them not, and we vwill be ignorant because we will. The Sunne shines, and we shut our windowes. It is enough for the miserable Popish laicie to be thus darke, that liue in the perpetuall night of Inquisition; shall this be the onely difference betwixt them and vs; that they would read these holy leaues, and may not, we may and will nor? There is no ignorance, to the vvilfull. I stand not vpon a formall and verball knowledge: that was never more frequent, more flourishing. But if the maine grounds of Christianitic were throughly settled in the hearts of the multitude, we shold not haue so much cause of shame and sorrow, nor our aduersaries of triumph and insultation: shew lesse therefore for Gods sake, and learne more; and ballace your wavering hearts with the sound truthe of Godlines, that you may flye steadily throughe all the tempests of errors: Make Gods Law of your learned councel with *David*, and be happy. Else if you will needs loue darknes, you shall haue enough of it: you haue here inward darknes, there outward (*contra reges*) This is your owne darkenesse, that his of whom the Psalmist;

*Correc*t*a Con*c*-
lio Tolosan.
Bellar.*

*Quilibet no-
strum de legi in-
terrogatus faci-
tius quam nomen
suum responderet.
Iof. const. App.
lib. 2.*

Mat. 8. 12

He

Chisbec Apber-
lab: Tenebre
caliginis.

In aquam se
cum vestibus
immergit rbi
contigerint ali
quam ex alia
genti:

μαρτυρού γέγε
μηστου, &c.
Epiph.

*He sent darkness and it was darke: Darke indeede: A thick and terrible darkness, ioyned with weeping and gnashing. I vrge not their awefull reverencie in their deuotion; our sleepie or wilde carelesnesse; their austere and rough discipline of the body, our wanton pampering of the flesh; who who can abide to thinke of a chaste *Pharise*, and a fithy *Christian*: a temperate *Pharise*, and a drunken *Christian*? How shamefully is this latter vice (especially) growne vpon vs with time? wee knewe it once in our ordinarie speech appropriated to beggers: now gallants fight for it. This beastlinesse had wont bee bashfull, now it is impudent; once children were wont to shout at a drunkard (as some foule wonder) now not to bee drunke is quarrell enough among men, amoung friends. Those knees that we were wont to bow to the God of Heaven, are now bent to *Bacchus*, in a paganish, bestiall, diuellish devotion. To leaue the title of *Christians*, for shame let vs bee either men or beasts. My speech hastens to their holy and wise stricnesse of carriages; wherein I can never complaine enough of our inequality: They hated the presence, the fire, the fashion, the booke of a Gentle, of a Samarieane; neither was there any hatred lost on the Samaritans part; for if he had but caught a Iew, he would haue throwne himselfe into the water, clothes and all: both of them equally sicke of a *Noli me tangere*; *Touch me not, for I am holier*. Esay 65.*

Our Reuinch Samariantes haunt our tables, our closets, our ears; we frowne not, we dislike not: Wee match, converse, conferre, consult with them carelessly, as if it were come to the old stay of that indiferent Appellat in *Eusebius*; *Sat est credere in crucifixum*: but that which I most lament, and yet, Fathers and Brethren, if my voyce may reaugh to any whom it concerneth, in the bowels of Christ let me boldly (who most unworthy) mooue your wisdome, your care, to redresse it: Our young students (the hope of posterity) newly crept out of the shell of Philosophie, spend their first houres in the great Doctours of Popish controversies; *Bellarmino* is next to *Aristotle*: yea, our very ungrounded Artizans, young Gentlemen, fraile Women, buy, reade, trauese & promiscuously the dangerous Writings of our subtlest Jesuites. What is the issue? Many of them haue taken poison, ere they know what milk is; and when they haue once tasted this bane, they must drink and die. Oh what pitie, what vexation is it to a true heart, to see vs thus losyd of our hopes, them of their soules! I haue heard, yea I haue seen and envied the cautelous seuerite of our Aduersaries, which vpon the deepest paines forbad the sale, yea the sight, of those Authours, which they termed infectious; where was ever *Cabala* publikely bought in one of their Church-yards? where ever read without licence, without seuerite? I certeine not this is the peculiar fault of this place: would God this open remissesse were not a common euill; and had not spread it selfe wide thorow all those Churches that are gone out of *Babylony*.

Let

B. reli.
Bruxensis.

Let no man tell me of the distinction of that old Canonist: *Some things (faith he) wee reade least they should be neglected, as the Bible; some least they should be unknowne, as Arts and Philosophie; some that they may be rejected, as Hereticall books.* True: But let them read that can reject, that can confute; we distrust not our cause, but their weak judgements. A good Apothecarie can make a good medicine of a strong poison; must children therefore be allowed that box? I know how vnworthy I am to advise; only I throw down my selfe at your feet and beseech you, that our losses and their examples may make vs no lesse wise in our generation.

I follow the comparison; They payd tithes of all they had: not a pot-herbe, but they tithed it. Hearc this yee sacrilegious patrons, the merchants of loules, the Pirats of the Church, the enemies of religion; they tithed all, you nothing; they payd to their Levites, your Levite must pay to you: Your cures must bee purchased, your tithes abated or compounded for: O the shame of religion! How too iustly may I vsurpe of you that of Seneca: *Pettie sacrileges are punyhed, vwhite great ones ride in triumph.* Neuer excuse it with pretence of Ceremonie; Moses never gaue so strict a charge for this, as Paul [επιτελεσθαι γαδος] Communicate all thy goods with thy teacher; All, with an emphasis. Welfare yet the honest Pharises, whose rule was: (*Decima ut dives fas*) Tithe and bee rich: If euer thou be the fatter for this gruell, or the richer with that thou stealest from God, let me come to begge at thy doore.

Mat.23.23.

Gal.6.

VVoeto you spirituall robbers. Our blinde forefathers clothed the Church; you despoile it: their ignorant devotion shall rise in iudgement against your rauening covetousnesse. If robbery, simonie, periurie will not carrie you to hell; hope still that you may be saued. They gaue plentifull almes to the poore: wee instead of filling their bellies, grinde their faces. VVhat excellent Lawes had wee lately enacted that there should bee no begger in Israel? Let our streetes, wayes, hedges, witness the execution. Thy liberalitie releuees some poore. It is well. But hath not thy oppression made more? Thy vsurie, extorting, racking, inclosing, hath wounded whole Villages, and now thou befriendest two or three with the plaisters of thy bountie. The mercies of the wicked are cruell. They were precise in their Sabbath; we so loose in ours, as if God had no day: See whether our Tauernes, streetes, hywayes descry any great difference. These things I vowed in my selfe to reprove; if too bitterly, (as you thinke) pardon (I beseech you) this holy impatience: and blame the soulenes of these vices, not my iust vchenemy. And you (Christian hearers) than which no name can bee dearer: be perswaded to ransacke your secure hearts; and if there be any of you whose awaked conscience strikes him for these sins, & places him below these Jewes in this vnrighteousnes, if you wish or care to be saued, think it hie time, as you wold cuer hope for entrâce into Gods kingdom,

to

Phil.3.6.

to strike your selues on the thigh, and with amazement and indignation to say, What haue I done? to abandon your wicked courses; to resolve, to vow, to striue vnto a Christian and conſcionable reformation. *Paul*, a *Pharife*, was according to the righteousnesſe of the Lawe vnrēprooueable: yet if *Paul* had not gone from *Gamaliels* feet, to Christ's, he had neuer beeene fauored. Vnreprooueable, and yet reieced? Alas, my brethren, what ſhall become of our gluttonie, drunkenneſſe, pride, opprelſion, bribing, coſenages, adulteries, blaſphemies, and our ſelues for them? God and men reproue vs for theſe; what ſhall become of vs? If the ciuilly righteous ſhall not be fauored, where ſhall the notorious ſinner appeare? A Christian belowe a lewe? For ſhaue, where are wee? where is our emulatiōn? Heauen is our gole, we all run; loe the *Scribes* and *Pharifes* are before thee; what ſafety can it be to come ſhort of thoſe that come ſhort of heauen? *Except your righteousneſſe, &c.*

You haue ſcene theſe *Scribes* and *Pharifes*; their righteousneſſe and our vnrightheousneſſe. See now with like patiencē, their vnrightheousneſſe that was, and our righteousneſſe that muſt bee, wherein they failed, and wee muſt exceed. They failed then in their Traditions and Practiſe. May I ſay they failed, when they exceeded? Their Traditions exceeded in number and proſecution, faultie in matter.

Gal.4.18.

Plus est in verbis sapientum quam in verbis legis. Galatin.

Serarius.
Non male comparari Phariseos Catholicos.

Paripictatis affectu & reverentia, Traditiones vni cum libris veteri & noui Testamenti suspicimus & veneramur.

*Decr. 1 Sess. 4
Nolo verba que scripta non sunt legi.*

To runne well, but out of the way (according to the Greek proverb) is not better then to stand ſtill. Fire is an excellent thing: but if it bee in the top of the chimney, it doth miſcheefe rather. It is good to be zealous in ſpight of all ſcoffes, but (*εἰ νολέω*) *In a good thing*. If they had beeene as hot for God, as they were for themſelves, it had beeene happy: but now *in vain* they *worſhip me* (ſaith our Sauiour) teaching for doctrines the Traditions of men. Hence was that axiome receiued currantly amongst their Iewiſh followers: *There is more in the wrodes of the wife, than in the words of the law: More*; that is, more matter, more authoritie: and from this principally ariseth and continues that mortall quarrell betwixt them and their (*Karraim*) and (*Minim*) vnto this day. A great Iefuite (at leaſt that thinkes himſelf ſo) writes thus in great earnest: *The Pharifes* (ſaith he) *may not unfitly be compared to our Catholicks*. Some men ſpeak truth ignorantly, ſome vnuſwillingly; *Caiphas* neuer ſpake truer, when he meant it not: one egge is not liker to another, than the Tridentine Fathers to theſe Pharifes in this point, beſides that of free-wil, merit, full performance of the Law, which they abſolutely receiued from them: For marke, *With the ſame reverence and deuotion doe we receive and respect Traditions, that we do the books of the Old and New Testament*, ſay thoſe Fathers in their fourth ſession: Heare both of theſe ſpeak, and leſs neither; if thou canſt diſcern whether is the Pharife, reſule mee in a greater trueth. Not that wee did ever ſay with that *Arrian in Hilary*: *Wee debarre all wrodes that are not written: Or would thiſke ſitte with thoſe phanatical Anabaptiſts of Munſter that* *all*

all books should be burnt besides the Bible : some Traditions must haue place in euerie Church ; but, Their place : they may not take wall of Scripture : Substance may not in our valuation giue way to circumstance, God forbid. If any man expect that my speech on this opportunity should descend to the discourse of our contradicted ceremonies, let him knowe that I had rather mourne for this breach than meddle with it. God knowes how willingly I would spend my selfe into perswasions if those would auiale any thing : but I well see that teares are fitter for this theme than wordes. The name of our Mother is sacred, and her peace pretious. As it was a true speech cited from that father by Bellarmine : *The war of Heretikes is the peace of the Church*: so would God our experience did not invert it vpon vs : *The warre of the Church is the peace of Heretikes*. Our discord is their musick ; our ruine their glorie: Oh what a sight is this, Brethren striue, while the enemy stands still, and laughs & triumphs. If we desired the griefe of our common mother, the languishing of the Gospell, the extirpation of religion, the losse of posteritie, the aduantage of our aduersaries, which way could these be better effected than by our dissensions ? That Spanish Prophet in our Age (for so I finde him stiled) when King Philip asked him how hee might become master of the Lowe-Countries , answered : *If hee could divide them from themselves* ; According to that old Machiauelian principle of our Iesuites, *Divide and Rule*. And indeed it is concord only (as the Presie or Mot of the vnited States runnes) which hath vpheld them in a rich and flourishing estate against so great and potent enemies. Our Aduersaries already bragge of their victories : and what good heart can but bleed to see what they haue gained since wee dissented ; to foresee what they will gaine ? They are our mutuall spoyles that haue made them proud and rich. If you ever therfore look to see the good dayes of the Gospell, the vanhorsing and confusion of that strumpet of Rome, for Gods sake, for the Churches sake , for our owne soules sake, let vs all compose our selues to peace and loue: *Oh pray for the peace of Jerusalem: that peace may bee within her wals and prosperitie within her palaces.*

For the matter of their Traditions, our Sauour bath taxed them in many particulars ; about washings, oaths, offerings, retribution: wherof he hath sayd enough when he hath carmed their doctrine, the *Leauen of the Pharisēs*, that is, sowre and swelling. S. Hierome reduces them to two heads: They were *Turpia, anilia*; some so shamefull that they might not bee spoken; others idle and doisib; both so numerous that they cannot bee reckned. Take a taste for all ; and to omit their reall traditions, heare some of their interpretatiue. The Law was, that no Leper might come into the Temple; their Tradition was, if he were let downe thorow the roofe, this were no irregularitie. The Law was, a man might not carry a burden on the Sabbath; their Traditional gloss; if he carried ought on one shoulder it was a burden; if on both, none. If shooes alone, no bur-

Ggg

*Bellum Hereti-
carum pax est
Ecclésie: ex Hi-
lio Bellar.*

Esondo.

*Concordia res
parva crecent.
Gr.*

*Nobis misericō-
deus magnum de
Pomp. Num.*

In Mat. 23

*Pres. Mo. com
ex po. Rab.*

Ibid.

Ibid.

*Sacramentum Cere-
moniarium lib. 1
accipit de gremio
Camerarii pecu-
niam, rbi nihil
tamen est ar-
genti; 3 spars-
gensq; in populo
dicunt: *Aurum
& argentum
non est mihi:
quod autem
habeo, hoc tibi
do.* Canon. Pa-
nitential pag. 1*

{ Num. 12
{ Ezecl. 4
Luc. 5
Otho. Frisian-
gensis in prefat.

In Mat. 23

Mat. 23.4

Vide Drusium
de tribus sectio-
bus Iud.

*Alia doctrina
Phariseorum,
qua est nisi lega-
se continentia car-
nem obseruatio.
Hier. in Gal. 1*

burden; if with nailes, not tolerable. Their stink of a Sabbaths iourney was a thousand cubites; their glōisse was, That this is to bee vnderstood without the wals: but if a man should walke all day thorow a citie as big as *Niniue*, he offendeth not. The Church of *Rome* shall vse strange glosses and ceremonious obseruations with them; whether for number or for ridiculousnesse. The day would faile mee if I should either epitomize the volume of their holy rites, or gather vp those which it hath omitted. The newe elected Pope in his solemnne Lateran procesion must take copper money out of his Chamberlaines lap; and scatter it among the people, and say; *Gold and siluer have I none.* Seuen yeares penance is inioyned to a deadly sin; because *Miriam* was separated seuen dayes for her Leprosie; and Gods saies to *Ezekiel*, *I haue giuen thee a day for a yeer.* Christ said to *Peter*, *Lanch forth into the deepe:* therfore hee meant that Peters successeour shoulde catch the great fish of *Constantines* donation. But I fauour your eares. That one I may not omit, how *S. Hierome*, whom they fondly rearmetheir Cardinal, compares som Popish fashions of his time with the *Pharisacall*; who when he had spokē of their purple fringes in the foure corners of their (*Tallim*) and the thornes which these Rabbins tie in their skirts, for penance, and admonition of their duty: *Hoc apud nos* (sayth he) *supersticio a muliercula in parvulis Euangelijs, in crucis ligno
& istiusmodi rebus factitant:* that is, *Thus superstitious old wives do amongst us with little gospels of Ioh. with the wood of the Croſſe, and the like.* Thus that Father directly taxeth this Romish vse: who if hee were now aliue, and should heare their Church groning vnder the number of Ceremonies more then the Iewish, would (besides holy *Austins* complaint) redouble that censure of our Sauiours, *Woe to you Scribes, Pharisees, hypocrites: for ye bind heavy burthens by greevous to be borne, and lay them on mens shoul-
ders.* I forbeare to speake of the erroneous opinions of these Iewish masters conceraing that *Pythagorean transanimaſon* or paſſage of the soule from one body to another (a point which the Iewes had learned from them: *Mat. 16. 14.*) concerning the not-rising vp of the wicked, Astronomical destinie, free-wil, merit of works, perfection of obedience, in euerie of which it were easie to lose my ſelue and my ſpeech. I haſte to their maine vnrighteousneſſe; which was not ſo much the planting of theſe ſtocks, which God never ſet, as the grafting of all holineſſe & Gods ſeruice, vpon them; a fashionable obſeruation of the outwardē letter, with neglect of the true ſubſtance of the Law; a vaineglorious ostenta- tion of pietie and perfeſſion; and more care to be thought, than to bee good; a greater deſire to bee great, than good; cruekie and opprefſion coloured with deuotion. My ſpeech now towardes the cloſure ſhal draw it ſelue vp within theſe two liſts; of their *Hypocracie*, their *Worldlines*: *Hypocracie in Fashionableneſſe and Oſtentation*; *Worldlineſſe in Couetouuſnes, Ambition.* Onely ſtirre vp your ſelues a while, and ſuffer not your Christian attention to fail in this laſt act.

Some

Some of their Rabbis say well, that God requires two things concerning his Law; *Custody* and *Worke*. Custody in the heart; worke in the execution; These vnsound and ouerly Pharises did neither. It was enough if they kept the Law in their hands; so they had a formal shew of godlinesse, it was enough: if the outside of the platter were cleane, they cared for no more. God had charged them to bind the Law to their hand, and before their eyes, *Deut. 6*, wherein, as Jerome and Theophylact well interpret it, he meant the meditation & practise of his Law: they, like unto the foolish Patient, which when the Physician bids him take that prescript, eats vp the paper; if they could get but a litle of parchment vpon their lefte arme next their hart, and another scroll to lie vpon their fore-head, and fourre corners of fringe, or (if these be denied) a red thred in their hand, thought they might lay with Saul, *Blessed bee thou of the Lord, I haue done the commandement of the Lord*. That *Opus operatum* of the Papists (for I still parallelle them) is not more false Law than falle Diuinitie: it is not the out-side of thy obedience that God cares for, if never so holie, never so glorious; it is enough that men are colord with these flourishes: the heart and the reines are those that God lookes after: what cares a good market-man how good the fleece be, when the liuer is rotten? God doth not regard fashion so much as fluffe. Thou deceiuest thy selfe, if thou think those shewest that blared the eyes of the world, can deceive him. God shall smite thee thou whitewall, God shall smite thee. Dost thou thinke he sees not how smoothly thou hast daubed on thine whorish complexion? Hee sees thee a faire off, and hates thee while thy parasites applaude thy beawtyn. I speake not of this carriion-flesh v. hich thou wantonly infectest with the falle colours of thy pride, which God shall once wash off with riuers of brimstone: I speake of thy painted soule, and thy counterfeit obedience. Giue me leaue, (yea let me take it) to complaine that we are fallen into a cold and hollow age, wherein the religion of manie is but fashion, and their pietie gilded superstition; Men care onely to seem Christians; If they can get Gods liuerie on their backes, and his name in their mouthes, they out-face all reprooves. How many are there which if they can keepe their Church, giue an almes, bow their knee, say their prayers, pay their tithes, and once a yeere receive the Sacrament (it matters not how corrupt hearts, how filthy tongues, how faise hands they beare) can say in their hearts with *Esau, I haue enough my Brother?* As if God cared for this thy vaine formalitie; as if hee hated thee not so much more than a Pagan, by how much thou wouldest seeme more good. Bee not deceipted; If long deuotions, sad lookes, hard penances, bountifull almes would haue carried it (without the solid substance of godlinesse) these Scribes and Pharises had never beene shur out of Heaven. Consider this therefore (deare Brethren) none but your owne eyes can looke into your hearts: we see your faces, the world sees your liues,

*1. Tim. 3. 4
μετρων
ευσεβιας.*

*Sicut prohibe-
antur, primum ru-
bi, imponent in
m. m. t. rec
itus, cum expul-*

Socrates ecd. bift.

your liues bee not holy , your hearts sound , tho your faces were like Angells , you shall haue your portion with Diuels. Tell not mee thou hearest, prayest, talkest, beleueust : How liuest thou ? what doest thou ? *Show me thy faith by thy works*, saith James. It was an excellent answere that good Moses gaue to *Lucius* in the Church-story : *The faith that is seen, is better than the faith that is heard* ; and that of *Luther* not inferiour, that faith doth *pingue scere operibus: grow fat and well liking with good workes*: it is a leane starued carcasse of faith thou pretendest without these. If profession bee all , the Scribes and Pharises are before thee ; ransacke thy heart , and finde sound affection to God , firme resolutions to goodness, true hatred of sin ; ransacke thy life, and finde the truth of workes, the life of obedience ; Then alone thy righteousnessesse exceeds the righteousnessesse of the Scribes and Pharises, and thou shalt enter into Heaven.. Their ostentation followes ; wherein it is strange to consider, how those that cared not to be good should desire yet to seeme good: so did these Pharises: They would not fast without a smeared face, nor giue an almes without a trumpet, nor pray without witnessesse. Scribes, Pharises, hypocrites. They did act a religious part, they did but play deuotion. They were nothing beside the stage : all for sight, nothing for substance. Would God this vice of hypocrisy had either died with them, or had onely hereditarily descended to their successours : Satan will not let vs be thus happie. I see no mans heart : but I dare boldly say, the world is full of hypocrisy. By their fruities ye shall know them (saith our Sauiour:) By their fruities; not by the blossomes of good purposes, nor the leaues of good profession, but by the fruits of their actions. Not to speake, how our mint and cummin hath incroched vpon iudgement and iustices: Search your selues (ye Citizens:) now, you draw neere to God with your lips, with your cares, where is your heart ? Heere your devout attention seemes to crie, *The Lord is God* : how many are there of you, that haue any God at home ? how many that haue a false God ? God at Church ; Mammon in your shoppes ? I speake not of all ; God forbid. This famous Cittie hath in the darkest, in the wantonest times, affoorded (and so doth) many, that haue done God honour, honestie to the Gospell: but how many are there of you that vnder smooth faces haue foule consciences? Fair words, false measures, forsworne valuations, adulterate wares, griping vsuries haue fild many of your coffers, and festered your louies: you knowe this, and yet like Salomons curtizan you wipe your mouths, and it was not you : *Your almes are written in Chuch-windowes, your defraudings in the land* ; all is good saue that which appeares not : how many are there euere where, that shame religion by profesing it? whose beastly life makes Gods truth suspected ; for as, howsoever the Samaritan, not the Iewe, receaved the distressed traueler, yet the Iewes religion was true, not the Samaritans; so in others, trueth of causes must not be iudged by acts of persons; yet, as hee said, *It must needes bee good that Nero perse*.

persecutes; so who is not readie to say: *It cannot bee good that such a miscreant professes?* Woe to thee Hypocrite; thou canst not touch, nor name goodnesse, but thou defilest it; God will plague thee for acting so hica part: See what thou art, & hate thy self; or (if not that) yet see how God hates thee: he that made the heart, saies thou art no better than an handsome tombe; the house of death. Behold heere a green turfe, or smooth marble, or ingrauen brasse, and a commanding Epitaph; all lightly: but what is within? an vnsauourie, rotten carcasie. Tho thou wert wrapt in gold, & perfum'd wth never so loud praiers, holy semblances, honest protestations; yet thou art but noysom carrion to God: Of all earthly things God cannot abide thee; and if thou wouldest see how much lower yet his detestation reacheth, know that when hee would describe the torments of hell, hee calls them (as their worst title) but the portion of Hypocrites. Wherfore *cleanse your hands ye sinners, and purge your harts; you are double minded:* For *unless your righteousness exceed the hypocritical righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of Heaven.*

Iam.4.8
Αινέυχοι.

My speech must ende in their *Couetousnesse* and *Ambition*: A paire of haious vices. I ioyne them together: for they are not onely bretheren, but twins; yet to as the elder heere also serues the younger. It is ambition that blowes the fire of Couetousnes. Oppressio gets wealth; that wealth may procure honor. Why do men labour to be rich, but that they may be great? Their Couetousnesse was such, that their throte (an open sepulchre) swallowed vp whole houses of Widowes. Whence their goode are recalled by our Sauiour (τὰ ὑπότα) not τὰ ὄντα: as if they were already in their bowels; and which was worst of all, while their lips seemed to pray, they were but chewing of that morrell. Their Ambition such, that they womanishly brauled and sholdred for the best seat; the highest pew: A title, a wall, a chaire, a cap, a knee, these were goodly cares for them that professed grauncie, bumptie, mortification. Let me boldly say, *Jerusalem neuer yeelded so verie Pharisees as Rome.* These old disciples of *Samma* and *Hillel* where not *Pharisees* in comparison of our Jesuirs. From iudgement(you see) I am descended to practise: wherein it is no issle easilie made good that these are more kindlye *Pharisees*, than the auncient. A poore Widowes Cottage fild the patch of an olde Pharisie; How many faire Patriuonies of devout young Gentlemen Druryed by them (pardon the word, it is their owne; the thing I know and can witnessse) haue gone down the throte of these Loyolists, let their owne *Quodlibet* and *Catechisme* report. What speake I of secular inheritaunces? these eyes haue scene no meane houses of devotion and charity swallowed vp by them. As for their ambitious insinuations, not only all their owne religious enviously grie downe, but the whole world sees and rings of. What care of State can stir without their rowing? What kingdome either stands, or falleth without their intermedling? What noble familie

Lvt.13.42

πρωτολι-
στερ να.
πρωτοκα-
στολιας.
Mar. 23. 6

* A word which the Seminaries report (in their Quodlibet) v/nd amongst them, to signifie Beguiled and wyp's of their inheritance, from the example of M. Henry Drury of Lawshul in Suffolke so defea-

sed by the Jesuits
As at Winnew-
berg in Flanders
near Dunkerk,
where a rich
legacie given by a
charitable Lady
for the building
of an Hospital,
was curiously
turned to the
maintenance of
Jesuits.

Sac. cerem. i.
de Confe. Bene-
dict. & coron.
Pontif. Poſtea
imperator ſi pre-
ſens eft ſtam-
equi Papalis te-
net, & deinde cuius
equum per fra-
num aliquantum.
And after-
ward: Dam Imper-
ator has officia
præfata, debet
Papa modice re-
cuzare: tandem
cum aliquibus
bonis verbis reci-
piendo permittit
aliquantulum
progradiri. etc.
That is, while the
Emperor doth
theſe ſervices to
the Pop., of hold-
ing his ſtirrup
and leading his
horse by the
bridle, the Pope
ought moditly
to refufe: but
at laſt with ſome
good words, he
ſuffereth to goe
on a whil: 3: and
then at laſt ſtaies
himſelfe, etc.
Tis Me yors.
Act. 8.9
autem o.
Give me not po-
werie nor riches.
Prou. 30.8

t

familie complaines not of their proling and stealth? And all this with a face of ſad pietie and ſtern mortification. Yea what other is their great Master, but the king of *Pharifes*? who, vnder a pretence of ſimple pietie, challenges without shame to haue deuour'd the whole Christian world, the natural inheritances of ſecular Princes, by the foifted name of Peters Patrimony, & now in moſt infamous & shameleſs ambition calleſ great Emperours to hiſ ſtirrup, yea to hiſ footeſtoole. But what wandet we ſo farre from home? *Vx nobis misericordia* (ſaiſh S. Jerome) *ad quos Phariseorum uitia tranſierant;* (*We to vs wretched men, to whom the Pharife's vices are de-riued.*) The great Doctor of the Gentiles long ago ſaid, *All ſeeketh their own, and not the things of God;* & is the world mended wth age? wold God we did not find it a ſure rule; that (as it is in this little world) the older it growes, the more diſeased, the more couetous: we are all too much the true ſons of our great Grandmother; & haue each of vs an *Eues* ſweet tooth in our heads, we would be more than we are: and every man would be either (*Tis*) or (*o:*) either the man, or ſome-body. If a number of your conſciences were riſt, O ye that would be Christian Gentlemen, Lawyers, Citizens, what doe we thinke would be found in your maws? Heere the deuoured patrimony of poor Orphans; there the Commons of whole Townships: heere the impropriate goods of the Church; there pilcs of uſurie: heere bribeſ, and uñlawfull fees; there the raw and indigested gobbers of Simoniſe: yea, would God I might not ſay, but I muſt ſay it, with feare, with ſorrow, even of our ſacred and diuine profession, that which our Sauiour of hiſ twelve, *Ye are cleane, but not all.* The multitude of our vnregarded charges, and ſoules dying and starved, for want of ſpirituall prouifion, (while they giue vs bodily) would condemne my ſilence for too partial. In al conditions of men (for particularis are ſubiect to cauie and exception) the daughters of the horſe-leach had neuer ſuch a fruitfull generation: They crie ſtill, *Give, Give:* not giue alone, that is, the bread of ſufficientie; but giue, giue; that is, more than enough. But what is more than enough? What is but enough? What is not too little for the inſatiable gulfe of humane deſires? Euerie man would ingroſſe the whole world to hiſelfe, and with that ambitious conqueror ſcares it will be too little: and how fewe *Agours* are there, that pray againſt too much? From hence it is, that yee Courtiers gratevpon poore trades with hard Monopolies. Hence, ye Merchants lode them with deept and uñ-reaſonable priſces, and make them pay deare for daies. Hence, ye great men wring the poore ſponges of the Commonaltie into your priuate puſſes; for the maſteneance of pride and exceilie. Hence, ye cor-morant-corne-mongers hatch vp a dearth in the time of plentie. God ſends graine, but manie times the Diuell ſends garners. The earth hath beeſe noniggard in yeelding: but you haue beeſe lauiſh in tranſporting, and cloſe in concealing. Neuer talke of our extreame froſts: we ſee Gods hand, and kille the rod; but if your hearts, your charicie, were not more frozen

frozen than cuer the earth was, meane house-keepers shold not need to beg, nor the meanest to starue for want of bread. Hence lastly, our loud oppresions of all sorts crie to heauen, and are answered with threats, yea with varietie of vengances. Take this with thee yet, O thou worldling, which hast the greedy-worme vnder thy tong with *Esaies* dogs, and never hast enough; Thou shalt meet with two things as vnsatiable as thy selfe: the Graue and Hell; and thou, whom all the world could not satisfie, there bee two things whereof thou shalt haue enough: *Enough mold in the graue, enough fire in hell.*

I loue not to ende with a iudgement; & as it were to let my Sun set in a cloud. Wee are all Christians, wee shold know the VVorld what it is, how vaine, how transitorie, how worthlesse. Wee know where there are better things, which wee professe our selues made for, and aspiring to: Let vs vse the world like it selfe, and leaue this importunate wooing of it, to Heathens and Infidels, that knowe no other heauen, no other God. Or if you like that counsell better; Bee *Conciences*: Bee *Ambitions*; *Consciencys spirituall gifts*. 1. Cor. 14. 1. Neuer thinke you haue grace enough; desire more, leek for more; this alone is worthy your affections, worthy your cares: Be still poore in this, that you may bee rich; be rich that you may be full; be full that you may be glorious. Be Ambitious of fauour, of honour, of a kingdome; of Gods fauour, of the honour of Saints, of the Kingdome of glorie: whither, hee that bought it for vs, and redeemed vs to it, in his good time, safely and happily bring vs. To that

blessed Sauiour of ours, together with the Father and his good

Spirit: the God of all the world, our Father, Redeemer,
and Comforter, bee giuen all prayle, honour
and glorie now and for cuer.

Amen.

To

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THE
PASSION
SERMON,
PREACHED AT
PAVLES CROSSE
ON GOOD-FRIDAY.

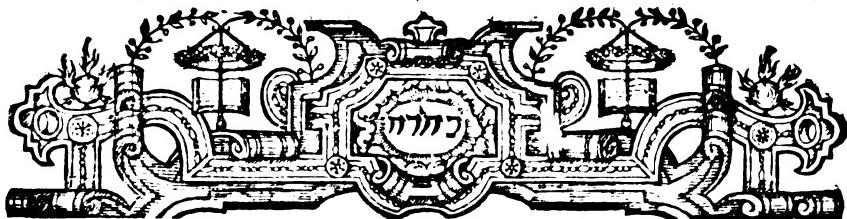
Apr. 14. 1609.

By Ios. HALL



AT LONDON,
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T O T H E O N E L Y
HONOVR AND GLORIE
OF GOD MY DEARE AND BLES-
SED SAVIOVR (WHICH HATH
DONE AND SVFFERED ALL
THESE THINGES FOR MY
SOVLE.)

HIS WEAKE AND VNV-
VVORTHIE SERVANT
HUMBLIE DESIRES TO CONSE-
CRATE HIMSELF AND HIS
POORE LABOVR : BESEECHING
HIM TO ACCEPT AND BLESSE
THEM TO THE PVBLIKE
GOOD, AND TO THE
PRAISE OF HIS
OWNE GLORI-
OVS NAME.

THE STATE OF
NEW YORK
AND THE
CITY OF NEW YORK
IN THE COURT OF COMMON
PLEAS OF NEW YORK
BEGINS

KNOW ALL MEN BY THESE PRESENTS,
THAT I, JOHN SMITH, A CITIZEN
OF THE STATE OF NEW YORK,
AND RESIDENT OF THE CITY OF NEW
YORK, HAVE MADE AND EXECUTED
THIS CONTRACT, IN THE PRESENCE
OF WITNESSES, ON THIS DAY OF JUNE,

MCMXVII, D. C. MCMXVII.

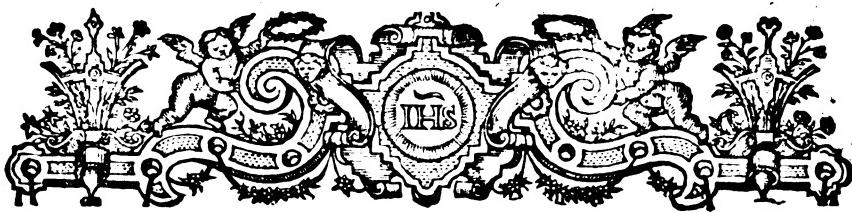
IN WITNESS WHEREOF,

I have hereunto set my hand,

John Smith,

John Smith,

John Smith,



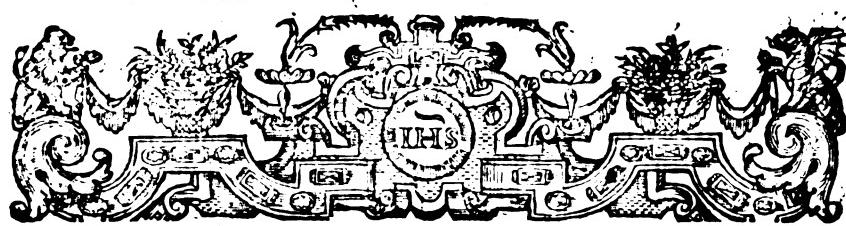
TO THE READER.

I Desire not to make any Apologie for the Edition of this my Sermon : It is motiue enough, that hererin I affect a more publike and more induring good. Spirituall nicenesse, is the next degree to unfaithfulness : This point cannot be too much urged, either by the tongue, or preſſe. Religion and our Soules depend upon it, yet are our thoughts too much beside it. The Church of Rome, so fixes her ſelfe (in her adoration) uppon the Crosse of Christ, as if ſhee forgot his glory : Many of vs ſo conceiue of him glorious, that wee neglect the meditation of his Crosse; the way to his glory and ours. If wee woulde proceede aright, wee must paſſe from his Golgotha, to the mount of Olives, and from thence to heauen, and there ſecke and ſettle our rest. According to my weake ability, I haue led this way in my ſpeech, beſeeching my Readers to follow mee with their hearts, that wee may ouertake him which is entred into the true ſanctuary, euē the hieſt heauens, to appeare now in the ſight of GOD for vs.

H h h

THE

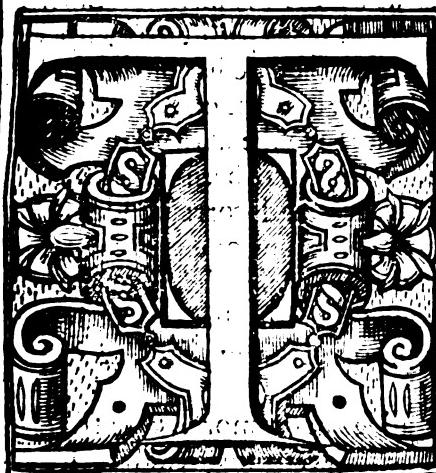




THE PASSION SERMON.

JOHN 19. VER. 30.

When Jesus therefore had received the Vineger, he said ; It is finished : and bowing the head, he gaue vp the ghoſt.



HE bitter and yet victorious Paſſion of the Sonne of God (right Honourable and beloved Christians) as it was the ſtrangeſt thing that euer befell the earth : So , is both of moſt loueraigne vſe , and lookeſ for the moſt frequent and carefull meditation . It is one of thoſe things, which was once done, that it might bee thought of for euer . Every day therefore muſt be the Good-friday of a Christian : who, with that great Doctor of the Gentiles , muſt deſire to

knowe, nothing but Iesuſ Christ , and him crucified .

There is no branch or circumſtance in this woondershul busynesse; which yeelds not infinite matter of diſcource. According to the ſolemnytē of this time and place, I haue chosen to command vnto your Christian attention, our Sauours Farewell to Nature (for his reviuing was aboue it) in his laſt word , in his laſt act . His laſt vword, *it is finished* ; his laſt act, *Hee gaue vp the ghoſt* : That which hee ſaide, hee did . If there be any theam that may challenge and comand our eaſes and hearts, this is it ; for, behold ; the ſweeteſt word that euer Christ ſpake , and the moſt meritorious act that euer beeſ did , are met

H h h 2 together

together, in this his last breath. In the one yee shall see him triumphing; yeelding in the other, yet lo as he ouercomes. Imagine therefore, that you saw Christ Iesus, in this day of his passion (who is every day here crucified before your eyes) aduanced vpon the chariot of his Croſſe; and now, after a weary conſlict, cheerefully ouerlooking the despight and shame of men, the wrath of his Father, the law, sinne, death, hell; which all lie gasping at his foot : and then you shall conceiue, with what ſpirit he ſaith, *Consummatum est, It is finished.* What is finished? Shortly; All the propheſies, that were of him; All legall obſeruations, that prefigured him; his owne ſufferings; Our ſaluation. The propheſies are accompliſht, the ceremonies abolisht, his ſufferings ended, our ſaluation wrought: these fourc heads ſhall limit this firſt part of my ſpeech; only let them finde and leau you attentiuē.

Euen this very word is propheſed of; *All things that are written of me have an end,* ſaith Christ. What end? this, *It is finished:* this very end hath his end here. What therefore is finished? not this prediction only of his laſt draught, as *Augustine*: that were too particular. Let our Sauiuour himſelf ſay, *All things that are written of mee by the Prophets.* It is a ſure and conuertible rule; Nothing was done by Christ, which was not fore tolde: nothing was euer fore tolde by the Prophets of Christ,

Eſay 7. 14.	Matth. 2. 23.	
Mich. 5. 2.	Matth. 2. 6.	
Eſay 11. 1.	Matth. 2. 25.	
Jerem. 31. 15.	M. & h. 2. 19.	
Judge 13. 5.	Matth. 2. 26.	
Eſay 40. 3.	Matth. 3. 2.	
Eſay 9. 1.	Matth. 4. 25.	
Leuit. 14. 4.	Matth. 8. 4.	
Eſay 53. 4.	Matth. 8. 17.	
Eſay 61. 1.	Matth. 11. 4.	
Eſay 43. 1.	Matth. 12. 17.	
Ionas 1. 17.	Matth. 13. 40.	
Eſay 6. 9.	Matth. 13. 14.	
Psalm. 78. 2.	Matth. 13. 35.	
Eſay 35. 5. 6.	Matth. 15. 30.	
Eſay 62. 11.	Matth. 21. 5.	
Zach. 9. 9.	Matth. Ibidem.	
Jerem. 7. 11.	Matth. 21. 12.	
Pla'm. 8. 2.	Matth. 21. 16.	
Eſay 5. 8.	Matth. 21. 33.	
Psalm. 118. 22.	Matth. 21. 44.	
Psalm. 110. 1.	Matth. 22. 44.	
Eſay 8. 14.	Matth. 23. 44.	
Psalm. 41. 9.	Matth. 26. 31.	
Eſay 53. 10.	Matth. 26. 54.	
Zach. 13. 7.	Matth. 26. 31.	
Lam. 4. 20.	Matth. 26. 56.	
Eſay 50. 6.	Matth. 26. 67	
Zach. 11. 14.	Matth. 27. 9.	
Psalm. 22. 18.	Matth. 27. 35.	
Psalm. 22. 2.	Matth. 27. 46.	
Psalm. 69. 22.	Matth. 27. 48.	

which was not done. It would take vp a life to compare the Prophets and Euangelists, the predictions and the history, and largely to diſcoure how the one foretels, and the other anſwers; let it ſuffice to looke at them running. Of all the Euangelists, S. Matthew hath beene moſt ſtudious, in making theſe References and correfpondences; with whom, the burden or vandersong of euery event, is ſtill (*ut implaretur*) *That it might be fulfilled.* Thus hath hee noted (if I haue reckoned them aright) two and thir-ty ſeverall propheſies concerning Christ, fulfilled in his birth, life, death:

To which, Saint John addes many more. Our ſpeech muſt be directed to his Paſſion: omitting the reſt, let vs inſiſt in thoſe.

He muſt be apprehended: it was fore propheſied; *The Anointed of the Lord was taken in their nets,* ſaith Jeremy: but how? hee muſt be tolde: for what? thirtie ſiluer peeces, and what muſt thole doe? buy a field: all fore tolde; *And they tooke thirtie ſiluer peeces, the price of him that was valued,* and gaue them for the Potters field, ſaith Zacharie (miſwritten Jeremy, by one letter miſtaken in the abbreviation) by whom? *That childe of perdition,* that the Scripture might be fulfilled. Which was he? It is fore tolde; *He that eateth bread with mee,* ſaith the Psalmist. And what ſhall his Di-
ſiplies

Iciples doe? Runne away, so saith the prophetic: *I will smite the shepherd, and the sheepe shall be scattered*, saith Zacharie. What shall be done to him? hee must be scourged and spet vpon: beholde, not those filthy excrements could haue light vpon his sacred face, without a prophesie; *I hid not my face from shame and spetting*, saith Esay. What shall bee the issue? In short, hee shall be led to death: it is the prophesie, *The Messias shall be slaine*, saith Daniel: what death? hee must be lift vp, *Like as Moses lift vp the Serpent in the wilderneſſe, so shall the sonne of man be lift vp*. Chrysostome saith well, that some actions are parables; so may I say, some actions are prophesies, such are all types of Christ, and this vwith the formost. Lift vp, whither? to the Croſſe, it is the prophesie; *hang- ing upon a tree*, saith Moses: how lift vp? nayled to it, so is the prophesie, *foderat manus, they haue pearced my hands & my feet*, saith the Psalmist: with what company? two theerues, *with the wicked was he numbered*, saith Esay: where? *without the gates* saith the prophesie: what becomes of his garments? they cannot so much as cast the dice for his coate, but it is prophesied, *They diuided my garments, and on my vesture cast lots*, saith the Psalmist: hee must die then on the Croſſe, but how? voluntarily. *Not a bone of him shall be broken*: what hindres it? loe, there he hangs, as it were negleſted, and at mercy, yet all the raging Iewes, no, all the Diuels in hell cannot stirre one bone in his blessed body: It was prophesied in the Easter-Lambe, and it must bee fulfilled in him, that is the true Passeouer, in ſpite of fiendes and men: how then? hee must be thrust in the ſide: beholde not the very ſpear could touch his pretious ſide being dead, but it muſt be guided by a prophesie; *They ſhall ſee him whom they haue thrust thorough*, saith Zacharie: what ſhall he ſay the while? not his very words but are foreſpoken: *Eli Eli lamma ſabac-tari*, as the Chalde, or יְהוָה as the Hebrew, *Pſalmē 22. 2. his resignation: In manus tuas, into thy hands I commend my ſpirit*, *Pſal. 31. 5. His re-quest, Father forgiue them: He prayed for the tranfugorſ*, saith Esay. And now when hee ſaw all these prophesies were fulfilled, knowing that one remained, he ſaid, *I thirſt. Domine, quid fitis?* ſaith one, O Lord, what thirſteſt thou for? A ſtrange hearing, that a man, yea that God and Man dying, ſhould complaine of thirſt.

Could he endure the ſcorching flames of the wrath of his Father, the curse of our ſlaves, thofe tortures of body, thofe horrores of ſoule, and doth he ſhrinke at his thirſt? No, no: he could haue borne his drought, he could not beare the Scripture not fulfilled. It was not neceſſity of nature, but the neceſſity of his Fathers decree, that drew forth this word, *I thirſt*. They offered it before, he refused it: whether it were an ordinary potio for the condemned to haſten death (as in the ſtory of M. Anthony) which is the moſt receiued conſtruction, or whether it were that Iewiſh portion, whereþ the Rabbines ſpeak; whose tradition was, that the malefactour to be executed, ſhould after ſome good counſell from two of their Teachers, be taught to ſay; *Let my death be to the remiſion*

κρεμάμενος
ἐπὶ ξύλῳ.

Sit mors mea in
remiſionem om-
nium iniuriarum
mearum.

*P' et r'sus r'as'ons
co'itatur.*

of all my sinnes ; and then that he should haue giuen him a boule of mixt wine, with a graine of Frankincense, to beraue him both of treason and paine.

I durst be confident in this latter ; the rather for that Saint Marke calis this draught, ὄνον ξυραφησμένον, Myrrhe-wine, mingled (as is like) with other ingredients. And *Montanus* agrees with mee in the ende, *Ad stuporem & mentis alienationem* ; A fashion which *Galatine* obserues out of the Sannedrim, to be grounded vpon Proverbs, 31. 6. Give strong drinke to him that is ready to perish. I leauie it modestly in the middest; let the learnede iudge. Whatsoeuer it were, he would not die till he had complained of thirst, and in his thirst tasted it : Neither would hee haue thirsted for, or tasted any but this bitter draught ; that the Scripture might be fulfilled; *They gaue me vineger to drinke* : And loe, now *Consummatum est*; all is finished.

If there be any Iew amongst you, that like one of Johns vnseasonable Disciples, shall aske, *Art thou bee*, or shall wee looke for another ? Hee hath hisanswere ; yee men of Irael, why stand you gazing and gaping for another Messias ? In this alone, all the Prophesies are finished ; and of him alone, all was prophesied, that was finished. *Paules* olde rule holdes still, *To the Jewes a stumbling blocke* ; and that more auncient Curse of *Dauid*, *Let their table be made a snare* ; And *Steuens* two brands sticke still in the flesh of these vretched men : One in their necke, *stiffenecked*, the other in their heart ; *vn-circumcised* ; the one, *Obstinacie*, the other *Vnbeliefe* : Stiffe neckes indeede, that will not stoape and relent with the yoke of sixteen hundred yecres iudgement and seruility ; vncircumcised hearts, the filmes of whole vnbelfe, would not be cut off with so infinit convictions. Oh mad and miserable nation : let them shew vs one prophesie that is not fulfilled, let them shew vs one other in whom all the prophesies can be fulfilled, and wee will mixe pity with our hate : If they cannot, and yet resist; their doome is past ; *Those mine enemies, that would not haue me to raigne ouer them, bring them hither, and slay them before me*. So let thine enemies perish, O Lord.

*Aug. ad Hie.
Dum rovunt &
Iudei esse &
Christianii, nec
Iudei sunt, nec
Christianii.*

But what goe I so farre ? eu'en amongst vs (to our shame) this riotous Age hath bred a monstrous generation (I pray God I be not now in some of your bosoms, that heare me this day) compounded, much like to the Turkish Religion, of one part Christian ; another, Iew ; a third, worldling ; a fourth, Atheist : a Christians face ; a Jewes heart, a worldlings life ; and therefore *Atheous* in the whole ; that acknowledge a God, and knowe him not ; that professe a Christ, but doubte of him ; yea, belieue him not : The foole hath saide in his heart, *There is no Christ*. What shall I say of these men ? they are worse then Diuellis : that yeelding euill spirit, could say, *Iesus I knowe* : and these miscreants are still in the olde tune of that tempting Diuel, *Sicut es filius Dei*, *If thou*

thea be the Christ.: Oh God that after so cleare a Goipell, so many mira-
culous confirmations, so many thousand martyrdomes, so many
glorious viictories of truth, so many open confessions of Angels, men,
diuels, friends, enemyes ; such conipirations of heauen and earth,
such vniuersall contestations of all Ages and people ; there should be
left any sparke of this damnable infidclity in the false hearts of men.
Beholde then, yee despilers, and wonder, and vanish away : Whom haue
all the Prophets foretolde ? or what haue the prophesies of so many
hundreds, yea thousands of yeeres foresaidc, that is not with this word
finished ? who could foretell these things, but the spirit of G O D ?
who could accomplish them, but the Sonne of God ? *Hee spake by the
mouth of his holy Prophets,*, saith Zacharie : he hath spoken, and bee hath
done ; one true G O D in both : none other spirit could foresay these
things should be done ; none other power could doe these things, thus
fore-shewed : this word therefore, can sic none but the mouth of God
our Sauiour, *It is finished.* We knowe whom we haue beleued ; *Thou
art the Christ the Son of the living God.* Let him that loues not the Lord
Iesus beaccursed to the death.

Thus the prophesies are finished : Of the legall obseruations, vwith
more brevity. *Christ is the ende of the Law* : vwhat law ? Ceremoniall,
Morall. Of the Morall, it was kept perfectly by himselfe, satisfied ful-
ly for vs : Of the Ceremoniall, it was referred to him, oblerued of
him, fulfilled in him, abolisht by him. Therē vvere nothing more
easie, then to shew you how all those Iewish Ceremonies lookt at
Christ: how Circumcision, Passeoner, the Tabernacle, both outer and
inner, the Temple, the Lauer, both the Altars, the tables of Shew-
bread, the Candlestickes, the Vaile, the Holy of holies, the Arke, the
Proprietary, the potte of Manna, *Aarons rod*, the high Priest, his or-
der and line, his habites, his inaugurations, his washings, anointings,
sprinklings, offerings, the sacrifices; *λατικα, ευχεσματα*, and what-euer
Iewish rite ; had their vertue from Christ, relation to him, and their
end in him. This was then their last gaspe ; for, now straight they dyed
with Christ, now the vayle of the Temple rent : As *Austen* well notes
out of *Mathewes* order ; It tore then, vwhen Christs lastbreath passed.
That conceit of *Theophilact* is witty ; that as the Iewes were wont to
rend their garments, when the heard blasphemy : so the Temple not
enduring these execrable blasphemies against the Sonne of God, tore
his vaile in peeces. But that is not all : the vaile rent, is the obligation of
the rituall law cancelled ; the way into the heauenly Sanctuary ope-
ned ; the shadow giuing roome to the substance : in a word, it dooth
that which Christ saith ; *Consummatum est.* Euen now then the law of
Ceremonies died : It had a long and solemine buriall, as *Augustine* saith
well ; perhaps figured in *Moses*, who died not lingringly, but was thirty
daies mourred for : what meane the Church of *Rome* to digge them
up,

Επιμαρτητον.
Επιασθειον.

*Ere quod apparet,
tunc scissum esse,
cum Christus
emisit spiritum.*

*Ceremonia scit
desuntia corpora
necessariae of-
ficijs deducenda
erant ad sepulta-
ram, non simula-
ti sed religiose,
nec deferrenda
concedebantur. An-
gustinus.*

Ego è contrario
luquar, & recla-
mantemundo
liberâ voce pro-
nunciem, cere-
monias Iudeorū
perniciose esse,
et mortiseras, &
quicunq; eas ob-
seruauerit, siue
ex Iudei siue ex
Gentibus, in ba-
rathrum diaboli
denolutum. Hier.
Quisquis nunc
ea celebrare vo-
luerit, tanquam
sopitos cuneras
eruens, non erit
pius, &c.

vp, now rotten in their graues? and that, not as they had beeene buried, but sown, with a plentious increase; yea, with the inueried vsury of too many of you Citizens; ten for one. It is a graue & deep censure of that resolute Hierome; *Ego è contrario loquar.* &c. I say, saith hee, and in spite of all the vworld dare maintaine, that now the Jewish ceremonies are pernicious and deadly; and vwho soever shall obserue them, whether he be Jew or Gentile, in barathrum Diaboli deuolutum; shall frie in hell for it. Still Altars? Still Priests? sacrifices still? still washings & still vncleanes? sprinkling, shauing, purifying? still all, and more then all? Let them heare but Augustines censure, *Quisquis nunc &c. Who soever shall now vsse them, as it were raking them vp out of their dust; he shall not be Pius deductor corporis, sed impius sepulturæ violator; an impious and sacrilegious wretch, that ransackes the quiet tombe of the dead.*

I say not that all Ceremonies are dead; but the Law of Ceremonies, and of Jewish. It is a sound distindion of them, that profound Peter Martyr hath in his Epistle, to that worthy Martyr, Father, Bishop Hooper: Some are typicall, foresignifying Christ to come: some, of order and decency. Those are abrogated, not these: the Jewes had a fashion of prophesying in the Churches; so the Christians from them, as Ambrose: the Jewes had an eminent pulpit of wood; so wee: they gaue names at their Circumcision; so wee at Baptisme: they sung Psalms, melodiously in Churches, so doe wee: they paide and receiuied tithes, so doe we: they wrapt their dead in linnen, vwith odors; so we: the Jewes had surties at their admission into the Church; so we: these Instances might be infinite: the Spouse of Christ cannot be without hir laces, and chaines, and borders. Christ came not to dissolve order. But thou O Lord, how long? how long shall thy poore Church finde her ornaments, her sorrows? and see the deare sonnes of her wombe, bleeding about these apples of strife: let me so name them not for their value (cuen small things, when they are commandned, looke for no small respect) but for their euent: the enemy is at the gates of our Syracuse; how long will wee suffer our selues, taken vp with angles and circles in the dust: yee men brethren, and fathers, helpe; for Gods sake put to your hands, to the quenching of this common flame: the one side by humility and obedience; the other, by compassion; both, by prayers and teares: who am I, that I should reniuento you the sweete spirit of that diuine Augustine, who when hee heard and saw the bitter contentions betwixt two graue and famous Diuines, Jerome and Rufine; *Hec mihi, saith he, qui vos alicubi simul inuenire non possum, Alas that I should never find you two together, how I would fal at your feete, how I vwould embrace them, and vweep vpon them, and beseech you, eycher of you for other, and each for himself, both of you for the Church of God, but especially, for the weak, for whom Christ died, who not without their owne great danger, see you two fighting in this Theater of the world. Yet let me do what hee*

he laid he would doe ; begge for peace , as for life : by your filiall piety to the Church of God, whose ruines follow vpon our diuisions; by your loue of Gods truth ; by the graces of that one blessed Spirit, whereby we are all enformed and quickened ; by the pretious bloud of that Sonne of G O D, which this day , and this howre, was shed for our redemption, be inclined to peace and loue : and though our braines be different, yet let our hearts be one. It was, as I heard ; the dying speech of our late reverend, worthy and gracious *Diocesan* ; *Modo me moriente viuat ac floreat Ecclesia* ; *Oh, yet if, when I am dead, the Church may live and flourish.*

VVhat a spirit was heere ? what a speech ? how woorthy never to die ? how worthy of a soule so neare to his heauen ? how worthy of so happy a successsion ? Yee whom G O D hath made inheritours of this blessed care, who doe no lesse long for the prosperity of Sion , liue you to effect vwhat hee did but liue to wish ; all peace with our selues , and warre with none but *Rome* and Hell. And if there be any weyward Separatist, whose soule professeth to hate peace ; I feare to tell him *Pax's* message, yet I must : Would to G O D those were cut off that trouble you. How cut off ? As good *Theodosius* saide to *Demophilus*, a contentious Prelate ; *Si tu pacem fugis, &c. If thou flee peace, I will make thee flee the Church.* Alas, they doe flee it : that which shoulde be their punishment, they make their contentment ; how are they woorthy of pity ? As *Opatus* of his Donatists ; they are Brethren, might be companions, and will not. Oh wilfull men ; whither doe they run ? from one Christ to another ? Is Christ diuided ? wee haue him , thankes be to our good God, and we haue him daily ; and whither shall we go from thee ? thou haft the words of eternall life.

Thus the Ceremonies are *finished* : now heare the ende of his sufferings, with like patience and devotion : his death is heere included ; it was so neare, that hee spake of it as done ; and when it was done, all was done. How easie is it to lose our selues in this discourse ! how hard not to be ouerwhelmed with matter of woonder ; and to haue eyther beginning or ende ! his sufferings found an ende , our thoughts cannot. Lo, vwith this vword, hee is happily waded out of those deapes of sorrowes, vwhereof our conceites can finde no bottome : yet let vs, vwith *Peter*, girdour coat, and cast our selues a little into this sea.

All his life was but a perpetuall Passion : In that hee became man, hee suffered more then we can doe, eyther while wee are men, or when we ceale to be men ; hee stumbled, yea, he emptied himselfe. We, when wee ceale to be here, are cloathed vpon. 2. Cor. 5. Wee both winne by our being, and gaine by our losse ; hee lost, by taking our more or less to himselfe, that is, manhood. For, though ever as God, *I and my Father are one* : yet as man, *My Father is greater then I.* That man should bee

Si tu pacem fugis, &c. ego te ab Ecclesia fugere mendo.

et accrescere ex exercitu.

be turned into a beast, into a worme, into dust, into nothing; is not so great a disparagement, as that GOD should become man: and yet it is not finished; it is but begunne. But what man? If, as the absolute Monarch of the worlde, hee had commaunded the vassalage of all Emperours and Princes, and had trodde on nothing but Crownes and Scepters, and the necks of Kings, and bidden all the Potentates of the earth to attend his traine; this had carried some port with it; suitable to the heroicall Maiesty of GODs Sonne. No such matter: heere is neither Forme nor Beauty; vnlesse perhappes (μορφη ο&λε) the forme of a seruant: you haue made me to serue, with your sinnes. Behold, hee is a man to God; a seruant to man; and, bee it spoken with holy reuerence, a drudge to his seruants. He is despised and reiected of men; yea (as himselfe, of himselfe) a worme, and no man, the shame of men, and contempt of the people. *Who is the King of glory? the Lord of hosts, he is the King of glory.* Set these two together; the King of glory; the shame of men: the more honour, the more abasement. Looke backe to his Cradle: there you finde him reiected of the Bethlemites; borne and laid; alas, how homely, how vnwoorthily; sought for by Herod, exiled to Ægypt, obscurely brought vppe in the Cottage of a poore Foster-Father, transported and tempted by Sathan, derided of his kindred, blasphemously traduced by the Iewes, pinched vwith hunger, restlesse, harbourlesse, sorrowfull, persecuted by the Elders; and Pharises, sold by his owne seruaunt, apprehended, arraigned, scourged, condemned, and yet it is not finished. Let vs, vwith that Disciple, follow him a farre off; and passing ouer all his contemp-tuous vsage in the way, see him brought to his Crosse. Still the further wee looke, the more wonder: euery thing addes to this ignominie of suffering, & triumph of ouercomming. Where was it? not in a corner, as Paul sayth to Festus, but in Ierusalem, the eye, the heart of the wvorlde. Obscurity abareth shame: publique notice heightens it: *Before all Israel and before this Sunne,* saith God to David, when he would throughly shame him: In Ierusalem, which he had honoured with his presence; taught with his preachings, astonisht with his miracles, bewayled with his teares; *O Ierusalem, Ierusalem, how oft would I, and thou wouldest not:* O yet, if in this thy day. Cruelty and ynkindnesse, after good desert, afflicte so much more, as our merite hath beene greater. Wherabouts? without the gates: in Caluary, among the stinking bones of execrable Malefactours. Before, the glory of the place bred shame; now the vilencesse of it. When? but in the Pasleouer; a time of greatest frequence, and concourse of all Iewes and Proselytes: An ho-ly time, when they shoulde receive the figure, they reiect the substance: when they shoulde kill and eate the Sacramentall Lambe, in faith, in thankefulnesse, they kill the Lambe of God, our true Pasleouer, in cru-city and contempt. With whom? The quality of our company, either increases

Psal. 24. 10

ev. yωνία.
Act. 26. 27

increases or lessens shame. In the midst of thieues (saith one) as the Prince of thieues : there was no guile in his mouth, much lesse in his hands : yet beholde het that thought it no robbery to be equall with God, is made equall to robbers and murderers ; yea superiour in euill. What suffered hee ? As all liues are not alike pleasant, so all deaths are not equally fearefull. There is not more difference betwixt some life and death, then betwixt one death and another. See the Apostles gradation : *Hee was made obedient to the death, even the death of the Crosse.* The Crosse, a lingring, tormenting, ignominious death. The Iewes had fourc kindes of death for malefactors ; the towell, the sword, fire, stones : each of these aboue other in extremite. Strangling with the towel, they accounted easiest : the sword worse then the towell ; the fire worse then the sword : stoning worse then the fire : but this Romane death vvas worst of all. *Cursed is every one that hangeth on Tree.* Yet (as Jerome well) hee is not therefore accursed, because hee hangeth ; but therefore hee hangeth, because hee is accursed. *Hee was made (καταρα) a Curse for vs.* The curse was more then the shame: yet the shame is vnspeakable; and yet not more then the paine. Yet all that die the same death, are not equally miserable : the very thieues fared better in their death then he. I heare of no irrisiōn, no inscription, no taunts, no insultation on them : they had nothing but paine to encounter, hee paine and scorne. An ingenuous and Noble nature, can worse brooke this then the other ; any thing rather then disdainfulness and derision : especially, from a base enemy. I remember, that learned Father beginnes *Israels affliction*, vwith *Israels* persecuting laughter. The Iewes, the Souldiers, yea, the very Thieues flouted him, and triumphed ouer his misery ; his bloud cannot satisfie them, without his reproach. Which of his sensēs now was not a window to let-in sorrow ? his eyes saw the teares of his Mother and friends, the vrithankfull demeanure of Mankinde, the cruell despight of his enemies : his eares heard the reuilings and blasphemies of the multitude ; and (whether the place were noysome to his sent) his touch felt the nayles, his taste the gall. Look vp O all ye beholders, looke vpon this pretious body, and see what part ye can finde free. That head which is adored and trembled at by the Angelicall spirits, is all takēd and harrowed with thornes : that face, of whom it is saide ; *Thou art fairer then the children of men*, is all besmeared with the filthy specke of the Iewes, and furrowed with his teares ; those eyes, clearer then the Sunne, are darkened with the shadow of death ; those eares that heare the heauetyl consorts of Angels, now are filled vwith the cursed speakings and scoffes of wretched men : those lips that speake as never man speake, that command the spirits both of light and darkeſſe, are scornfully wet with vinegar and gall : those feet that trample on all the powers of hell (*his enemies are made his footſtoole*) are now

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*In medio Latro-
num tanquam
latronū impa-
niſſimus. Luther.*

*Caput Angelicis
spiritibus tremo-
bundum spinis
coronatur. &c.*

now nayled to the footstoole of the Crosse : those hands that freely sway the scepter of the heauens, now carry the reede of reproach, and are nayled to the tree of reproach : that whole body, which was conceiued by the Holy-ghost, was all scourged, wounded, mangled : This is the outside of his sufferings. Was his heart free ? Oh no : the inner part or soule of this paine, which was vnseen, is as farre beyond these outward and sensible, as the soule is beyond the body ; Gods vvrath beyond the malice of men : these were but loue-ticks to vvhile his soule endured. *O all yee that passe by the way, beholde and see, if there be anie sorrow like to my sorrow :* Alas, Lord, what can we see of thy sorowes ? wee cannot conceiue so much as the hainousnes and desert of one of those sinnes which thou barest : we can no more see thy paine, then wee could vndergoe it ; onely this wee see, that what the infinite sinnes, of almost infinite men, committed against an infinite Maiesty, deserued in infinite continuance ; all this thou in the short time of thy passion hast sustained. Wee may beholde and see ; but all the glorious spirits in Heaven, cannot looke into the depth of this suffering. Doe but looke yet a little into the passions of this his Passion : for , by the manner of his sufferings, wee shall best see, what hee suffered. Wise and resolute men doe not complaine of a little; holy Martyrs have bin racked, and would not be loosed ; what shall wee say , if the author of their Strenght, G.O D and man, bewray passions ? what would haue ouerwhelmed men, would not haue made him shrinke ; and what made him complaine , could neuer haue beene sustained by men. What shall wee then thinke, if hee were affrighted with terrors, perplexed with sorrowes, and distracted with both these ? And lo, he was all these: for, first, heere was an amazed feare ; for millions of men to despaire, was not so much as for him to feare : and yet it was no slight feare : hee beganne (*ἐνθυμηθεῖσα*) to be astonished with terror. *Which in the dayes of his flesh, offered vp prayers and supplications, with strong cryes and teares, to him that was able to helpe him, and was heard in that hee feared.* Neuer was man so afraide of the torments of hell, as Christ (standing in our roome) of his fathers wrath. Feare is still suitable to apprehension. Neuer man could so perfectly apprechend this cause of feare ; hee felt the chastisements of our peace , yea , the curse of our sins ; and therefore might well say with *David* ; *I suffer thy terrors with a troubled minde* ; yea, with *Job*, *The arrows of God are in me, & the sorrors of God fight against me.* With fear, there was a deiceting sorrow (*ἀλυποία*) My soule is on all sides heauy to the death : his strong cryes, his many teares, are witnessess of this Passion : hee had formerly shed teares of pitty, and teares of loue, but now of anguish : hee had before sent foorth cryes of mercy ; neuer of complaint till now : when the Sonne of God weeps and cries, what shall we say or thinke ? yet further, betwixt both thele and his loue what a conflict was there ? It is not amisse distingui-shed,

τερπίαντος.

thed, that he was alwaies *in Agone*; but now *in Aywia*, in a strugling passion of mixed greefe. Behold, this field was not without sweate and blood; yea a sweat of blood. Oh what man or Angell can conceiue the taking of that heart, that without all outward violence, merely, out of the extremitie of his owne Palsion, bled (through the flesh and skinne) not some faint deaw, but solid droppes of blood? No thornes, no mailes, ferche blood from him, with so much paine as his owne thoughts: hee saw the fierce wrath of his Father, and therefore feared: hee saw the heauy burden of our sinnes to bee vndertaken; and thereupon, besides feare, iustly grieved; hee saw the necessarie of our eternall damnation, if hee suffered not: if hee did suffer, of our redempcion; and therefore his loue incountred both grieve and feare. In it selfe, hee would not drinke of that cuppe. In respect of our good, and his decree, hee would and did; and while he thus striueth, he sweates and bleeds. There was never such a combat, never such a bloodshed, and yet it is not finished; I dare nat say wthsome Schoole-me.1, that the sorrow of his Palsion, was not so great as the sorrow of his compas-sion: yet that was surely exceeding great. To see the vngratious carelesse of mankinde, the slender fruite of his sufferings, the sorrowes of his mother, Disciples, friends; to foresee, from the watch-tower of his Crosse, the future temptations of his children, desolations of his Church; all these must needs strike deepe into a tender heart. These hee still lees and pitties, but without paliion; then hee suffered in seeing them.

Can we yet say any more? Lo, all these sufferings are aggrauated by his fulnesse of knowledge, and want of comfort: for, hee did not shut his eyes, as one faith, when hee drunke this cuppe: hee saw how dreggish, and knew how bitter it was: Sodaine euils affliet, if not lesse, shouter. He foresaw, and foresaid, every particular hee should suffer: so long as he foresaw, he suffered: the expectation of euill, is not lesse then the sense: to looke long for good, is a punishment; but for euill, is a torment. No paliion workes vpon an unknowne obiect: as no loue, so no feare is of what we knowe not. Hence men feare not hell, because they foresee it not: if wee could see that pit open before wee come at it, it would make vs tremble at our sinnes, and our knees to knock together, as Balaazars; and perhaps, without faith, to run madde at the horror of judgement. He saw the burden of all particular sinnes to be laid vpon him; euery dramme of his fathers wrath, was measured out to him, ere hee toucht this potion; this cup was full, and he knew that it must be wringd, not a drop left: it must be finished. Oh yet, if as he foresaw all his sorrows, so hee could haue seene some mixture of refreshing. But I found none to comfort me, no, none to pittie me. And yet it is a poor comfort that arises from pittie. Even so, O Lord, thou treadest this wine-presse alone; none to accompanie, none to assist thee. I remember *Ruffinus*

*ut nulla vngu
etas similem
meminerit.*

in his Ecclesiasticall story reports, that one *Theodorus* a martyr, tolde him, that when he was hanging ten houres vpon the racke for religion, vnder *Iulians* persecution, his ioynts distended and distorted, his body exquisitely tortured with change of Executioners ; so as never age (faire he,) could remember the like : hee felt no paine at all, but continued indeede, all the while in the sight of all men, singing and smiling : for there stooede a comely young man by him on his libbet (an Angel rather, in forme of a man) which with a cleane towell, still wip't off his sweate, and poured coole water vpon his racked limbis ; wherewich he was so refreshed, that it grieued him to be let downe. Euen the greatest torments are easie, when they haue answerable comforts : but a wounded and comfortlesse spirit, who can beare ? If yet but the same Messenger of God, might haue attended his Crosse, that appeared in his agonie ; and might haue giuen ease to their Lord, as hee did to his servant. And yet, what can the Angels helpe, where God will smite ? Against the violence of men, against the fury of Satan, they haue preuailed in the Cause of God, for men : they dare not, they cannot comfort, where God will afflict. VVhen our Sauiour had beeene wrestling with Satan in the end of his Lent, then they appeared to him, and scrued ; but now; while about the same time, hee is wrestling with the wrath of his Father for vs, not an Angell dare bee seene to looke out of the windowes of heauen to releue him. For men, much leſſe could they, if they would ; but what did they ? Miserable comforters are yee all : the Souldiers, they stript him, scorned him with his purple, crowne, reede, spat on him, smote him ; the passengers, they reviled him, and insulting, wagging their headeſ and handes at him, *Hey thou that destroyest the Temple, come downe, &c.* The Elders and Seſibes ; alas, they haue bought his blood, suborned witnesses, incensed Pilate, preferred Barabbas, vndertooke the guilt of his death, cried out, *Crucifie, crucifie. Ho thou that faudest others.* His Disciples, alas : they forſpoke him, one of them forſwearē him ; another runs away naked, rather then he will stay and confesse him. His mother and other friendes, they looke on indeede, and sorrow with him ; but to his discomfort. VVhere the griefe is extreame, and respectes neere, partnership doth but increase sorrow. *Paul chides this loue: what doe you weeping and breaking my heart?* The tears of those we loue, do either slacken our hearts, or wound them. VVho then shall comfort him ? himself ? Sometimes our owne thoughts finde a way to succour vs, vndeſtownde to others : no, not himselfe. Doubtlesſe (as Aquinas) the influence of the higher part of the soule, was restrained from the aide of the inferior : *My soule is filled with euills.* Psalm. 87. 4. VVho then ? his Father ? heere, heere was his hope : *If the Lord had not holpen mee, my soule had alſo dielte in silence : I and my Father are one.* But now (alas,) he, euen he, deliuers him into the hands of his enemies ; when he hath done, turnes his back vpon him

him as a stranger ; yea, he wounde: him as an enemy. *The Lord would breake him.* Lay, 53. 10. Yet any thing is light to the Soule, whiles the comforts of God sustaine it : who can dismay , where God will releeue ? But here, *My God, my God, why hast thou forsaken me?* What a worde was heere, to come from the mouth of the Sonne of God ? My Disciples are men, weake and fearefull; no maruell, if they for-sake mee. The Iewes are themselves, cruell and obstinate . Men are men , gracielesse and vnhankefull. Diuell's are, according to their na-ture, spighefull and malitious. All these doe but their kinde ; and let them do it : but thou, O Father, thou that hast said ; *This is my welbeloued sonne, in whom I am well pleased:* thou of whom I haue said, *It is my father that glorifies me;* what ? forsaken me ? Not onely brought me to this shame, smitten me, vnregarded me ; but, as it were, forgotten, yea, forsaken me ? What, euen me, my Father ? How many of thy constant seruants haue suffered heauie things : yet in the multitudes of the sorrowes of their hearts, thy presence and comforts haue refreshed their soules. Hast thou releeued them, and doest thou forsake mee ? me, thine onely, deare, natu-rall, eternall, sonne ? O yee heauens and earth, how could you stand, whiles the maker of you thus complained ? Yestood : but partaking afrei a sort of his Palsion : the earth trembled and shooke, her rocks tore, her graues opened, the heauens withdrew their light, as not daring to be-hold this sad and fearfull spectacle.

Oh deare Christians, how should these earthen and rockie hearts of ours shake, and rend in peeces at this Meditation ? how should our faces bee couered with darknesse, and our ioy bee turned into heauinesse ? All these voyces and teares, and sweates, and pangs are for vs ; yea from vs. Shall the Sonne of God thus smart for our sinnes, yea with our sinnes, and shall not we grieue for our owne ? shall hee weepe to vs in this Market-place, and shall not we mourne ? Nay, shall he sweat and bleed for vs, and shall not we weep for our selues ? Shall he thus lamentably shriek out, vnder his Fathers wrath, and shall not we tremble ? Shall the heauens and earth suffer with him, and we suffer nothing ? I call y ou not to a weak and idle pittie of our glorious Sauiour : to what purpose ? His iniury was our glory. No, no ; *Ye daughters of Jerusalem, weepe not for me; but weepe for your selues :* for our sinnes, that haue done this ; not for his sorrow that suffered it : not for his pangs, that were ; but for our owne, that should haue beeene, and (if we repent not) shall be. Oh how grievous, how deadly are our sinnes, that cost the sonne of God (besides blood) so much torment ? how farre are our soules gone, that could not be ransomed with any easier price ? that, that took so much of this infinite Redeemer of men, God and man, how can it chuse but swallow vp and confound thy soule, which is but finit and sinfull ? If thy soule had been in his soules stead, what had become of it ? it shall be, if his were not in stead of thine. This weight that lyes thus heauie on the

Sonne of God, and wrung from him these teares, sweate, blood, and these vnconceiveable grones of his afflicted spirit, how should it chuse but presse downe thy soule to the botome of hell? and so it will doe: if hee haue not suffered it for thee, thou must and shalt suffer it for thy selfe. Goe now thou lewd man, and make thy selfe merry with thy sins; laugh at the vncleanenesse, or bloodinesse of thy youth: thou little knowest the price of a sinne; thy soule shall doe, thy Sauiour did, when hee cryed out, to the amazement of angells, and horrour of men; *My God, my God, why hast thou forsaken mee?* But now no more of this; *It is finished:* the greater conflict, the more happy victory. Well doth hee finde and feele of his Father, what his type laid before, *He will not chide alwaies, nor keep his anger for euer.* It is fearfull; but in him, short: eternall to sinners; short to his Sonne, in whome the Godhead dwelt bodily. Behold; this storne, wherewith all the powers of the world were shaken, is now ouer. The Elders, Pharises, *Iudas,* the souldiers, Priests, witnesscs, Judges, thecues, Executioners, diuels, haue all tyred themselues in vaine, with their owne malice; and hee triumphs ouer them all, vpon the throne of his Crosse: his enemies are vanquisht, his Father satisfied, his soule with this word at rest and glory; *It is finished.* Now there is no more betraying, agonies, arraignements, scourgings, scoffing, crucifying, conflicts, terrors; all is finished. Alas, beloued, and will we not yet let the son of God be at rest? do we now again goe about to fetch him out of his glory, to scorn and crucifie him? I fear to say it: Gods spirit dare and doth; *They crucifie again to themselves the Son of God, and make a mock of him.* To themselues, not in him selfe; that they cannot, it is no thanke to them; they would do it. See & consider: the notoriously-sinful conuersations of those, that should be Christians, offer violence vnto our glorified Sauiour, they stretch their hands to heauen, and pull him downe from his throne, to his Crosse: they teare him with thornes, pearce him with nailes, load him with reproches. Thou hatest the Iewes, spittest at the name of *Iudas*, railest on *Pilate*, condemnest the cruell butchers of Christ; yet, thou canst blasphemē, and sweare him quite ouer, curse, swagger, lyce, oppresse, boyle with lust, scoffe, riot, and liuest like a debauched man; yea like an humane Beast; yea like an vncleane Diuell. Cry *Hosanna* as long as thou wilt; thou art a *Pilate*, a Iew, a *Iudas*, an Executioner of the Lord of life; and so much greater shall thy iudgement be, by how much thy light and his glory, is more. Oh, beloued, is it not enough that hee died once for vs? VVere those paincs so light, that wee should every day redouble them? Is this the entertainement that so gratious a Sauiour hath deserued of vs by dying? Is this the recompence of that infinite loue of his, that thou shouldest thus cruelly vexe and wound him with thy sinnes? E-very of our sinnes is a thorne, and nayle, and speare to him: while thou pourest downe thy drunken carowses, thou giuest thy Sauiour a potion of

of gall; while thou despisest his poore seruantes, thon spittest on his face; while thou puttest on thy proud dresses, and liftest vp thy vaine heart with high conceites; thon settest a Crown of thornes on his head: while thou wringest and opprestest his poore children, thon whippet him, and drawest blood of his hands and feet. Thou hypocrite; how darest thou offer to receiue the Sacrament of God, with that hand, which is thus imbrued with the blood of him whome thou receiuest? In every Ordinarie, thy profane tongue walkes, in the disgrace of the religi-
ous and concionables. Thou makest no scruple of thine owne sinnes, and comest hole thondope: Not to be wicked, is crime enough: heare him that bath Saul, Saul, Saul, verby persecutes thon me: Saul strikes at Da-
mascus; Christ suffers in heauen. Thou strikest; Christ Iesus smarteth, and will revenge. These are the (usequall) affectings of Christ suffe-
rings: in himselfe it is finished; in his members it is not, till the worlde
be finished. We must toyle, and groane, and bleed, that we may raigne;
if hee hast not done so, *it had not beene finished.* This is our warfare; this is the region of our sorrow and death. Now are we set vpon the san-
cte paineche of our lifeare, and are matched with all sorts of euill; euill men, euill spirits, euill accidents; and (which are worst) our
owne euill hearts, temptacions, crosses, persecutions, sicknesses, wantes,
infamies, death; all these maist in our courses, bee encountoured by
the lawes of our profession. VVhat should wed doe but striue and
suffer, as our Generall hath done; that we may raigne as he doth, and
once triumph in our ~~crosses~~ ^{crosses} ~~and~~ ^{and} God and his Angels sit vpon
the scaffolds of heauen, and behold vs: our Crowne is ready our day
of deliuerance shall come; yea our redemption is neare, when all teares
shall be wiped from our eyes; and wee that haue sowne in teates shall
reape in joy. In the meantime, let vs posse our soules not in patience
only, but in comfort: let vs adore and magnifie our Saviour in his suffe-
rings, and knitte him to our owne: but sorrows shall haue an end, our
joyes shall moe: our plaze shall soone be finished; our glory shall be
finished, but never ended. *As iuste as iuste is he, so faire as faire can be.*
O Thus his sufferings are finished; now together with them, Mans
saluation X Who knowes not, that man had made himselfe a deepe deb-
tor, a bankrupt, as our loue to God? Our sinnes are our debtes; and
by sinnes death. Now, in this worde and act, our sinnes are dischar-
ged, cleabed, and therefore wee cleared: the debt is paid, the
score is crossed, the Creditor satisfied, the Debtors acquited, and since
there was no other quickefull fable: we are all sick, and that mortally:
Siane is boldnes of the soule: *Lancumia, or febre,* saith Chrysostome;
so many feastes, so many fevers, and those pestilent. What wonder
is it, that we haue so much plague, while we haue so much sinnes? Our
Saviour is the Physician: *The whole world is the Physician, but the fisk:*
wherein? *He healeth all our infirmities:* he healeth them after a miraculous

manner; not by giving vs receites, but by taking our receites for vs. A wonderfull Physician; a wonderfull course of cure: One while hec would cure vs by abstinence; our superfluite, by his forty dayes emp- tynesse; according to that olde Rule; Hunger cures the diseases of Gluttony. Another while, by Exercise: *Hee went up and downe from Cite to Cite, and in the day was preaching in the Temple; in the night, praying in the Mount.* Then, by diet; *Take, eate, this is my body:* and *Let this cuppe passe.* After that yet, by sweate; such a sweate as never was; a bloodie one: yet more, by incision; they pearced his hands, feet, side: and yet againe by potion; a bitter potion; of vineger and gall. And lastly, which is both the strangest, and strongest receipt of all, by dy- ing: *Which died for vs; that whether we wake or sleep, we shalld live together with him.* Wee need no more, wee can goe no further; there can be no more physike of this kinde: there are cordials after these, of his Resur- rection and Ascension; no more penall recetes. By this blood we haue redempcion, *Eph. 117. Iustification, Ro. 3. 24. Reconciliation, Col. 1. 20.* Sanctification, *I. Pet. 1. 2. Entrance into glory, He. 10. 19.* Is it not now finished? Woe were vs, if he had left but one mite of satisfaction vpon our score, to bee discharged by our soules: and woe be to them that deroge from Christ; that they may charge themselves; that borch vppon these al-sufficiently meritorious sufferings of Christ, as imperfect, with the superfluities of flesh and blood. *Maledictum homo, qui spem patit in bonitate.* Wee may not with patience see Christ wronged by his false friends: As that heroicall Luther said in the like; *Cursed be the silence that brefe unheareth.* To be short, here be two iniurios intollerablie, both give Christ the lye vpon his Crosse: *It is finished.* No, somewhat remains: the fault is discharged, nor the punishment: Of punishments, the eternall is quiet, not the temporal. *It is finished by Christ.* No, there wants yet much; the satisfactions of Saints applied by this Vicar: adde mens sufferings to Christs, then the treasure is full; till then, *No* is yet finished.

Two qualities striue for the first place in these two opinions; Impietie and absurditie; I knowe not whether to preferre. For impietie; heere is God taxed of *injustice, unmercifulnesse, insufficiency, falsehood.* Of *injustice,* that hee forgives a sinne, and yet punishes for that which hee hath forgiuen: *unmercifulnesse;* that hee forgives not while hee for- gives, but doth it by halues; *insufficiency,* that his ransome must bee supplied by men: *Falsehood,* in that hee saith, *It is finished,* when it is not. For Absurditie, how grosse and monstrous are these Positions? that at once the same sin should be remitted and retained; that there should bee a punishment, where there is no fault: that what could strike off our eternall punishment, did not wipe off the temporall; that he which paid out pounds, sticke at our farthings; that God will retaine what man may discharge; that it is, and it is not finished.

If there bee any opinions, whose mention confutes them, these are they.

*Maledictum fi-
lentium, quod hic
concepit.*

they. None can be more vaine, none had more neede of soliditie : for, this proppre bears vp alone, the weight of all those millions of Indulgences, which Rome creates and selles to the worlde. That Strumpet would well neere goe haked, if this were not. These spirituall Treasures, fetcht in the temporall : which yet our reverend and learned Falke, iustly calls a most blasphemous and beggerly principle : it brings in whole chests, yea mines of gold; like the Popes Indies; and hath not so much as a ragge of proofe to couer it, whether of Antiquity, of Reason, of Scripture. Nor of Antiquitie : for, these Vbbilic Proclamations beganne but about three hundred yeares agoe. Nor of Reason : how should one meere man pay for another, dispense with another, to another, by another? Nor of Scripture, which hath flatly saide, *The blood of Iesus Christ his sonne, purgeth vs from all sinne*; and yet I remember, that acote Sadeel hath taught me, that this practise is according to Scripture : what Scripture? *Hee cast the money-changers out of the Temple, and said; Xxchane made my house a denye of sheeves.* Whch also teachim, their Propheticall Abbor, well applies to this purpose. Some modest Doctors of Louan, would faine haue minced this Antichristian blasphemie; who beginne to teach, that thb passions of the Saints are not so by Indulgences applyed, that they become true satisfactions ; but that they onely serue to moue God, by the sight of them, to apply vnto vs Christs satisfaction. But these meale-mouthed Diuines, were soon charmed; soudre sevall Popes (as their Cardipall confesseth) fell vpon the necke of them, and their opinion; *Leach the tenth, Pius the fift, Gregory the thirteenth, and Clemens the sixt*: and with their furious Bulles, bellow out threas against them, and tosse them in the ayre for Heretikes, and reach them, upon paine of a Curse, to speake home with Bellarmine, *Paschionibus sanctorum expiari delicta*; and straight, *Applicari nobis sanctorum passiones ad redemandas apendas, quas pro peccatis Deo debemus.*: that by the sufferings of Saints, our sinnes are expiated; and that, by them applyed, wee are redeemed from thos punishments, which wee yet owe to God. Blasphemy, woderty the tearing of garments: How is it finished by Christ, if men must supply? Oh blessed Sauiour, was every drop of thy bloud enough to redeeme a world, and doe wed yet neede the helpe of men? How art thou a perfect Sauiour, if our Brethren also must be our Redemers? Oh yeblessed Saints, how wold you abhorre this sacrilegious glory? and with those holy Apostles, yea, that glorious Angell, say; *Vnde ne feceris*; and with those wise Virgins: *lest there vould not be enough for vs, and you, goe to them that sell, and buy for your selues.* For vs, wee enuy not their multitude; Let hem haue as many Sauiours as Sainrs, and as many Saints, as men: wee knowe with Ambrose, *Christi passio adiutare non equit;* Christs passion needs no helper: and therefore, with that woorthy Martyr, dare say, *None but Christ, none but Christ.* Let our soules die, if he can not

Negotiators
terre sunt ipsi
Sacerdotes, qui
rendunt oratio-
nes & missas
pro domini scien-
tia domum
orationis, Apo-
thecam negotia-
tionis. In Renu.
l. 10. p. 5.

Bellar. lib. 1. de
Indulgenc.

not save them; let them not fear their death or torment, if bee haue finished. Heare this, thou languishing and afflicted soule: There is not one of thy sinnes but it is paide for; not one of thy debtes in the scroll of God, but it is crossed; not one farthing of all thine infinite ransome is vnpaide. Alasse, thy sinnes (thou sayest) are stued before thee, and Gods indignation goes still ouer thee; and thou giest mourning all the day long, and with that paterne of distresse, cryest out in the bitterness of thy soule, *I have sinned, what shall I doe to thee, O thou preserver of men?* What shouldest thou do? I thinke and beleue. Now thou art stung in thy conscience with this fiery serpent, looke up with the eyes of faith to this brazen Serpent, Christ Iesus, and bee healed! Behold, his head is humbly bowed downe in a gratiouse respect to thee; his armes are stretched out louingly to embrace thee; yea, his pretious side is open to receiuethoo, and his tongue interpreteth all those to thee for thyne endlesse comfort; It is finished: there is no more accualtion, judgement, death, hell for thee: all these are nomore to theo, then if they were not. Who shall condemn? it is Christ whiche is dead. I know how ready every man is to each forst his hand to this dole of grace, & how angry to be beaten from this doone of mercy. VVee are all easly perswaded to hope well, because we holde our selues well; which of all vs in this great congregation, makes exception to himselfe, and thinks, I know chere is no want in my Sauour; there is want in me: Hee hath finished, but I beleue not, I repente not. Every presumptuous, mad hard heart, so catches at Christ, as if hee had finisht for all; as if hee had broken downe the gates of Hell; and loosed the bands of death; and had made forgiuenes as common as life; *Prospexitas statim a perdis eis;* Sirith wisse Salomon; Ease slayeth the fearefull, and the prosperity of yoles destroyeth them; yea, the confidence of prosperity: Thou sayest, God is mercifull, thy Sauour bountious, his passion absolute: All these, and yet thou mayest bee condemned. Mercifull, not vnjust; bountifull, not haughty; absolutely sufficient for all, not effectuall to all. VVhat sayest thou? God is what art thou? Heare is the sheptheade: thou sayest well; Christ is the good Shepheard. Wherin? He gives his life, but for whom? for his sheepe. VVhat is this to thee? While thou art secur, profane, impenitent, thou art a VVolfe at a Goat: My sheepe hearde my voyce; what is his voyce, but his precepts? where is thine obedience to his commandments? If thou wile not heare his lawe, never hearken to his Gospell. Here is no more meray for thee, then if there were no Sauour: He hath finished, for those in whom hee hath begunne: if thou haddis no beginnings of grace as yet, hope not for ever finishing of saluation; Come to mee all yee that are heauie laden, saith Christ: thou shal get no轻ing, if thou come when hee calls thee not. Thou art not calted, and canst not be refreshed, vniuersall thou be laden, nor with sin (this alone keeps thee away from God), but with conscience of sinne: a broken and a contrite heart.

heart, O God, thou wile not despise. Is thy heart wounded with thy sin? doth griefe and harred stroke within thee, whether shall be more? are the desires of thy soule with God? dost thou long for holinesse, complain of thy imperfections, struggle against thy corruptions? Thou art the man, feare not, it is finished; that lawe which thou woldest haue kept and couldest not, thy Sauour could, and did keepe for thee; that saluation which thou couldest never work-out alone (glas, poore impotent creatures, what can we doe towards heauen without him, which can-not moue on earth but in him?) he alone for thee hath finished. Look vp therefore boldly to the throne of God, and ypon the truth of thy re-pentance and faith, knowe that there is no quarrell against thee in heauen, nothing but peace and ioy: All is finished: hee would be spited on, that hee might wash thee, hee would bee couered with scornefull robes, that thy sinnes might be couered: hee would be whipped, that thy soule might not be scourged eternally: hee would thirst, that thy soule might be satisfied: hee would beare all his Fathers wrath, that thou mightest beare none; hee would yeeld to death, that thou mightest neuer taste of it: hee would be in sense for a time as forsaken of his Father, that thou mightest be receiued for euer.

Now bidde thy Soule returne to her rest, and enioyne it Davids taske: *Praise the Lord O my soule; and What shall I render to the Lord for all his benefits? I will take the cuppe of saluation, and call upon the name of the Lord.* And, as rauisht from thy selfe with the sweet apprehensi-on of this mercy, call all the other creatures to the fellowshippe of this ioy, with that diuine *Essay: Reioyce O yee heauenens, for the Lord hath done it: shewe ye lower partes of the earth, burst forth into praises ye mountaines: for, the Lord hath redeemed Jacob, and wyl be glorified in Israell.* And even now begin that heauenly Song, which shall neuer end with those glorified Saints; *Praise and honour, and glory, and power, be to him that sitteth upon the throne, and to the Lamb for euermore.*

Rue. 5.

Thus our speech of Christ's last words is finished. His last act accom-pañied his words; our speech must follow it: let it not want your de-vout and carefull attention; *He bowed and gaue vp the ghost.*

The croſſe was a ſlow death, and had more pain then ſpeed; whence a ſecond violence muſt dispatch the crucified; their bones muſt be bro-ken, that their hearts might breake. Our Sauour stayes not Deaths lea-fure, but willingly and coura-geouſly meetes him in the way; and like a Champion that ſcrones to bee ouercome, yea, knowes hee cannot be, yeeldeth in the middest of his ſtrength, that hee might by dying, vanquish death. *He bowed and gaue vp:* Not bowing, because he had giuen vp, but because hee would. *He cryed w-with a loud voyce,* ſaith Mat-thew. Nature was ſtrong, he might haue liued; but he gaue vp the ghost, and would die, to ſhew himſelfe Lord of life and death. Oh wondrouſ example! hee that gaue life to his enemis; gaue vp his owne: hee giues them

The Passion Sermon.

them to liue, that persecute and hate him; and himselfe will dye the whiles, for those that hate him. *Hee bowed and gave vp:* not they; they might crowne his head, they could not bow it: they might vex his spirit; not take it away: they could not doe that without leaue; this they could not doe, because they had no leaue. Hee alone would bow his head, and giue vp his Ghost: *I haue power to lay downe my life:* Man gaue him not his life; man could not bereave it. *No man takes it from me.* Alas, who could? The high-Priests forces, when they came against him armed; he laid but, *I am he, they flee and fall backward.* How easie a breath disperseth his enemies: whom he might as easily haue bidden the earth, yea, hell to swallow, or fire from heaven to devour. Who commanded the Diuels and they obeyed, could not haue been attached by men: he must giue not only leaue, but power to apprehend himselfe, else they had not liued to take him: he is layd hold of; Peter fightes: *Put vp Iaith Christ;* *Thinkest thou that I cannot pray to my Father,* and he will giue mee more then 12 Legions of Angels? What an Army were here? more then threescore and twelue thousand Angels, and euery Angell able to subdue a world of men: he could, but would not be released; hee is led by his owne power, not by his enemies; and stands now before Pilate, like the scorne of men; crowned, robbed, scourged, with an *Ecce homo;* *See thou couldst haue no power against me, unlesse it were given thee from above.*

Behold, hee himselfe must giue Pilate power against himselfe, else hee could not be condemned: hee will be condemned, lifted vp, nailed; yet no death without himselfe. *He shall giue his soule an offering for sinne.* *Esay 53. 10.* No action, that sauours of constraint, can be meritorious: hee would deserue therefore, hee would suffer and die. *Hee bowed his head, and gave vp the ghost.* O gratiouse and bountifull Sauour, hee might haue kept his soule within his teeth, in spight of all the world; the weakenesse of God is stronger then men: and if hee had but spoken the worde, the heauens and earth should haue vanisht away before him: but hee would not. Beholde, when hee saw, that impotent man could not take away his soule, he gave it vp, and would die, that wee might live. See here a Sauour, that can contemne his owne life for ours: and cares not to be dissolved in himselfe; that we might be vntited to his Father. *Skinne for skinne,* saith the Diuell, *and all that he hath, a man vwill giue for his life.* Lo here, to proue Sathan a lyer, skin and life and all hath Christ Iesus giuen for vs. We are besotted with the earth, and make base shifts to liue; one with a maimed bodie, another with a periured soule, a third with a rotten name: and howmany had rather neglect their soule then their life, and will rather renounce and curse God, then die? It is a shame to tell. Many of vs Christians dote vpon life, and tremble at death; and shewe our selues fooles in our excesse of loue. Cowards in our feare. Peter denies Christ thrice, and forswearies him; *Marcellinus* twice casts graines of incense into the Idolles fire; *Ecebolius* turnes

*Quod emittitur
voluntarium est:
quod amitteretur
necessarium.*
Ambr.

turnes thrice; *Spira* revolts and despaires: Oh let mee liue, saith the fearefull soule. VVhither dost thou reserue thy selfe, thou weake and timorous Creature? or what wouldest thou doe with thy selfe? Thou hast not thus learned Christ: hee dyed voluntarily for thee, thou wilst not bee forced to die for him: hee gaue vp the Ghost for thee: thou wilst not let others take it from thee for him, thou wilst not let him take it for himselfe.

VVhen I looke backe to the first Christians, and compare their zealous contempt of death with our backwardness; I am at once amazed and ashamed: I see there euен women (the feebler sexe) running with their little ones in their armes, for the preserment of Martyrdom, and ambitiously striving for the next blowe. I see holy and tender virgins, chusing rather a late and shamefull death, then honourable Espousalls: I heare the blessed Martyrs, intreating their Tyrants and tormentors for the honour of dying. *Ignatius*, amoungst the rest, fearing least the beasts will not devoure him: and vowing the first violence to them, that hee might be dispatched. And, what lesse courage was there, in our memorable and glorious forefathers of the last of this age? and do we, their colde and feeble offspring, looke pale at the face of a faire and muayall death; abhorre the violent, though for Christ? Alas, how enim *wegathered rust* with our long peace? Our vawilfulness is from inconsideration, from distrust. Looke but vp to Christ Jesus vpon his Crossee, and see him bowing his head, and breathing out his soule; and these feares shall vanish: he dyed, and wouldest thou haue? hee gaue vppe the Ghost, and wouldest thou keepe it? whome wouldest thou follow, if not thy Redeemer? If thou dye not, if not willingly, thou goest contrarie to him, and shalt never meeet him. Though thou shouldest every day die a death, for him, thou couldst never requite his one death, and doest thou stickeat onc? Every word hath his force, both to him and thee: bee died, which is Lord of life, and commander of death; thou art but a tenant of life, a subject of death; And yet it was not a dying, but a giuing vp: not of a vanishing and acrie breath; but of a spirituall soule, which after separation, hath an entire life in it selfe. *Hee gaue vppe the Ghost*: he died, that hath both overcome and sanctified, and twinned death: What fearest thou? hee hath puld ouer the sting and malignitie of death: If thou be a Christian, carry it in thy bosome, it hastes thee not. Darest thou not trust thy Redeemer? If hee had not dyed, Death had beene a Tyrant: now hee is a slau. O Death, nowhere is thy sting? O Graue, where is thy victory? Yet the spiriſt of God saith not, hee dyed, but gaue vppe the Ghost. The very heathen Poet saith: *He durst not say, that a good man dies.* It is worth the noting (one thinks) that wen Saine *Luke* wold describe to vs the death of *Ananias* and *Sapphira*, he saith (*εξεψυξε*) hee expired: but when S. John wold describe Christs death, he saith, *ωπέσθαι το πνεύμα, he gave up the*

*Quod si venire
noluerint, ego
viam factam re
devorar.*

*Si per singulos
dies pro eo more
remur, quinos
dilexit, non sic
debitum exoluere
renus. Chrys.*

the Ghost : how ? how gaue hee it vp, and whither ? So, as after a sort hee retained it : his soule parted from his body ; his Godhead was never distracted eyther from soule or bodie : this vnion is not in nature, but in person. If the natures of Christ could be diuided, each would haue his subsistence ; so there shold be more persons. God forbid, one of the natures thereof may haue a separation in it selfe : the soule from the body : one nature cannot be separate from other, or eyther nature from the person. If you cannot conceiue, wonder : the Sonne of God hath wedded vnto himselfe our humanitie, without all possibility of divorce; the body hangs onthe Crosse, the soule is yeelded, the Godhead is euternally vnted to them both; acknowledges, sustaines them both. The soule in his agonie feelest not the presence of the Godhead ; the body vpon the Crosse feelest not the presence of the soule. Yet as the Fathers of Chalcedon say truly, (ἀναγέτας, ἀχαρίσας,) indiuisibly, inseparably is the Godhead, with both of these, still and euer, one and the same person. The Passion of Christ (as *Augustine*) was the sleepe of his Diuinicie : so I may say , The death of Christ, was the sleep of his humanity. *If hee sleepe hee shall doe well*, said that Disciple, of *Lazarus*. Death was too weak to disolute the eternall bonds of this heauenly coniunction. Let not vs Christians go too much by sense; wee may be firmly knit to God, and not feele it : thou canst not hope to be so neer to thy God, as Christ was, vnted personally : thou canst not feare, that God should seeme more absent from thee, then hee did from his owne Sonne; yet was hee still one with both body and soule ; when they were diuided from themselues ; when hee was absent to sense, hee was present to faith ; when absent in vision , yet in vnion one , and the same : so will hee bee to thy soule, when it is at worst. Hee is thine, and thou art his: if thy hould seem loosened, his is not. When temptations will not let thee see him, hee sees thee, and possesses thee ; onely beleue thou against sense, aboue hope; and though hee kill thee, yet trust in him. VVhether gaue hee it vp? Himselfe expresses; *Father into thy hands*: and, *This day thou shal bee wth mee in paradise*. It is iustice to restore whence we receiue ; *Into thy hands*. Hee knew where it should be both safe and happy: true; he might be bold (thou saist) as the Sonne with the Father. The seruants haue done so; *David before him, Steuen after him*. And least wee shold not thinke it our common right; *Father* saith he, *I will that those thou hast ginen me, may be wth mee, even where I am*: he wills it; therefore it must be. It is not presumption, but faith, to charge God with thy spirit; neither can there euer be any beleuing soule so meane, that he should refuse it; all the feare is in thy selfe : how canst thou trust thy iewell with a stranger? What sudden familiaritie is this? God bath beene wth thee, and gone by thee; thou hast not saluted him: and now in all the haste, thou bequeathest thy soule to him. On what acquaintance? howe desperate is this carelessness! If thou haue

*Quantumcumque
que te deiccerit,
humilior non erit
Christo. Hieron.*

haue but a little meney , whether thou keepe it ; thou layest it vp in the Temple of trust : or whether thou let it ; thou art sure of good assurance; sound bonds. If but a little land ; how carefully dost thou make firme conveyances to thy desired heires ? If goods, thy Will hath raken secure order, who shall enjoy them ; wee neede not teach you Citizens to make sure worke for your estates : if Children, thou disposest of them ih trades, with portions ; onely b[ut] thy soule (which is thy selfe) thou knowest not what shall become. The world must haue it no more ; thy selfe wouldest keep it , but thou knowest thou canst not : Sathan would haue it ; and thou knowest not whether hee shall : thou wouldest haue GOD haue it ; and thou knowest not whether hee will : yea, thy heart is now ready with Pharaoh to say ; *Who is the Lord?* O the fearefull and miserable estate of that man , that must part with his soule , hec knowes not whither : which , if thou wouldest auoide, (as this very warning shall judge thee if thou doe not) be acquainted with G OD in thy life , that thou maiest make him the Gardian of thy soule in thy death. Giuen vp it must needs be ; but to him that hath gouerned it : if thou haue giue[n]t it to Sathan in thy life ; how canst thou hope God wil in thy death entertaine it ? *Did you not hate mee , and expell mee out of my fathers house , how then come ye to me now in this time of your tribulation?* laid Ieptha, to the men of Gilead. No, no, cyther giue vp thy soule to God while hee calls for it in his word, in the prouocations of his loue, in his afflictions, in the holy motions of his spirit to thine : or else when thou wouldest give it, he will none of it, but as a Judge to deliuer it to the Tormentor.

What should God doe with an vncleane, drunken, profane, proud, covetous soule? without holinesse, it is no seeing of God ? *Depart from me, yee wicked, I knowe yee not ; goe to the gods you haue serued.* See how God is even with men : they had, in the time of the Gospell, saide to the holy one of Israel, *Depart from vs;* now in the time of iudgement, he saith to them; *Depart from me:* They would not know God when they might; now God will not knowe them, when they vwould.

Now therefore (beloved) if thou wouldest not haue God scorne the offer of thy death-bed, fit thy soule for him in thy health ; furnish it with grace ; iutre it to a sweete conuersation with the God of heauen : then mayest thou boldly giue it vp , and hec shall as gratiuously receive it , yea fetch it by his Angels to his glory .

He gaue up the ghost. We must do as he did : not all with the same successe. *Giving up,* supposes a receaving, a returning. This inmate that we haue in our boosome, is sent to lodge here for a time; may not dwel here alwaies. The right of this tenure, is the Lords, not ours; As he said of the hatchet : *It is but lene, it must be restored: It is ours to keep, his to dispose & require.* See & consider both our priuiledge & charge. It is not with vs as with brute Creatures : we haue a liuing ghost to inform vs, which

yet is not ours, (and, alas, what is ours, if our soules be not?) but must be giuen vp, to him that gaue it.

'VVhy doe wee liue, as those that tooke no keepe of so glorious a guest? as those that shoulde never part with it, as those that thinke it giuen them to spend, not to returne with a reckoning?

If thou hadst no soule, if a mortall one, if thine owne, if never to bee required, how couldest thou liue but sensually? Oh remember but who thou art, what thou hast, and whither thou must; and thou shalt liue like thy selfe, while thou art, and giue vpp thy ghost confidently, when thou shalt cease to bee. Neither is there heere more certaintye of our departure, then comfort. Carry this with thee to thy death-bed, and see if it can refresh thee, when all the world cannot give thee one dramme of comfort. Our spirit is our dearest riches: if wee should lose it, heere were iust cause of griefe. Howle and lament, if thou thinkest thy soule perisheth: it is not forfeited, but surrendered. How safely doth our soule passe through the gates of death, without any impeachment, while it is in the handes of the Almighty? VVe were vs, if hee did not keepe it while wee haue it; much more when wee restore it. VVe giue it vp to the same hands that created, infused, redemeed, renewed; that doe protect, preserue, establish, and will crowne it: *I knowe whom I haue beleeuued, and am perswaded that he is able to keepe that which I haue committed to him against that day.* O secure and happy estate of the godly: O blessed exchange of our condition: while our soule dwells in our breast, how is it subiect to infinite miseries, distempred with passions, charged with sinnes, vexed with tentations aboue; none of these: how should it be otherwise? This is our pilgrimage; that our home: this is our wildernesse, that our land of promise, this our bondage, that our kingdom: our impotency causeth this our sorrow.

When our soule is once giuen vppe, what euill shall reach vnto heauen: and wrestle with the Almighty? Our loathnes to giue vppe, comes from our ignorance and infidelity. No man goes vnwillingly to a certaine preferment. *I desire to bee dissolued, saith Paul; I haue serued thee, I haue beleeuued thee, and now I come to thee,* sayth Luther: The voyce of Saints, not of men. If thine heart can say thus, thou shalt not neede to intreat with olde Hilarion, *Egredere mea anima, egredere, quid times? Goe thy wayes forth my soule, go forth, what fearest thou?* but it shal flic vpalone cheerfully from thee; and giue vp it selfe, into the armes of God, as a faithfull Creator, and Redeemer. This earth is not the element of thy soule, it is not where it should be: It shall be no lesse thine, when it is more the owners. Thinke now seriously of this point; Gods Angel is abroade, and strikes on all sides: wee know not which of our turnes shall be the next: weare sure, we carry deaths enow within vs. If we be ready, our day cannot come too soone. Stir vp thy soule to an heauenly cheerefulness, like thy Sauiour: Knowe but

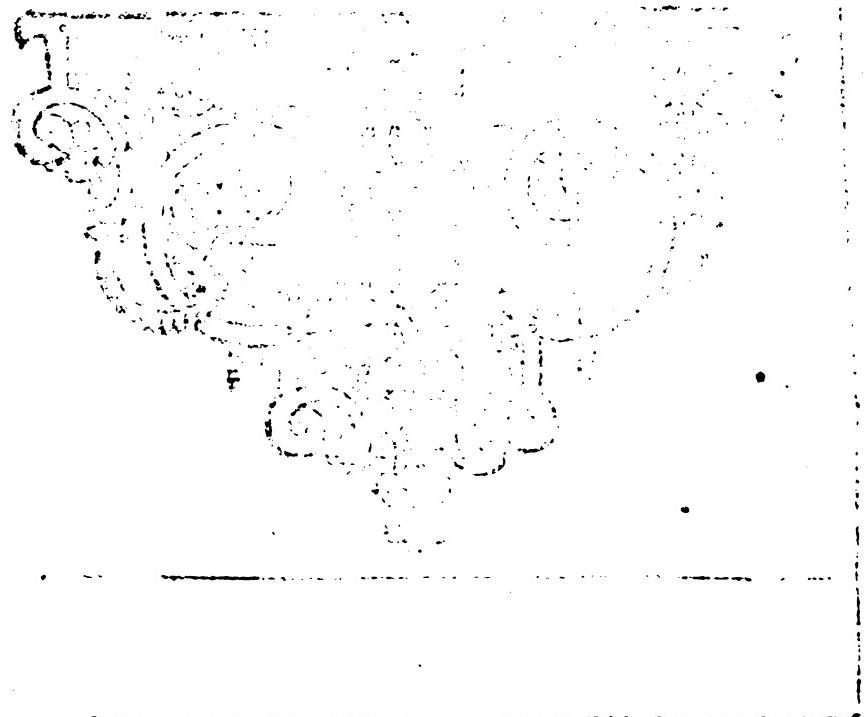
but whither thou art going ; & thou canst not but, with divine Paul, lay
from our Sauiours mouth, even in this sense : *It is a more blessed thing to
give, then to receive.* GOD cannot abide an vnwilling guest : giue vp
that spirit to him , which he hath giuen thee ; and he will both receiue
what thou giuest, and giue it thee againe, with that glory and
happinesse, which can never be conceiued , and
shall never bee ended. Euen so Lord
Iesus, Come quickly.
(* *)

Vt contra :
Nullam animā
recipio que me
nolentē separatō
ā corpore.Hieron.

Gloria in excelsis Deo.

K k k 2





THE
IMPRESE
OF GOD.

¶
TWO SERMONS PREACHT
AT THE COVRT.

In the Yeares
1611
1612.

By Ios. HALL



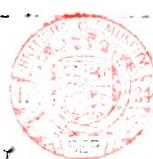
AT LONDON,
Printed by Humphrey Lownes, for Samuel
Macham. 1614.

K k k 3

THE CROWN

OF ENGLAND

THE CHARTER OF THE
TAX AND EXCHEQUER



THE CROWN OF ENGLAND
THE CHARTER OF THE TAX AND EXCHEQUER
1660



THE IMPRESE OF GOD.

The First Part.

Z A C H A R . 14. 20.

In that day shall be written upon the bridles (or, bells) of the horses, Holinesse unto the Lord: and the pots of the Lords house shall be like the bowles before the Altar.



If any man wonder whither this discourse can tend, of horses, and bells, and pots, and bowles for the Altar; Let him consider that of Tertullian, *Ratio diuina in medulla est, non in superficie*: These Horses, if they be well menaged, will proue like those fiery horses of Elias, to carry vs vp to our heauen. 2. Kin. 2. 11. These Bells, like those golden bells of Aarons robe, Exo. 39. 25. These Pots, like that *Olla pulmenti* of the Prophets, after

Elijahes rneale, 2. Kin. 4. and these Bowles, like that blessed, and fruitfull nauell of the Church, Cant. 7. 2.

S. Paul asks, Doth God take care for oxen? so may I heer, Doth God take care for horses? Surely, to prouide for them, not to prophesie of them; much lesse of their bells, the vnnecessary ornaments of a necessary creature; But, he that forbids vs to learne of the horse that lesson of stubbornnesse, by the Psalmist, and checks vs oft by the oxe and asse, for their good nature, would haue vs learne hete, vnder this parable of the horse, and the bcs of the horse, and the writing on those bcs, the estate of our owne peace, and sanctification. G O D dooth both Speake,

speake, and worke in Parables, as that Father saith well: Of this then I may truly say as Hierom saide of the booke of Job, *Singula verba plena sunt sensibus*: Suffer your selues with Abrahams Ram to be perplexed awhile in these bryers, that you may be prepared for a fit sacrifice to GOD.

In that day:] What day is that? All dayes are his, who is the Ancient of dayes; and yet he saies, Abraham saw my day, and reioyced. He that made all dayes, sayes yet againe, This is the day which the Lord hath made: There is one day of the week, Gods; *xwiaxwn. Reuel. 1.* and yet I would it were his; Gods day by creation, by ordination; I would it were his by obseruation too: There is one day in an Age his; While it is called to day, *Heb. 3.* The day of visitation; and yet This thy day *Luk. 19. 42.* : One day in a world his, *Mat. 7. 22.* In that day: A day beyond the world, his. To day haue I begotten thee, *Hodie. i. ab Eterno*, which is a *nunc stans*, as Aquinas defines it. The heathens had fiue famous periods of computations, *Ninus Monarchy, Ogyges Flood, Trojan War, Olympiads, Vrbs condita*; All ours is *ab illo die*, which Saint Paul calls, The fulnes of Time; But Christ hath two dayes, as two commings: His first, *In die illa radix Iesse*, saith *Esay 11. 10.* The day of his coming to sojourne in the world; His second, *i. Cor. 1. 8.* The day of his returne; which S. Paul calls *in diegy & tolusas*, *Ephes. 4. 30.* when hee comes to ransome vs, and iudge the world: Both are dayes indeede; In the first, there is no night of his absence, tho to our sense there be some little darknes of our misery; In the second, no absence, nor no misery; A day without night. *Reuel. 21. 25.* This prophetic is true of both; Partially, and inchoately of the first; totally and absolutely of the second: Of the first so farre as it makes way for, and resembles the second: and this as it is heere principally intended, so shall it be the drift of our discourse.

This is the day: Now what of this day? There shall bee a *Motto* written: An honourable *Motto*; such as was written vpon the *m^{ur}to* the Turbant of the hy Priest, *Holines to the Lord*: And where shall it bee written? An honourable *Motto* in an ignoble place; *m^{ur}to w*; Not as *Aquila* and *Theodocion*, vnder the belly of the horse, *super profundum*; Nor as *Symmachus*, vnder his feet, *super incessum umbrosum*; These senses are senselesse (tho you take them *cum grano salis*, as the Lawyers admonish) they sauour neither the sense, nor word; Not, as *Ierome*, the *Septuagint & Geneue*, *super frenum*; Tho this hath the sense well, not the word; Hieroms maister came a little neerer (*super phaleras*); Those of the Rabbins yet light rightest both on the word, & sense, which turn *Super Tinninabula*; For tenne times at least in the Chronicles and *Ezra*, is the same word dually vsed; for Cymbals; and the Verbe of this roort, is the same, whereby GOD would expresse the tingling of the ears; *m^{ur}to Tinnient aures audientium. Iere. 19.* To adorne their horses with bells,

bells, was not onely a fashion in those South-East Countries, but in our fore-fathers dayes in this Land: as it were easie to shew you, but out of Chaucers Antiquity; and some of vs haue seen it still in vse else-where. What bells then were these? Not of the Priest; It had beeene easie to transfre his embleme from his forehead, to his skirts; but of the horses: The horse an vncleane beast, *Lewis.* 11. A warlike beast, *Equus paratur in diem belli.* *Prou.* 21. 31. Whence still you shall finde Horses and Chariots put together; and *In bello & equis,* *Ose.* 1. 7. Bcholde this Motte had wont be written vpon a man, now vpon a Beast; had wont vpon an holy man, The hy priest: now vpon an vncleane beast; Before, vpon a man of peace, now on a beast of warre; Before, vpon the forehead of the hy Priest, now (as Rab. *Eliezar*) *Inter oculos*, betwixt the eyes of the horse. But what? not to continue there; as some Rabbins & good interpreters; but so that of these very Bells shall be made Pots for the vse of sacrifice; Like as of the glasses of the Iewish women was made a lauer; and of the Jewels of the Midianitish Camels, a rich *Ephod*. This is well, to come thus neere; yet they shall bee promoted hyer: They shall be Bowles for the Altar: The pots might be greater, for there was *olla grandis.* 2. *Kin.* 4. But the bowles were more noble, and more peculiarly deuoted to Gods seruice: *Moses* shall comment vpon *Zachary:* *Nam.* 7. Twelue severall times you haue the matter of these bowles (silver) the weight, 70. shekels; The vse, for floure and oylen for the meat offering, besides that following imployment for the incense. But I holde not this dependance necessary: Here are rather two distinct prophesies, tho to one purpose, as we shall see in the proesse.

You see now *Zacharies* holy riddle read; That God, vnder the Gospel, will effect a gratious sanctification both of things, and persons; and by those things which in their vse haue beeene altogether profane vvill indifferently gloriſc himselfe, and worke them both to peace, and holines: And as *Cyprian* saith, *Fidem rerum cursus impleuit.*

What now is more fit for Courtiers to heare of, then an Imprese of honour? What more fit for Kings and Princes then the Imprese of the God of heauen? And as in all Impresses, there is a body, and a soule, as they are termed; so are both here without any affectation: The soule of it is the Motte, or Word, *Holines to the Lord*: The body, is the subiect it selfe; As oft-times the very shield is the devise: The subiect, *Bells of the horses.*

In the Word, first see the Ancient vse of Heraldry in the scriptures; That part especially which concernes Inscriptions, as on Coynes, Shields, Ensignes: If the Testament of the Patriarks had as much credit, as Antiquity, all the Patriarks had their armes assign'd them by *Jacob*; *Iudah* a Lion, *Dan* a Serpent, *Neptali* an Hinde, *Beniamin* a Wolfe, *Joseph* a bough, and so the rest; The coyne which *Jacob* paid to the *Shechemites*, was stamped with a Lambe, *Gen.* 32. And, if *Iudah's* ring

ring that he left with *Thamar*, had not had an Inscription, it could not so certainly haue descryed his maister : These coynes had a figure without a word ; The frontall of the hy Priest had a word, without a figure ; The shechel of the sanctuary (whose character we haue oft seen) had both a word and a figure: the word, *Holy Jerusalem*; the figure, *A pot of Manna*, like a large chalice, and *Aarons rod*, not budding but branching out. *Salomon* compares the Church , to an army with Banners; there could be no vse, no distinction of Banners, without inscriptions : The Macabees had four Hebrew letters in their ensigne, for both their word, and devise ; whence they had their name : Yea, this is not in *viā* onely, but in *patria* : They shall haue a white stone, and a new name written in it : The field and the armes, both named, and vnowne : The vse therefore of inscriptions and armes must needs be very laudable, as ancient ; since God himselfe was the first herald, and shall be the last. Yea the very Anabaptists, that shake off all the yoke of Magistracy, yet when they had ripened their fanaticall projects, and had raised their King *Becold*, from the shop-board to the throne, would not want this point of honour: And therefore, hee must haue one henchman on the right hand, to carry a crowne, and a bible, with an Inscription ; On the left, another, that carried a sword naked, and a ball of Gold : Himselfe in great state carries a globe of Gold, with two swords a-cross; His presing iron and sheeres woule haue become him better.

And if I shoulde look to heathenish Antiquity, I shoulde need to say no more, then that the Ægyptian Hieroglypicks, wherof they say *Horus Apollo* was the intenter, were nothing else, but Emblems, and Impreses : among the rest, it is memorable that *Ruffinus* reports, that the signe of the croſſe was one of their γραμματα, i.e. figures, their ancient figures long before Christ : which (saith hee) signified to them, eternall life: and *Socrates* addes, that when they found the signe of the Crosse (*in templo Serapidis*) the heathen & Christians contended for it, each challenged it for theirs; and when the heathen knowing the signification of it, saw it thus fulfilled to the christians many of them converted to Christianity. Be it farre from vs, to put any superstition in this; I thinke it done, by the same instinct whereby the *Sibyls* prophesied of Christ. And as armes, and emblematical devises are thus antient, and commendable ; so more directly Posyes and words, whether for instruction, or distinction, are here warranted. So the word of a faithfull King, is *Dominus nrahi adiutor* ; or when he would thankfully ascribe his peace to God ; *Exurgat Deus, dispernit inimici* ; so of a good Prince, either, *I serue, to expresse his officious care*, Or *One of your owne*, to signific his respectiuue loue. So the good statesman's shoulde bee giuen him by *Salomon*, *Non est consilium contra dominum*; No policy against the Lord : A good Courtier's, by *Samuel*, *Honorantes me honorabo*: A good Bishop's, by *Paul*, *euangelicas auxiliolas* : In season, out of season : A good subiect's, Not for

for feare but Conscience; A good Christians ; *Christus mihi vivere est*: So the Israclites were charged to make their Emblyme the law of God; fortheir pots, for their garments: But these things may not be written vpon our wals, or shields onely; They must be written vpon our hearts; Else we are as very painted wals, as our wals themselves: Else wee shall be like some Inne, that hath a crowne for the signe without, and within there is none but pesants; or a rose vpon the post without, and nothing but sturtishnes and filth within : Or an Angell without, and nothing within, but leud drunkards. As it is said of God, *Dixit & factum est*; So also *scriptu, & factum est*; They shall be written holy, that is , they shall be made holy: Happy is it for vs, tho we write no new Emblems of our owne, if we can haue this holy Imprese of God, written not in foreheads, but in our hearts, *Holinesse to the Lord* : Thus much of the Embleme, or word: Now for the subiect & circumstances: *In that day*, aboue this; there is the proficiency of the Church: *Holines shall be written upon the Bells*; profane things shall be holy, There is the sanctification, of the Church: The bells of warlike horses shall be turned to the quiet vse of Religion ; There is the religious peace of the Church ; Thirdly, the pots to seeth in, shall be as Bowles to offer vp incense in ; There is the degrees of the Churches perfection: so that here arise four heads of our speech ; The proficiency, Sanctification, Peace, Perfectiōn of the Church. All which crave your gracious, and Christian atten-
tion; or least I be too long, two of them only.

When therefore shall this be fulfilled? Not vnder the law, It had been a great profanation: For none but the hy-Priest might weare this Posie: The place oft-times disparages; As, to put the Arke of God into a Cart, or to set it by *Dagon*.

It is vnder the Gospell, that this posie of Holines shall be so com-
mon; *In illa die*; and *this is that day* : How great is this proficiency of the Church ? Looke how much difference there is betweene one and many, betweene the holiest of men, and an ordinary beast, betweene the frontall of the hy-priest, and the Bells of horses, so much there must be betwixt the Church in that day , and in this: It is the fashion of the true Church, to growe vp still, from worse to better, as it is said of the head of the Church, *Crescebat & corroborabatur*. As it is compared to stones for firmnesse , so to grifts for growth : Yea the Kingdome of heauen, is like a graine of mustard seed, that of the least seed, proues the greatest plant , in his kinde: the riuier of GOD flowes first vp to the ankles, then to the knees, and at last to the chin.

The Church was an *Embryo* til Abrahams time, In swathing-bandstil *Moses*, In child-hood till Christ; A man in Christ, A man full growne, in glory.. As man is an Epitome of the world, so is every Christian an abridgement of the Church; Best at last; *In illa die*. He is like to the feast of *Cana*, where the best wine was brought in last : not naturally, but
by

by transmutation : It was a blasphemous and (mee thinks) a Vorstian reason, that *Tostatus* brings, why God did not create the voyces our of the Propitiatory, *Quia Deus non potest agere per successionem* : Surely in vs he doth ; and as we can doe nothing, *in instanti*, no more doorth God in vs ; As in the Creation he could haue made all at once, but hee would take dayes for it ; so in our re-creation by grace : As naturall, so spirituall agents, do *agere per moram*. That rule of *Aquinas* is sure, *Succesuorum non simul est esse et perfectio* : to which that accords of *Tertullian*, *Perfectio ordine post-humae*. There must be an *illa dies*, for our full stature ; till which, if we be true Christians, wee must growe from strength to strength : herein grace is contrary to nature, strongest at last : Wee must change til then, but *in melius* ; till wee come to our best ; and then, wee must be like him, in whom is no shadow by turning.

But, where we should be like the sunne till noone, euer rising ; there be many like *Ezekias* sunne, that goe backe many degrees in the diall : whose beginnings are like *Neroes* first five yeares, full of hope, and peace : Or, like the first moneth of a new seruant ; or like vnto the fourre Ages, whose first was gold, the last yron : Or to *Nebuchadnezars* Image, which had a pretious head, but base feet. Look to your selues, this is a fearefull signe, a fearefull condition : Can he euer bee rich, that growes every day poorer ? Canne hee euer reach the goale, that goes every day a step, back from it ? Alas then, how shall hee euer reach the goale of glory, that goes every day, a step backward in grace ? Hee that is woorse euery day, can neuer be at his best, *In illa die*, *In that day*.

Hitherto the proficency : The sanctification followes. The Mosaicall law was scrupulous : There were vnholy places, vnholy garments, persons, beasts, foules, vessels, touches, tastes : Vnder the Gospell all is holy. All was made vnholy, when the first *Adam* sinned ; when the second *Adam* satisfied for sinne, all was made holy : *Moses* the seruant built his house, with a *Τι μεσοτοίχον φρέατυς Eph. 2. 14*. A partition wall in the midst : Christ the Sonne puld downe that screeene, and cast all into one *ἀμφοτέρα εἰ*: Jewes and Gentiles, whole hoofes and clouen, dwell now both vnder a roofe. *Moses* branded some creatures with vncleannessse ; hee that redeemed his children from morall impurity, redeemed his creatures from legall : What should Saint *Peters* great sheet let downe by fourre corners teach vs, but that all creatures through the fourre corners of the world, are cleane and holy ? Saint *Paul* proclaims the sum of *Peters* vision : *Omnia munda mundis* : It is an iniurious scrupulousnes, to make differences of creatures, iniurious to God, to the creature, to our selues : To God, while wee will not let him serue himselfe of his owne : To the creature, while we powre that shame vpon it, which God neuer did : To our selues, while wee bring our selues into bondage, where God hath enlarged vs. When *Julian* had poysoned the wells, and shambles, and fields, with his heathenish Lustriations ; the Christians

Christians (saith *Theodoret*) are freely of al, by vertue of Pauls, *Quicquid in macello*: To let passe the idle curiosenes of our semi-Anabaptists, of the separation, at whose folly, if any man be disposed to make him selfe spoilt, let him read the Tragicomical relation of the Troubles & excommunicacion of the English at Amsterdam; There shall he see such wars waged betwixt brothers, for but a busk, or whale bone, or lace, or cork shooe, as if all Law and Gospell stood vpon this point; as if heauen and earth were little enough to be mingled in this quarrel; *Nec gemino Bellum Troianum*. To passe ouer all other lighter niceenesse of this kind: Who can choose but be ashamed of the Church of Rome; which is here in a double extremity, both grosse: In denying, wiping out holines, where God hath written it: and in writting it, where God bath not written it: In the first, how do they drive out diuels out of good creatures, by foolish exorcismes? I would he were no more in themselves: How do they forbid meates, drinks, daies, mariage which God hath written holy? He that reads *Nanars Manual*, shal find cholericke blasphemy a venial sin. Pag. 91. some theft venial, P. 140. Common lying venial, P. 191. Cursing of parents if not malicious, venial. P. 100. and yet the same author, Chapt. 21. Nu. 11. P. 209. To eate of a forbidden dish, or an allowed dish more then once on a forbidden day, is a mortall sin: And now these venialls (saith *Francis a victoria*) by a Pater-noster, or sprinkling of holy water or knock of the brest are cleared; but that mortall eater is ἐνοχος την κρισει; guilty of iudgement, yea, of hell it selfe: Scribes, Pharises, Hypocrites, which prace of Peters chayre, but wil never take out Peters lesson, That which God hath sanctified, Pollute thou not: In the other: What Holines do they write in religious cowles, Altars reliques, ashes, candles; oyles, salts, waters, Ensignes, roses, words, graines, *Agnus dei*, Medalls, & a world of such trash: So much, that they haue left none in themselves; Let mee haue no faith, if euer play-book were more ridiculous, then their Pontificall, and book of holy Ceremonyes. It is well that *Jerome* reades these words, *super frenum*, not *super Tintinnabulum*; Els, what a rule should wee haue had; Tho hee had said, *Equirum not Templorum*: What comparisons would haue bin; If Holines to the Lord must bee written on the Bells of horses, much more on the Bells of Churches: What a colour would this haue bin for the washing, anointing, blessing, Christening of them? What a warrant for driving away diuels, chasing of ghosts, stilling of tempests, staying of thunders, yea delivering from Tentations, which the Pontificall ascribes to them; By whose account, there should bee more vertue in this peece of metall, then in their holy Father himselfe, yea then in any Angel of heauen: But their vulgar bridles them in this, which reads it, *super frenum*, which some superstitious man would say were fulfilled in *Constantines* snaffle made of the nayles that pearced Christ:) How worthy are they in the meane tyme of the whip, not of men only, but of God, which thus in a ridiculous presumption

sumption write Holines, where God would haue a blank; and wipe our holynes, where God hath written it.

For vs: there is a double holiness; For vse, for vertue; All things are holy to vs for vse; nothing is holy for vertue of Sanctification, but thosē things, which God hath sanctifyed to this vertue; his word, his sacraments: wee may vse the other, and put no vnholines in them; wee must vse these, and expect holines from them: *Sicut nōnō.* Nothing vncleane, is Peters rule; but with Pauls explication, *Munda mundis:* All things are cleane in themselues; to thee they are not cleane, vntesse thou bee cleane: Myne owne clothes shall make mee filthy, saith Job, 9.31. Many a one may say so, more iustly; The proud mans gay coate, the wanton womans beastly fashions, both show them to bee vncleane, and make them so. But the leude man makes his owne cloathes filthy; His meates, drinke, sportes, garments, are vncleane to him, because hee is vncleane to God; they are cursed to him, because hee is cursed of God: God hath written on the outside of his creatures, Holy to the Lord; wee write on the inside, Vnholy to men; because our outside and inside, is vnholy to God: Yea, we do not only deface this inscription of holines in other creatures to vs: But wee will not let God write it vpon vs, for himselfe: O our misery, & Sham: All things else are holy: Men, Christians, are vnholy. There is no impurity, but where is Reason, and Faith, the grounds of Holiness: How oft would God haue written this title vpon our foreheads? and ere he can haue written one full word, wee blot out all: One weares it away: Another drinks it away, A third scoffes it away, A fourth riots it away, A fist swaggers it away; And I would to God, it were uncharitable to say, that there is as much holiness in the Bridles of the Horses, as in some of their Riders: oh Holynes, the riches of the saints, the beauty of Angels, the delight of God, whither hast thou withdrawne thy selfe? where should wee find thee if not among Christians? and yet how can we be, or be named Christians without thee? I see some that are afayd to bee too holy: and I see but some, that feare to bee too profane. Wee are all saints; *κλετοί ἀγίοι.* Cor. 1.2: All by calling; and some but by calling: By calling, of men not of God: As the Church of Rome hath some Saints which are questioned whether euer they were in nature: others, whether they be not in hell; burning Tapers to them on earth, to whom perhaps the fiends light firebrands below; As *Cæsarius* the monk brings in *Petrus Cator*, and *Roger* the *Norman* disputing the case of *Becket*; so, we haue many titular saints, fewe reall; many, which are written in red Letters in the Calendar of the worlde, Holy to the Lord, whom God never canonizes in heauen, and shall once intertayne with a *Nefcio*, I know you not. These men yet haue Holines written vpon them and are like, as *Lucian* compares his Grecians, to a faire, gilt, boſſed book: look within, there is the Tragedy of *Thyestes*; or perhaps *Arrius* his

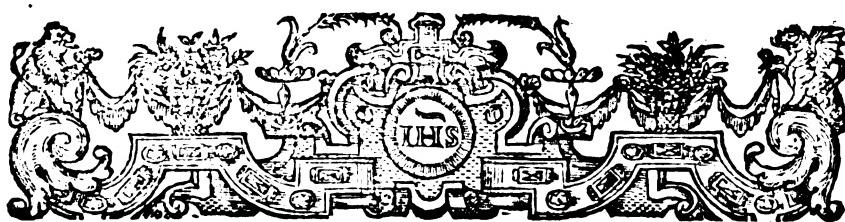
Thalia

Thalia; the name of a Mule, the matter hercyle; or *Conradus Vorstius* his late monster, that hath *De Deo* in the front, and *Atheisme*, & blalphemy in the text: As Saint Paul sayes to his Corinthis, would God yee could suffer me a little: Ye cannot want praylers, ye may want reprouers; and yet you haue not somuch need of *Panegiricks*, as of reprehensions. These by how much more rare they are, by so much more necessary, *Nec censura deest qua increpet, nec medecina quæ sanet*, saith Cypr. A false prayle grieues, and a true prayle shames, saith *Anastasius*: As Kings are by God himself called Gods (for there are *Dy nuncupatiæ*, and not *essentialiter*, as *Gregory* distinguishes) because of their resemblance of God, so their Courts should bee like to heauen; and their attendants like Saints, and Angels: *Decet domum tuam sanctitudo*; agrees to both: Thus you should bee: But alas, I see some care to bee gallant, others care to bee great, few care to bee holy. Yea I know not what Diuell hath possessed the harts of many great ones of our tyme in both sexes, with this conceit, That they cannot be gallant enough, vnlesse they be godlesse: Holinesse is for Diuines, or men of meane spirits, for graue, subdued, mortifyed, retired minds; not for them that stand vpon the tearmes of honour, height of place and spirit, noble humors: hence are our othes, duels, profanenesses. Alas, that we shold be so belorred, as to think that our shame, which is our only glory; It is reason that makes vs men, but it is holines that makes vs Christians. And wot vs that wee are men if we bee not Christians: Thinke as basely of it, as ye will; you shall one day finde, that one dram of holinesse is worth a whole world of greatness; yea, that there is no greatness, but in holiness. For Gods sake therefore, do not send holiness to colledges, or hospitalls for her lodging, but intertayne her willingly into the Court, as a most happy guest; Think it a shame, and daunger to goe in fine clothes, while you haue foule harts; and know, that in vayne shall you bee honor'd of men, if you bee not holy to the Lord. Your goodly outsides may admitt you into the Courts on earth: But you shall never look within the gates of the Court of heauen without Holines; Without holiness no man shall see God. O God, without holines wee shall never see thee: and without thee wee shall never see holiness: write thou vpon these flinty harts of ours, Holines to thy selfe: Make vs holy to thee, that wee may bee glorious with thee and all thy Saints and Angels.

All this only for thy Christ's sake, and to whom, &c.

FINIS.





THE IMPRESE OF GOD.

THE SECOND PART.

By Ios. Hall.



Anno Domini, 1614.

L 113





Zach. vlt. 20.



T is well-neere a year agoe, since in this
gratiouse presence, wee entred vpon this
mysticall, yet pertinent text: You then
heard what This day is ; what these
Bells or Bridles ; what this inscription,
what these Pots and Bowles : And out
of That day you heard the proficiencie
of the Church; out of holinesse written
on the bells, the sanctification of the
Church : You shall now heare, out of
these Bells, or bridles of warlike horses,
thus inscribed, the change of the holy war, and peace of the church; out
of these pots, aduanced to the likenesse of the bowles of the altar, the
degrees of the Churches perfection, and acceptation ; All which craue
your gratiouse and honorable attention.

That conceit (which yet is graced with the name of some Fathers)
that takes this in the literall sense of Constantines bridle, wee passe, as more
worthy of smiles then confutation ; Questionlesse, the sense is spirituall ;
and it is a sure rule, that as the historicall sense is fetcht from signification
of words, so the spirituall from the signification of those things, which
are signified by the words.

For this inscription then, it shall not be vpon the bells, for their owne
sakes, but for the horses: not as bells, but as bells of the horses ; And on
the horses , not for their owne sakes , but as they serue for their riders.
The horse , a military creature ; there is no other mention of him in
scripture, no other vse of him of old : when the eyes of Elybaes seruant
were open, he saw the hill ful of horses. 2.K.6. Euen the celestial warfare
is not expressed without them : Hence you shall euer find them marche
with Chariots in the scripture : And the Poet ; *Nunc tempus equos, nunc*
poscere currus : he rusheth into the battel, saith Jeremy; and he is made for
it; for he hath both strength and nimblenesse. He is strong: there is *fer-*
tiundo equi, Ps.47. and God himselfe acknowledges it. Hast thou giuen the
horse

horse his strength; Job. 39. He is swift, saith Jeremy. 4. 13. yea as Eagles, or Leopards saith Abacuc. Wee must take these horses then, either as continuing themselves, or as altered. If the first; The very wars vnder the Gospell shal be holy; And God shall much glorify himselfe by them: He saith not, There shall be no horses, or those horses shall haue no bells, or those bells no inscription; but those horses, & their vse, which is warre, and their ornaments, which are bells, shall haue a title of holynesse. While *Cornelius Agrippa* writes of the vanity of sciences, we may well wonder at the vanity of his opinion, that al war was forbidden vnder the Gospel. But let *Agrippa* be vaine in this, as a mere humanist, and the Anabaptists grossely false, as being frantick heretiques: it is maruell how *Erasmus* so great a scholler, and *Ferus* so great a text-man could miscarry in this Manichean conceit. *Alphonsus a Castro* would faine haue our *Oecolampadius* to keepe them company, but *Bellarmino* himselfe can hardly belieue him: No maruell; when hee sees *Zwinglius* dy in the field, tho as a pastor, not as a soldier: and when our swords haue so well taught them, besides our tonges, that the hereticks are as good friends to war, as enemies to them. It is Gods euerlasting title, *Dominus exercituum*. To speak nothing of the old Testament; What can *Cornelius Agrippa* say to *Cornelius the Centurion*; I feare no man would give that title to him that opposed warre, which gods spirit glues to this agent in warre; A iust man, and fearing God: His warfare, saith *Chrysostom*, hurt him not? Did not Christ himselfe bid(euen he that said, who so smites with the sword shall perish with the sword, in case of priuate revenge) *Qui non habet gladium, vendat tunicam, emat gladium*: The Angels themselves are heavenly soldiers; Every Christian is a soldier: As hee is a Christian, hee fights not against flesh and blood, but principalities and powers; as he is a Christian soldier, he fights both against flesh and blood, and principalities; All the wars of God: So that contrary to S^t. Martin, who said, I am a Christian, I may not fight; hee must say I am a Christian, I must fight: And why may he not? God when he makes vs Christians, leaues vs the same wit to devise stratagems, the same hands to execute them: All things (as *Erasmus* wittily) haue in them naturally a meanes of defence; the horse heele, dog teeth, oxe hornes, porcupine quills, bee sting, serpent poyon; those weaker creatures that cannot resist, haue either nimble feet to outrun vs, or wings to outfly vs: Only man is left naked: Yet so, as his furniture within can soone furnish him for without: Yet all horses, all warres, are not written holy; As there is a spirituall euill warre, of the flesh against the spirit: so there is a temporall of flesh, against flesh: *Vnde bella?* saith Saint James. *Militare propter predam*, to fight for a booty (saith *Ambrose*) is sin: That witty *Alphonsus* king of Arragon (to whom wee are beholden for so many *Apollegories*) had for his Imprese a pelican striking her selfe in the brest, and feeding her yong with the blood; with a word, *Pro lege, et grege*: All war drawes blood;

blood: oft of the innocent party, *πολεμος* is πολυ-αιμος and therefore must never be but *pro lege*; for religion, or *pro grege* for the common wealth; And as it hath these two grounds; so also two directors: Justice and charity. Justice, that requires both authority in the menager, and innocence in menaging; Authority; A subordinate power is not capable of holy warre: Hee only may lay *pro lege*, that is *custos veriusque abusus*; he only *pro grege*, that is ποιμην λαοω: If private men shall lay *pro lege*, or *pro grege*, they are traytors, and not soldiers; In them, as hee said to Alexander, war is but theft and murder. Only Kings are the publique iusticers of the world: which can commaund peace, with their owne, and punish the breach of peace in others Innocence. Wrong no man, saith Io. Bapt. That *non ex iure*, is more then unchristian, brutish.

Charity; whether in the intention; Peace must be the end of war. Bellarmine laid this one thing wel, that war to the common wealth is as *vulnera chirurgi*: or, in the action; both of vndertaking & cessation: vndertaking; according to the Iewish proverbe, First we must inquire of Abel; and the heathen Poet could lay *extrema nemo primo tentauit loco*: no iust war is *exsuperatus*: Cessation, vpon iust satisfaction; as Shebaes head rayles the siege of Abel: This is *Bellum domini*; and holines is written vpon the bells of these horses of war. Such were the wars of that blessed *Constantine*, both *Theodosij*, *Honorius*, and all whom God wrote Holy, and made happy. Such were many gallant Princes of ould perswaded that those wars of *Palestine* were; who in a cunning wile were sent to get the holy land, that in the meane tyme they might leese their owne: How many Councils were summond, how many armies leuied, one of 300000 at once, by Pope *Urbans* procurement? how many steames of Christian Blood spilt to recover the land of them that murdere Christ, which God had curst to confusion, *terram sacerrimam*, in the *Plautine* sens? Such are those that are vndertaken against the scourge of Christendome, the creature of Mahomet, that Turkish Magog. Such are those that the defender of the Christian faith hath bene iustly prouoked to vndertake against that Romish usurper, Peters successor in nothing, but in denying his Master. The inclemencie of the late Pope laboring to forestall him in his iust throne, and the absurd pragmaticall impudency of the present, in that grosse prohibition of a favorable and natural oth, for his Ma^{ties}. security, in a sort counteuancing rebellion against his perlon; besides those shamelesse libels of his factors, to the scorne of gods Anointed, haue seemed to usurpe Samuels message, *Vade, percute, demolire*. To omitt priuate motiues; Pope *Urbani* in that his zealous oration to the councell of Cleremont vsed no one reason to perswade the world to draw their sword against the Turkes, which might not iustly bee vrged to Christian Princes, to scale the walls of Rome. Doth he speake of the Saracens profaning of Ierusalem: we parallelle the shamefull profanations of the spirituall Ierusalem; their heathenisme was never so idolatrous. Doth he

he speak of abusing the sepulcher of Christ we parallel them with the abusing of his sacred body: Doth he speak of the cruelty of those savages? wee also may lay of them, *Effunditur sanguis Christianus, Christi sanguine redemptus &c.* neither need I feare to lay with *Iunius*, that in this they are *Turcis Turciores*; But I knowe what difference there is betwixt a Preacher, and an Herald: our title is *Euangelizantes pacem*; And tho the sword of the hand doth wel, yet it is the sword of the mouth, that must slay that Man of sin: Yet this I dare say, that if in the cause of God & his Church, this war should be vndertaken, Holines should be written vpō our horses bridles; & as we shal enter with fewer crosses vpon our brests, then thos honest soldiers into their holy war: so both our causehold be more holy, & we shold return with fewer crosses on our backs; But I medle not with this. There is a war that we cānot shake off; Not with the person, but the corruptions of that foule church, we haue long waged it; God had never any quarel vpō earth, if this be not his: Our blessed forefathers haue shed their blood in this field, & are glorious; let vs stirre vp our Christian courage to this service, vpon our horses heads shalbe written holines; vpon ours, Glory & immortality; But take these horses & bells altered (as fitts better) by this writing from themselues: what God writes is done; write this man childeſſe: therefore hee must beſo: Iocel doth not ſo well comment vpon this place; Break your plowshares into ſwords, and your ſithes into ſpeares, Iocel. 3. 10. as Michah 4. 3. They ſhall break their ſwords into mattocks, and their ſpeares into ſithes; Mattocks and ſithes the instruments of profit; one for the commodityes aboue the earth, the other for thofe vnder it: Which as I take it would not be ſo ſtrictly reſtrayned to the very tymc of Christs comming; When there was an vniuersall peace on earth, and the temple of *Ianus* was shut, as *Cyrill, Chrysſtom, Eusebius, Hierom* vnderſtand it rather, it is a prophesy of that outward, and during peace vnder the Gospell, which all the true profeffers of it ſhould maintain with themſelues; All nations, tho fierce and ſterne of diſpoſition, yet if they once ſtoop ſincereſly to the Gospell, ſhal compose themſelues to a ſweete accordaunce, & imploie their united ſtrength to the ſeruice of God: But how is this ful-filled? ſome in all ages haue run forth into fury, and troubled the common peace; It is true; but thofe are blanks; ſuch as vpon whom God hath not written holines. It is no hoping that all horses ſhalbe bridled, or all bridles written on. As grace, ſo peace is not in ſuch ſort vniuersal, that al ſhould incline to it, on al cōditions: ther are ſom ~~רְשָׁאָבָה~~ Peace-haters; it is as poſſible to tame a wasp, as to incline the to peace, ſuch are the wilful *Romanſts* of our tymc (to omit Schismes) which wil rather mingle heauē & earth together, then remit one gainful error: But what euer becō of these *Mamzlers*, which do thus exclude themſelues from the congreagation of God, it were happy, if al the true & acknowledged ſons of the church would admit the inſcription of an holy peace: Alas, why do we that are brethren fall out for our change

*Belli: oſa pectora
vertuntur in
manuſtudinem
Christianam.
Hier. Sunia &
Fritella.*

change of lures, by the way; & make those quarrels deadly, which deserue not to be quarrels? Oh that some blessed Doue wou'd bring an Oline of peace, into this Ark of God! Who is so fit for this glorious seruice as our gracious peacemaker? *Nemo me impune lacesset*, is a good Posy; but *Beati pacifici* is a better. Let the Vicegerent of him which is the Prince of peace, as he was made for the peace of the wals & prosperity of the gates of Siō, be that. *Angelus pacis*, *Ez. 33. 7.* Let his wisedome and sweet moderation proceed to allay all these vnkindly stormes of the Church; that we may live to see that happy greeting of the Psalmist, Righteousnesse and peace haue kissed each other. And as this holds in matter of judgement, so of practise too. Do you see a loose and lawlesse man, wilfull in his desires, vnbridled in his affections, inordinate in his life, employing his wit to scoffe at his creator, caring for nothing but the worse part of himselfe? There is one of *Zacharyes* horses; when Gods spirit breathes vpon the soule of this man, hee is; now another from himself, Holines to the Lord is written vpon his bellis: This was done somtymes of old; Saul was among the prophets; Salomon and Manasses great patternes of conuer- sion; But rarely in respect of the dayes of the Gospell: what shold I speak of Saint Paul? No ground would hold him, he runs chafing and soming from Hierusalem to Damascus, of his Laylcr. of Mary Magdalens; Behold whole troupes of wild natures reclaimed, *Eph. 4. Coloss. 3. Act. 2.* Who can despayre where God undertakes? Showe me never so violent, and desperatē a sinner, let him be as Iobs wild asse in the desert, or as Amos his horse that will run vpon the rocks, *Amos. 5. 12.* If God once take him in hand, thou shalt soone see that this horſe is flesh, and not spirit; & that sing *Deboras*, *Yngula ceciderunt*. *Judg. 5. 22.* or Ioshuahs *Subneruabis*, *Ios. 11. 6.* Now shall thou see him stand quaking vnder the almighty hand of God; so that he may write what he wil in his bridle, yea in his skin; And if there be any such headstrong & resty steed here among vs, let him know, that God will either breake his stomack or his hart; *Flagellum equo*, saith Salomon; and if that will not serue, *Collidam in te equum et equitem*, *Ier. 5 1. 21.* But alas, how rare are these examples of reclamation; Where is this power of the Gospell? Men continue beasts still, and with that filthy *Gryllus* plead for the priuiledge of their bestiality; The sins of men striue to outface the glory of the Gospell; What shall I say to this? If after all these meanes thou haue no bridle, or thy bridle no inscription, it is a fearful doom of the Apostle; If our Gospell be hid, it is hid to them that perish. Thus much of the horses & Bells; Now from the pots & bowles, you shal see the degrees of the Churches perfection; & see it, I beseech you without weariness, with intention. The Pots of the temple, were seeing vessels for the vies of sacrifice: These are the priests themselves here, for that there is a distinction made betwixt the Pots of the Lords house, and every pot in Ierusalem. The ordinary Jew was euery pot: therfore the pots of the Lords house must be his Ministers. These vnder

the

the Gospell shall be of more honorable vse ; (As the bowles before the Altar;) like as the altar of perfumes was more inward, and of higher respect: The pots were of thining Brasie, Bowles, of Gold, King. 7. 50. It is no brag to say, that the Ministry of the Gospell is more glorious then that of the Law; The least in the kingdome of heauen (saith Christ) is greater then Iohn Baptist, Mat. 11. 11. The Kingdom of heauen, that is, the Church; nor as *Austen, Hierome, Bede* expound it, of the third heaven; for Christ would make an opposition betwixt the Old, and new Testament. The not vnlearned Iesuit *Maldonat*, while he taxeth vs for preferring euery Minister of the Gospell to Iohn Baptist, mends the matter so wel, that he verifys it of euery person; *Minimus quisque in Euangelio*, that is *qui euangelium recipit, maior est illo*; not feeling how he buffets himself: for if the least of thos that receiuie the Gospell, how much more the least of thos that preach it? This is no arrogance: God would haue euery thing in the last temple, more glorious then in the first, which was figured by the outward frame, more glorious in Christes tyme, then that of Salomo; as that was beyond the tabernacle. This is a better Testament, Hcb. 7. 22 That had the shadow, this the substance, He. b 10. Under this, is greater illumination; *Effundam spiritum meum*, saith the prophet: before, some few drops distilled; now a whole current of graces; *Effundam*. If therfore Iohn Baptist were greater then the sons of men, because they saw Christ to come, hee pointed at him comming; ours must needs bee more glorious, because wee see and point at him now come, and fully exhibited. We will not contest with the Leuiticall priesthood, for cost of clothes, for price of vessels; let the Church of Rome emulate this pompe, (which cares not if shee haue golden vessels, tho shee haue leaden priests) wee enuye it not; but for inward graces, for learning, knowledge, power of teaching; there is no lesse difference, then betwixt the posts of the Temple, and bowles of the altar; God laies of them in way of reiection, *Non est mihi voluntas in vobis*; Mal. 1. Hence the priesthood of the new law is *Leui refined*, Mal 3. 3. *Et purgabit filios Leui*; which *Hierome* not vnlikely, interprets of the Ministry of the Gospell; They are the sons of *Leui*, which signifies *Copulation*; *quia homines cum deo copulant*; but, of *Leui* purged, and purged as gold: As much difference between them as betwixt Gold in the Ore, and in the wedge. Hence is double honor challenged to the Euangelical Ministry; yea, and giuen; Ye receiuied mee saith Saint Paul, as An angel of God, yea as Christ Iesus. Gal. 4. 14. Hence the Angel, of himselfe, to Iohn, I am thy fellow seruant. Wo be to them therfore which spe in the faces of thos, whom God hath honored; It is Gods second charge, this of his prophets; His first is, Touch not mine anointed; his second, Hurt not my prophets: And if one disgracefull word spoken but by rude children to a prophet of the old Testament, cost so many throtes; God be mercifull to those dangerous, and deadly affronts that haue bene, and are daily offred to the prophets of

of the new; what can wee say; but with the women of Tekoah, *serua ô rex*: wee blesse God that we may bemoane our selues to the tender, and indulgent eares of a gratiouse Soueraigne, sensible of these spirituall wrongs: who yet (we know) may well answer vs, with Jacobs question, *An loco dei sum ego?* It grieues me to think and say of our selues, that for a great part of this, *Perditio tua ex te*. Woe to those corrupted sons of Hely, which through their insufficiency, and vncconscionablenes, haue powred contempt on their owne faces! That proud fugitiue Campan could say, *Ministris illorum nihil vilius &c.* As falsely as spitefully; Let heauen and earth witnesse, whether any nation in the world, can afford so learned, so glorious a Clergy: But yet; among so many pots of the Temple, it is no maruell if some be dry for want of liquor, others rustie for want of vse, others full of liquor without meat, others so full of meat that they want liquor. Let the Lords anointed, whose example & incouragemēts haue raised eu'en this diuine learning, to this excellent perfection, by his gratiouse countenance, dispell contempt from the profelors of it, & by his effectual indeauors remoue the causes of this cōtempt.

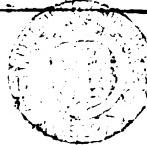
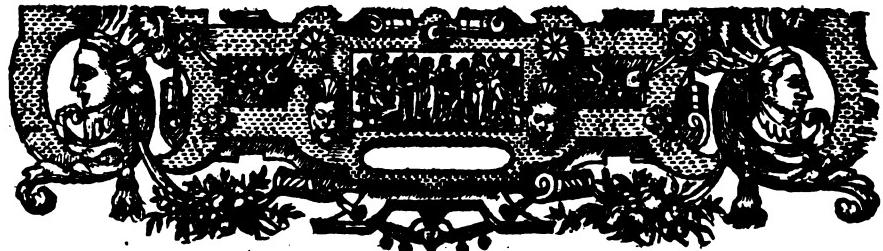
But as euery Christian vnder the Gospell is a Priest, and Prophet, let the people be these pots, or the offerings of the people. That shall be in respect of the frequence, or Fragrance; according to the double acceptation of that particle of comparison (*Camfrachim*) as the bowles; for number, or qualitic. For the frequence. A few seething pots serued the sacrifice; but bowles they vſed many: what for the vſe of the Altar of incense, what for the receiuing of the blood of the sacrifice; *Salomon* made an 100. of gold. Now then laith God, in the daies of the Gospell, there shall be such store of oblations to God, that the number of the pots shall equalize the number of the bowles of the Altar: not vnlke, because of the following words; Every pot in Ierusalem shall be faine to be imploied to the sacrifices: This frequence then, is either of the Offerers or offerings: Persons or Actes. For the persons; They were few in comparison, vnder the law: All Palestine, which comprehends all their offerers except some few Proselytes, was but (as *Jerom* which was a lieger there) reckons it, an 160. miles long from *Dan* to *Beersheba*, and 46. miles broad from *Ioppa* to *Bethleem*. Now the partition wal is broken down; al nations vnder heauen yield frank offerers to the altar of God; There was no offring then but at Ierusalem: now Ierusalem is euery where. So much therfore as the world is wider then Iudea, so much as Christendom is larger then the wals of the Temple; so many more offerers hath the Gospel, then the law: And it were wel, if there were as many, as they seem. If but as many as all the world ouer, offer their presence to Gods seruice on Gods day (leauing thole that spend it in the stewes, and Tauernes to him whom they serue) were true offerers, how rich would the altar be, and the Temple how glorious? But alas, if God will bee serued with mouthes ful of oathes, curies, bitterness, with heads full of wine, with eyes full of lust,

with hands full of blood, with backes full of pride, with panches full of gluttony, with loules and liues full of horrible sinnes, he may haue offerers as many, as men; Else, as *Esay, relicta est in urbe solitudo*; a few pots will holde our sacrifices; and what is this, but through our willfull disobedience, to crosse him, which hath saide, That in this day the pots of the Temple, shall bee as the boawles of the Altar. The act or commoditie is offerings; whether outward, or inward. The outward fulfilled in those large indowements of the Church, by our devoute, and bountifull predecessors: whac liberall rcuenues, rich maintenan-
ces were then put into (mort-maine) the dead hand of the Church? Lawes were faine to restraine the bounty of those contributions, (the groundes wherof I examine not) in stead of *Moses* his proclamation, *Ne quis facito deinceps opus ad oblationem sanctuarij, satis enim est, adeoque superest*, Exod. 26.6. Then *mons domini, mons pinguis*: but now the Church may cry, with the Prophet, My leanenesse, my leanenesse. For shame, why should sacriledge crowd in with religion? why should our better knowledge finde vs lette conশionable? Oh iniurious zeale of those men, which thinke the Church cannot bee holy enough, vnlesse she begge. It hath bene said of olde, That religion bred wealth, and the daughter eate vp the mother; I know not, if the daughter deuoured the mother: I am sure these men would deuoure both daughter, and mother; Men of vast gorges, and insatiable. Our Sauiour cryed out against the Scribes and Pharises, yet they deuoured but widewes houses, poore lowe cottages: but these gulfs of men, whole Churches; and yet the sepulchers of their throates are open for more. I can tell them of a mouth that is wider then theirs, and that is the Prophets, *Os inferni*: Therefore hell hath enlarged it selfe, and hath opened his mouth, without measure: and their glory, and their pompe, and hee that reioyceth in it, shall descend into it, Esa. 5. 14. In the meane tyme, Oh that our *Samson* would pull this hony of the Church, out of the iawes of these Lions; or if the cunning conueiances of sacriledge, have made that impossible, since it lyes not now in tyre in the combes, but is let downe and digested by these raueners, let him whose glory it is not to bee *Pater patriæ* only, but *Pater ecclesie*, prouide that those few pots wee haue, may still seeth, and that if nothing will be added, nothing can bee recouered, yet nothing may be purloined from the Altars of God. But these outward offerings were but the tipes of the inward: What cares God for the blood or flesh of bullocks, rams, goats? *Non delectariis sacrificio ut dem, holocaustum non vis*, saith *David*; what then? The sacrifice of God it a contrite spi-
rit, a broken heart; Our humiliation is *sacrificium paenitentia*, our new obedience is *sacrificium iustitia*, our thankfull commemorations are *sacrificium laudis*. These are the oblations which as they shall be frequent vnder the Gospell, so most fragrant unto God: and this is that last, and perhaps

perhaps most proper tenet, wherin the fletch-potes of the sacrifice e-
wart faces apparate; shall be as perfumes, iij. the bowles of incense and
holy sacrifice is well matched with holy and acceptable. When Nahr
censed to God after the deluge, it is said God smelt a savour obiect, gi-
ding to his name: But now the sacrifices whose offer ark, & purer Aids,
a sharper of sweetnesse: saydme then shalldoor that Christis odiorum
had, Ephesians 1. 2. the faire hand our offerings, Philippians 4. 18;
Gods children durst not the confidence before his owne weaknesses, are easi-
ly disengaged in the valuation of their owne obedience: As ther-
fore they can say of their potions, with Iapheth obiect, what is thy ser-
vante, No of their services, as Iapheth of the true lords and ewe Iapheth;
Alas, what art thou? But they and their offerings can-
not be to balaunce the scales, as they are pretious to God: There is no
scent that gives so lively a restreshing to the spirits, as that of smoaking:
No smell can yett so true and sweet delight to the sense, as the offe-
ringes of our penitence, obedience, praise, tend vpi into the nostrils of
the almighty: Hence as the Church can say of Christ; He is as a buri-
ale to myrryng between her breasts, to hee againe of her, in that
hearken by prophetis: Thy plants are as an orchard of Pomegranates,
with hysce fructs; as cypresses; spikenard; saffron, calamus, and cassia,
with all the trees of incency, myrrhe, and aloes, with all the chiefe spi-
ces. Can. 4. 15: I like this alreade comfort vs, againt our imperfet-
ions, If we be pots of the Lords house, the saint foretelleth that we send
vp, shall be as sweet, as the best incense of the bowles of the altar, and
God layest vs, as to Cornelius: Thy prayers and thine almes are come
vp, Act. 10. And how are they come vp? Like pillars of smoak perfumed
with myrrhe and incense, and with all the chiefe spices, Can. 3. 6. I
say if wee be pots of the Lord house; for if wee be Egyptian flesh-pots
that reeke of the strong-smelling onions, and garlike of our owne
corruptions: If wee be Ezechias bloody pots, whose scummecor (as the
vulgar) whose rust is in them, Ezec. 24. If we boyle with lust, if with
reuenge, if with ambition: I can say no other of vs, then the sonnes of
the Prophets saide of theirs; Mars in olla, Death is in the pot: a double
death, of body, and soule: It is a true speech of Origen, *Peccatum est pu-
tidi odoris*: No carion is so nosome: Alas, what sauors are sent vppe to
God from those, that would seeme not onely pots of the Temple, but
bowles of the altar? How vnfauory is the pride, profanenes, riotous-
nesse, oppression, beastliness, of our times? It were haippie if the Court
were free: and as it receiueth more sweet influences of fauor, then all o-
ther places; so that it returned backe more fragrant obedience: that as
it is sayd of Mary spikenard, wherewith shee anointed Christ, that
the whole house was filled with the savor of the ointment, Ioh. 12. 3.
so the whole world might be full of the pleasant perfumes of vertuous
example, that might arise from hence: But alas, the painted faces, and

mannishnesse, and monstrous disguisednesse of the one sexe, the factious hollownesse, prodigall garishnesse, wanton pampering, excesse in our respects to our selues, defects in our respects to God in the other, argue too well, that too many of vs saugur more like the golden sockets of the holy lights, then the bowles of the altar: God cannot abide these ill sentes. The fwe cities of the Plaines sent vp such poisonous vapours to God, that he sent them down brimstone againe with their fire; that which hell is described by, is sent downe from heauen, because that such hellish exhalations ascend from them, to heauen: How shold the sins of Sodome not expect the iudgements of Sodome! Well might the lewes feare, because they would not bee seruiceable caldrons vnto God, that therefore they should bee the flesh, and their city the caldron, Ezecl. 11. 3. well may wee feare it; who haue had so sensible proofes, as of the fauours, so of the iudgements of God; and happy shall it be for vs, if we can so feare, that our feare may prevent euill. Let these pots of ours therefore send vp sweet fumes of contrition, righteousnes, thanksgiving into the nostrills of God; and the smoke of his displeasure wherewith coals of eternall fire are kindled against his enemis, shall not come forth of his nostrills against vs: He shall smell a sauour of rest from vs; we a sauour of peace, and life from him: which God for his mercyes sake, and for his sonne Christes sake, vouchsafe to grant vs. To whom with the Father, and the holy Ghost one glorious God, be giuen all praise, honor, and glory, now and for euer.

FINIS.

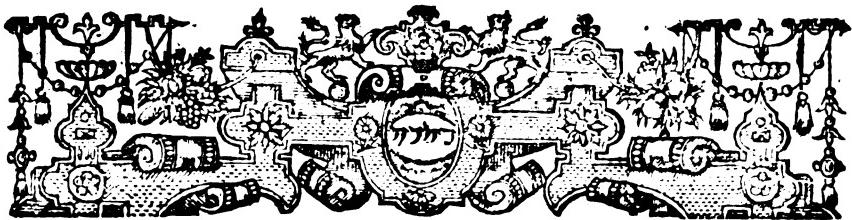


A
FAREWELL
SERMON,
PREACHT TO THE
FAMILY
OF PRINCE HENRY, UPON
THE DAY OF THEIR
DISSOLVTION
At St. JAMES.



AT LONDON,
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REVEL. 21. 3.

And I heard a great voyce from heauen saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shal be his people, and God himselfe shall be their God with them.

And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine, for the first things are passed. And he that sat upon the throne said; Bebold, I make all things new.



T is no wonder, if this place, as it is (for the present) the Wel-head of sorrow to all Christendom, haue sent forth abundance of waters of teares. And perhaps, you may expect, that as the trumpets of our late heauie funeral-solemnity, sounded basest and dolefullest at the last, so my speech being the last publick breath of this sadde dissoluing family, should be most passionatly sorrowfull. And surely I could easily obtaine of my selfe, out of the bitternesse of my soule, to spend my selfe in lamentations, and to breake vp this assembly, in the violent exprestions of that griefe, wherewith our hearts are already broken: but, I well consider, that wee shall carry sorrow enough home with vs, in my silence: and that it is both more hard, and more necessarie for vs, to bee led forth to the waters of comfort. And because our occasions of griefe are such, as no earthly tongue can relate vs, nor no earthly object;

ieſt; A voyce from heauen ſhall doe it, and a voyce leading vs from earth to heauen. *And I heard a voyce from heauen &c.*

This day is a day of note for threē famous periods. First, it is the day of the diſipation of this Royall family; Then, the laſt day of our publicke and ioynt mourning: Laſtly, the day of the alteration and renewing of our ſtate, and course of life with the Newyare. All theſe meet in this Tex; with their cordiall, and diuine remedies; Our diſipation & diſsolution in theſe words; *Behold the Tabernacle of God is with men.* Our mourning, *God ſhall wipe away all teares &c.* Our change of estate; *Behold I will make all things new.* I muſt craue leauē to glide through all of theſe with much ſpeed, and (for the better conuenienty of our diſcourse) through the firſt, laſt.

My ſpeech therefore ſhall as it were climbe vp theſe ſixte ſtayres of doctrine;

1. That heere our eyes are full of teares: how elſe ſhould they bee wip't away? how all, vndeſte many?
2. That theſe teares are from ſorrow; and this ſorrow from death, and toile, ouer of the connexion of all theſe.
3. That God will once free vs, both from teares which are the effect of ſorrow, and from toyle and death which are the cauſes of it.
4. That this our freedome, muſt be vpon a change; for that the firſt things are paſſed.
5. That this change ſhall be in our Renouation. Behold I make all things new.
6. That this renouation and happy change ſhall be in our perpetuall fruition of the inseparable preſence of God, whose tabernacle ſhall be with men.

Pſa. 84.
Iudg. 2.5.

I. Sam. 30.
Lam. 2.12.

As theſe grounds that lyce lowe are commonly moorish, this baſe part of the world wherein wee liue, is the vale of teares, That true Bochim, as the Israelites called their mourning-place: We begin our life with tears, & therfore our Lawyers define life, by weeping; if a child were heard cry, it is a lawfull proofe of his liuing: elſe if hee be dead, wee ſay he is ſtill borne; and at our parting, God findes teares in our eyes, which hee ſhall wipe off. So we finde it alwaies, not onely (^{רָגִעַת}) a time of weeping, but (^{מְלֵאָה}) of ſolemne mourning, as *Salomon* puts them together, Eccle. 3. 4. Except wee be in that caſe that *David*, and his people were in, (and *Jeremy* ſaies the ſame in his Lamentations, of the Lewes) that they wept till they could weepe no more: Here are teares at our deuotion; The Altar couered with teares, Mal. 2. Teares in the bedde, *David* waterd his couch with teares, Pſal. 6. Tears to wash with, as *Maryes*. Tears to eat, Pſal. 42. 3. Tears to drink, Pſa. 80. yea drunkennes with tears, Iſay 6. 9. This is our destiny as we are men, but more as we are Christians, To ſowe in teares; and God loues theſe wet ſeede-times; they are ſeafonable for vs here below

below: Those men therefore are mistaken, that think to go to heaven with dry eyes, and hope to leape immediately out of the pleasures of earth, into the paradise of God; insulcing over the drouping estate of Gods distressed ones. As Jerome and Bede, say of Peter, that he could not weep while he was in the hy Priests walls, so these men cannot weep where they have offended. But let them know that they must haue a time of teares; and if they do not begin with teares, they shall end with them; Woe be to them that laugh, for they shall weepe; and if they will not weepe, and shake their heades here, they shall weepe and waile, and gnash their teeth hereafter: Here must bee tears, and that good store: All tears as rivers are called the teares of the sea, (=^{ים} ים) Job 38. so must our teares bee the rivers of our eyes, Ps. 119. 136. and our eyes fountains. Ier. 9. 1. Here must bee teares of penitence, teares of compasione, and will be teares of sorrow: Well are there two met, therefore; teares and sorrow: for some shed teares for spite, others for ioy, as Cyprian's Martyrs, *Gaudium pectoris lachrymis exprimentes*; yet commonly teares are the issue of a minde pressed with griefe; And as well doe teares, and crying, and sorrow, accompanie death, either in the supposition, or the deniall; For as worldly sorrow (even in this sense) causeth death, by drying the bones, and consuming the body: so death euer lightly, is a iust cause of sorrow; sorrow to nature in our selues, sorrow to ours. And as death is the terriblest thing, so it is the saddest thing, that befalls a man. Nature could say in the Poet, *Quis matrem in funere nati* *Fle-re veras?* yea God himselfe allowed his holy Priests to pollute themselves in mourning, for their accrest dead friends, excepting the high Priest; which was forbidden ir, in figure: And the Apostle while he forbids his Thessalonians to mourn, as without hope; doth in a sort command their teares, but bar their immoderation: It was not without a speciall reference to a judgement, that God says to *Ezechiel*, Son of man, behold I will take from thee the pleasure of thy life with a plague, yet shal thou neither mourne nor weepe, neither shall thy teares run downe. So fir did the Iewes holde teares for funeralls, that they hired mourners which with incomposed gestures ran vp and downe the streets, Eccl. 12. who did also cut and lance themselves, that they might mourne in earnest. Ies: 16. That good natur'd Patriarch *Isaac*, mourned three years for his sonther, as the Chineses doe at this day for their friendes. *Jacob* mourned two and twenty yeares for *Joseph*: and there want not some, which haue thought *Adam* and *Eve* mourned an 100. yecars, for *Abel*: but, who knows not the wailings of *Abel-mizraim* for *Joseph*; of the valley of *Segiddon* for *Iosiah*? And if euer any corps deserved to swim in teares, if euer any losse could command lamentation; then this of ours, yea of this whole Iland, yea of the whole Church of God, yea of the whole world, iustly calls for it, and truly hath it.

O Henry our sweet Prince, our sweet Prince Henry, the second glo-

Greg. N. J. Ora.

Exod. 11.

Ezec. 24

ry

ty of our nation ; ornament of mankind, hope of posterity, and life of our life, how doth heart bleed, and al eyes worthily gush out, for thy losse ! a losse, that we had neither grace to feare, nor habuera-
pacity to conceyue. Shall I praise him to you, who are therefore now
miserable, because you did know him so well ? I forbear it, though my
paine, if I did not spare you, I could not so swiftly passe over the same,
and the vertues of that glorious Saint, our deare master, or the aggra-
uation of that losse, wherof you are too sensiblie; my true commiserati-
on shall command my silence ; yet I could not but touch your sore (with
this light hand) tho yet raw and bleeding. Death (especially such a
death) must haue sorrow and teares ; All nations, all successions of times
shall beare a part with vs in this lamentation. And if we should but as
hearrily haue prayed for him before, as we haue heartily wept for him
since; perhaps we had not had this cause of mourning. From sorrow, let
vs descend to pains (which is no small cause of crying, and tears) and fear
some of vs must : the word how (ever it is here translatid is) (woor) lab-
our ; I must confess, labour and paine are neare one another, whence
we say that he which labours, takes paines ; and contrarily, that a woman
is in labour, or travell, when she is in the paine of child-birth ; tears can-
not be wip't away, whiles toile remaines ; That the Israelites may leue
crying, they must be deliuered from the brick-kilnes of Egypt. Indeed,
God had in our creation allotted vs labour, without paine ; but when
once sin came into the soule, paine seized vpon the bones, and the mind
was possessed with a wearines, and irksome loathing of what it must do ;
and euer since, sorrow and labour haue beene inseparabla attendants
vpon the life of man. In somuch as God, when hee would describe
to vs, the happy estate of the dead, does it in those tearmes, They shall
rest from their labours : Looke into the fieldc, there you shall see toy-
ing at the plough, and sithe ; Look into the waters, there you see tug-
ing at the oars and cables ; Looke into the city, there you see plod-
ding in the streets, sweating in the shoppes. Looke into the studies, there
you see fixing of eyes, tossing of booke, scratching the head, pale-
nessse, infirmitie. Looke into the Court, there you see tedious atten-
dance, emulatorie officiousnes. All things are full of labor, and labour
is full of sorrow ; If wee doe nothing, idlenesse is wearisome ; if any
thing, worke is wearisome ; in one or both of these, the best of life is
consumed : VVho now can bee in loue with a life, that hath no-
thing in it but crying, and teares, in the entrance, death, in the con-
clusion ; labour and paine in the continuance ; and sorrow in all these ?
What Gally-slaue but wee would bee in loue with our chaine ? what
prisoner would delight in his dungeon ? How hath our infidelity be-
fouled vs, if wee doe not long after that happy estate of our im-
mortallitie, wherein all our teares shall bee wip't away ; and wee at once
freed from labour, sorrow, and death. Now, as it is vaine to hope
for

for this till then ; so then not to hope for it, is paganish and brutish : He that hath taskid vs with these penances, hath vndertaken to release vs. God shall v wipe away all teares.

VVhile we stay heere, hee keepes all our teares in a bottle, so precious is the water that is distilled from penitent eyes ; and because hee will be sure not to faile, he notes how many drops there be, in his register : It was a precious ointment, wherewith the woman in the Pharies house (it is thought *Mary Magdalene*) anointed the feet of Christ : but her teares wherewith she washeth them, were more worth then her spiknard. But that which is here pretious, is there vnseasonable ; then hee shall wipe away those which here he would saue : As death, so passions are the companions of infirmitie ; whereupon some that haue been too nice, haue called those which were incident into Christ, Propassions ; not considering that bee which was capable of death, might bee as well of passions. These troublesome affections of griefe, feares and such like, doe not fall into glorified soules. It is true, that they haue loue, desire, ioy, in their greatest perfection : yea they could not haue perfection without them ; but like as God loues, and hates, and reioyces truly, but in a manner of his owne, abstracted from all infirmitie, and passion : so doe his glorified Saints in imitation of him ; There therefore, as wee cannot die, so we cannot grieue, we cannot be afflicted : Heere one saies, My belly, my belly, with the Prophet; another mine head, mine head, with the Shunamites sonne; another my sonne, my son, as *David*; another my father, my father, with *Elisha*. One cries out of his sinnes, with *David*, another of his hunger with *Esa*u, another of an ill wife with *Job*, another of trecherous friends with the Psalmist ; One of a sore in body, with *Ezechias*; another of a troubled soule, with our Sauiour in the garden ; euery one hath some complaint, or other, to make his cheeke wet, and his heart heauie. Stay but a while, & there shall be none of these : There shall be no crying, no complaining in the streets of the new Ierusalem : No axe, no hammer shall be heard within this heauenly Temple. Why are we not content to weep here a while, on condition that we may weepe no more : Why are we not ambitious of this blessed easse ? Certainly, wee doe not smart enough with our euils, that we are not desirous of rest ; These teares are not yet dry, yet they are ready to bee ouer-taken by others, for our particular afflictions. Miseries, as the Psalmist compares them, are like waues, which breake one upon another, and toss vs with a perpetuall vexation ; and we vain men, shall we not wish to be in our heauen ? Are we sicke, and grieue to think of remedy ? Are we still dying, and are we loth to think of life ? Oh this miserable vnbeleefe, that tho we see a glorious heauen aboue vs, yet wee are vnwilling to goe to it : wee see a wearisome world about vs, and yet are loth to thinke of leauing it : This gracious master of ours, whose dissolution is ours, while bee was heere amongst vs, his prince-

Psal. 56.

Luk. 7.37.

2. Kings 4

princely crowne could not keepe his head from paine, his golden roe
 could not drive away his feuers; now is hee freed from all his aches, a-
 gues, stiches, conuulsions, cold sweats: now he triumphs in glory, a-
 mongst the Angels & Saints; now he walks in white robes, & attends on
 the glorious bridegroom of the Church; and do we think he would be
 content now, for all the kingdome of the world, to be as he was? Wee
 that professe it was our ioy and honour to follow him, whither soever he
 had gone; In his disports, in his warres, in his trauells; why are wee not
 now ambitious of following him to his better crowne; yea of raigning
 together with him, (for heauen admits of this equalitie) in that glory,
 wherein he raignes with his Sauiour and ours? Why do wee not now
 heartily, with him that was rauished into the third heauen, say *Cupio di-
 solvi et esse cum Christo*, not barely to be dissoluē; a malecontent may do
 so; but therefore to be dissoluē, that we may be with Christ, possessed
 of his euerlasting glory; where we shal not only not weep, but reioyce &
 sing *Halleluiahs* for ever; not only not dy, but imoy a blessed and heauenly
 life. Euen so Lord Iesus come quickly: Now if any man shall ask the
 Disciples question: Master, when shal these things bee; he celestial voyce
 tels him, it must be vpon a change; *For the first things are passed;* It shal be,
 in part, so soone as euer our first things, our life, the condition of our
 mortality are passed ouer; It shal bee fully, when the first things of
 the worlde are passed; Passed not by abolition, but by immuration,
 as that Father sayde well; Not the frame of the worlde, but the
 corruption of that frame must passe; The spirit of God is not curious,
 he calles those things first which were onely former; not in respect of
 the state which is, but that which shall bee; For those things which
 were first of all, were like their maker, good, not capable of destruction:
 Our sinnes tainted the whole creation, and brought shame vpon
 all the frame of heauen, and earth; That which we did, shalbe disanulled;
 that w^{ch} God did shal stand for ever; & this dissolution shall be our glo-
 ry: other dissolutions strike teares into our eyes; as this day is witnes: it
 is our sorrow, that the first things are passed, our offices, our pensions,
 our hopes, our fauours, and (which we esteemed most) our seruices are
 gone: Let this last dissolution comfort vs against the present; Who can
 gricue to see a family dissoluē, that considers the world must be dissoluē?
 This little world of ours, first, wherof this day giues vs an image:
 for as our service, so our life must away; and then that great one, whose
 dissolution is represented in these. The difference is, that whereas this
 dissolution brings teares to some eyes, that wipes them away from
 all: For all our teares, and sorrow, and toyle, and crying, and death, are
 for our sins; take away corruption, and misery goes away with it, and till
 then, it will never be remouēd: *No man puts new wine into old vessels*; much
 less wil God put the new wine of glory, into the old vessels of corruptiō:
 They are our sins, which as in particular they haue robē vs of our Prince
 changed our seasons, swept away thousands with varieties of deaths,

so in generall, they haue deformed the face of heauen and earth, and made all the Creation sigh and grone, and still make vs incapable of the perfection of our blessednes ; for while the first things continue, there must needes be teares, and sorrow , and death : Let vs therefore looke vpon heauen and earth as goodly creatures; but, as blemished, as transitory, as those which we shall once see more glorious ; Let vs looke vpon our selues, with indignation, which haue thus distayned them : and as those which after some terme of their cottage expired , are assured they shall haue a marble palace built for them, doe long-after the time prefixed them; and thinke the dayes and moneths passe slowly away , till then ; so let vs earnestly desire the day of the dissolution of this great house of the world , that wee may haue our consummation in the new heauen. For so soone as euer the olde is past, Beholde (saith GOD) I make all things new. Yea, the passage of the one is the renewing of the other : As the snake is renewed, not by putting on any new cote, but by leauing his slough behinde him; The gold is purified, by leauing his drosse in the fire ; Therefore hee addes, not, I will, but, I doe make all new ; and because this is a great work , beholde a great Agent ; *Hee that sat on the throne said, Beholde I make all new.*

A throne signifies Maiesty, and sitting permanence or perpetuity : God saies, *Heaven is my throne*, in the Psalme: but as *Salmes* throne of iuony and gold, was the best peece of his house ; So Gods throne is the most glorious heauen , the heauen of heauens ; for you see that tho heauen and earth passed away, yet Gods throne remaind still, and hee sitting on it; neither sinne nor dissolution, may reach to the Empyreall heauen, the seat of God.

Here is a state worthy of the King of kings ; All the thrones of earthly Monarchs are but peeces of his footstoole . And as his throne is maiesticall and permanent , so is his residence in it ; *Hee sat in the throne.* S. Steuen saw him standing, as it were ready for his defence, and protection : S. John sees him sitting (as our Creed also runnes) in regard of his inalterable glory. How brittle the thrones of earthly Princes are, and how they do rather stand then sit in them, and how slippery they stand too, we seeke this day, and lament . O Lord establish the throne of thy servant our King, & let his seede indure for euer. Let his throne be as the sunne before thee for euermore ; and as the moone a faichfull witnessesse in heauen. But howsooner it be with our earthly God; of his kingdome there is no ende. Heere is a maister for Kings, whose glory it is, to rise vp from their thrones, and throwe downe their Crownes at his feet, and to worship before his footstoole.

Be wised therefore, O yee Kings ; be learned ye Rulers of the earth : serue this Lord in feare, and reioyce in him, with trembling.

Yea beholde heere (since wee may haue the honour to serue him, whom Kings serue) a roiall Maister for vs ; It was one of our finnes I

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feare;

fear, that we made our Maister, our God ; I meane, that wee made flesh our arme ; and placed that confidence in him, for our earthly stay, which wee shold haue fixed in heauen : Our too much hope hath left vs comfortlesse : Oh that wee could now make God our Maister, and trust him so much the more, as wee haue lesse in earth to trust to. There is no seruice to the King of heauen ; for both his throne is euer-lasting and vngangeable ; and his promotions certaine and honourable ; Hee that sits on the throne hath saide it ; *To him that overcomes will I giue to sit with me in my throne ; even as I overcame and sit with my father in his throne.* Beholde, yee ambitious spirits, how yee may truly rise to more then euer the sonnes of Zebedee desired to aspire to : Seruing is the way to raigning ; serue him that sits vpon the throne, and yee shall sit your selues vpon the throne with him.

This is the Agent ; the act is fit for him, *I make all things new* : Euen the very Turks in their Alcoran, can subscribe to that of Tertullian, *Qui potuit facere, potest & reficer* : I feare to wrong the holy Maiesty with my rude comparison ; It is not so much to God to make a world, as for vs, to speake : Hee spake the word, and it was done : There is no change which is not from him ; Hee makes new Princes, new yeares, new gouernments, and will make new heauens, new earth, new inhabitants ; How easie then is it for him, to make new prouisions for vs ? If wee be left destitute, yet where is our faith ? shall God make vs new bodies, when they are gone to dust ; shall hee make new heauens, and new earth, and shall not hee (whose the earth is, and the fulnesse ther-of) prouide some new meancs, and courses of life for vs, while wee are vpon earth ? Is the maintenance of one poore worme more, then the renewing of heauen and earth ? shall hee be able to raise vs when wee are not, and shall he not sustaine vs while we are ?

Psal. 37. 34

2. Pet. 3. 14

Away with these weake diffidences ; and if wee be Christians, trust God with his owne ; *Wait thou on the Lord, and keepe his way, and hee shall exalt thee.* He will make all things new : And shall all things be made new, and our hearts be olde ? Shall nothing but our soules be out of the fashion ? Surely beloued, none but new hearts are for the new heauens : except wee be borne anew, wee enter not into life ? All other things shall in the very instant receiu their renovation : Only our hearts must be made new before hand, or else they shall never be renued to their glory . Saint Peter, when he had tolde vs of looking for new heauens, and new earth ; inferres this vse vpon it ; *Wherfore (beloved) seeing yee looke for such things, be diligent, that yee may be found of him in peace, without spot, and blamelesse :* Beholde the new heauens require pure and spotlesse inhabitants. As euer therefore wee looke to haue our part in this blessed renovation ; Let vs cast off all our euill and corrupt affections, put off the olde man with his workes ; and now with the new yeare, put on the new : labour for a new heart, begin a new life. That which Saint

John

John saies here, that God wil say and do in our entrance to glorification. Beholde I make all things new; S. Paul saith he bath done it already, in our regeneration, Olde thing are passed away, all things are become new: What means this, but that our regeneration must make way for our glorification; and that our glory must but perfect our regeneration: and God supposes this is done, when there are meanes to doe it. Why doe wee then still (in spight of the Gospel) retaine our olde corruptions, and thinke to goe to the wedding feast in our olde cloathes; if some of vs do not rather (as the vulgar reads that, *Jdg. 10. 6.*) *Addere noua veteribus, adde new firs to our olde:* new oathes, new fashions of pride, new complements of drunkennesse, new deuises of filching, new tricks of Machiavelisme: these are our nouelties, which fetch down from God new iudgements vpon vs, to the tingling of the eares of all hearers, and for which *Topheth was prepared of olde.* If God haue no better newes from vs, we shall never enjoy the new heauen with him. For Gods sake therefore, and for our soules sake, let vs be wiser, and renew our couenant with God; and seeing this is a day of gifts, let my New-yeares-gift to you be this holy aduise from God, which may make you happy for euer. Let your New-yeares-gift to God be your hearts, the best part of your selues, the centre of your selues, to which all our actions are circumferences: and if they be such a present, as we haue reason to fear God will not accept, because they are sinful; yet, if they be humbled, if penitent, we know he wil receiue them: *A contrite & a broken heart, O God, thou wilt not despise.* And if we cannot giue him our hearts, yet giue him our desires, and he wil take our vnworthy hearts from vs; *I wil take the stony hearts out of their bodies,* *Ezec. 11. 19.* and he will gratiouly returne an happy New-years-gift to vs, *I wil put a new spirit within their bowels, and wil giue them a heart of flesh.* He wil create a clean heart, & renue a right spirit within vs; so, as he wil make a new heauen for vs, he wil make vs new for this heauen; hee will make his Tabernacle in vs, that he may make ours with him. *Behold the Tabernacle of God is with men, &c.*

*2. Cor. 5. 17
out of Isa. 43.*

Psa. 51.

Ezec. 11. 14.

2. Cor. 6. 16

2. Chr. 7. 16.

The superstitious *Lisrians* cryed out amazed, that Gods were come down to them in the likenes of men: but we Christiās know, that it is no rare thing for God to come and dwel with men, *Ye are the Temples of the living God, and I wil dwel among them and walk there:* The faithfull heart of man is the Tabernacle of God. But because tho God be euer with vs, we are not alwaies so with him, yea whiles we are at home in the body we are absent from the Lord, as S. Paul complaines, therefore will God vouchsafe vs a neccer cohabitation that shal not be capable of any interposition, of any absence. *Behold the Tabernacle of God is with men.* But besidess this Tabernacle of flesh, Time was when G O D dwelt in a materiall visible house with men: Hee had his Tabernacle first, which was a mouing Temple; & then his Temple, which was a fixed Tabernacle: both of them had one measure, both one name. But, as one saide

N n n 2 upon

Rom.

1. Pet. 2. 5

στοῦν οὐανιός.
Luk. 16. 9

1. Thess. 4. 16

2. Cor. 12

Upon that, *Eze. 42. Mensis est similitudine domus*; that both the Tabernacle and Temple were similitudes of Gods house, rather then the house it selfe: So say I, that they were intended for notable resemblances both of the holy Church of God vpon earth; and of the glorious sanctuary of heauen. That is the true *νέαν* of God, which worde signifies both a Temple, *Ezra. 4. 1.* and a palace, *Dan. 1. 4.* because he dwels where he is worshipped, and he is magnificent in both: It is the materiall Tabernacle which is alluded to, the immateriall which is promised; A Tabernacle that goes a thousand times more beyond the glittering Temple of *Solomon*, then *Solomons* Temple went beyond the Tabernacle of *Moses*: Neither let it trouble any man, that the name of a Tabernacle implies flitting and vncertainty. For as the Temple howsocuer it were called (=ν-ν.) a house of Ages; yet lasted not (either the first, I meane, or second) vnto 500. yeares: so this house, rko God call it a Tabernacle, yet he makes it an euerlasting habitation; for he tells vs that both Age and death, are gone before it come down to men. But why rather doth the Tabernacle of God descend to men, then men ascend to it? whether this be in respect of *Iohannes* vision; to whom the new Jerusalem seemed to descend from heauen; *descendit* (as one saith) *innocescendo*, and therefore it is resembled by all the riches of this inferiour world, gold, precious stones, pearly; or, whether heaven is therefore saide to descend to vs, because it meets vs in the aire, when Christ Jesus attended with innumerable Angels shall descend to fetch his Ele&t; or, whether this phrase be vsed for a greater expression of loue, and mercy, since it is more for a Prince to come to vs, then for vs to goe to his Court; Certainly, God meanes only in this to set forth that perpetuall and reciprocall conuer-sation, which he will haue with men: *They shall dwell with God, God shall dwell with them.* Our glory begins euer in grace: God doth dwell with all those in grace, with whom hee will dwell in glory: Every Christian carries in his bosome a shrine of God; Know ye not that Christ Jesus is in you, saith S. *Paul*. Wheresocuer G O D dwels, there is his Temple: Wilt thou pray in the Temple, pray in thy selfe, saith *Austen*.

Here is the Altar of a clean heart from which the sweet incense of our praiers, as a pleasant perfume, is sent vp into the nostrells of God: Heere are the pure candles of our faith euer burning before God, night & day; neuer to be extinguished: Here is the spirituall Shew-bread, the bread of life standing euer ready vpon the Table of the soule: Here doth the Arke of the heart, in the inwardest of the brest, keep the law of God, & that Manna that came down from heauen: Here God dwels, and here he is worshipped. Beholde, what need wee care whither we goe, while we carry the G O D of heauen with vs? He is with vs, as our companion, as our guide, as our guest: No impotency of person, no crosse of estate, no distance of place, no opposition of men, no gates of hell can separate him from vs: He hath said it, *I will not leaue, nor forsake thec:* Wee

We are all now parting one from another : and now is loosing a knot of the most louing, and entire-fellowship, that euer met in the Court of any Prince: our sweet Maister (that was compounded all of loueliness) infused this gracious harmony into our hearts; now we are saluting our last, and every ofte is with sorrow enough, taking his owne way : how safe, how happy shall we be, if each of vs shal haue God to go with him! Certainly (my deare fellowes) we shall never complaine of the want of Maisters, of friends, while we finde our selues sure of him ; nothing can make vs miserable while we are furnished with him. Shall we thinke he can not fare ill that hath mony in his purse; and shall we thinke he can miscarry that hath God in his heart? How shall not all comfort, all happiness accompany that God, whose presence is the cause of all blessednes? Hee shall counsell vs in our doubts, direct vs in our resolutions, dispose of vs in our estates, cheere vs in our distresses, prosper vs in our liues, and in our deaths crowne vs. And if such felicity follow vpon Gods dwelling with vs in these smoky cottages of our mortality, where we (through our vnquier corruptions) will not suffer our selues to haue a full fruition of God ; what happines shall there be in our dwelling with God, in those eternall Tabernacles of rest and glory? Beloued, there is no losse, no misery, which the meditation of heauen cannot digest: wee haue liued in the eye of a Prince, whose countenance was able to put life into any beholder : How oft hath that face shined vpon vs, and we haue found our hearts warme with those comfortable beatnes? Behold, we shall liue with that God, in whose presence is the fulnesse of ioy : wee haue liued in the society of worthy men; yet, but men; subiect to all passions, infirmities, selfe-respects : which of vs all can haue escaped without some vnkindneses, detractions, emulations? Earthly Courts can be no more without these, then these can be without corruption: there, we shall liue in the company of innumerable Angels, and the spirits of iust and perfect men; neither can there be aay iars in those Halleluiahs, which we shal all sing to God. We haue liued to see the magnificence of earthly Princes, and to partake of it; In their buildings, furnitures, feasts, Triumphes; In their wealth, pomp, pleasures: But open your eyes and see the new Ierusalem, the City of the great King of Saints, and all these sublunary vanities shall be contempned: Heere you shall see a four-square City; The walls of Iasper, the foundations garnished with all pretious stones, Twelve gates of twelve pearls. The houses and streets of pure gold, like shining glasse: A Crystall riuier runs in the midst of it; and on the banks of it growes the tree of life; ever greene, ever fruitfully. This is for the eye. The eare shall be filled with the melody of Angels, euer singing Holy, holy, holy, Lord God almighty. The taste shall be satisfied with Manna, the food of Angels, with the fruit of the tree of life, with that new wine which our Sauiour hath promised to drinke with vs in his Kingdome; These are the dimme shadowes of our future

Revel. 19. 3

Act. 20. 25

blessednes. At thy right hand O God are pleasures for euermore ; and such pleasures, as it they could be expressed or conceiu'd, were not worthy of our longings, nor able to satisfie vs : Oh that wee could so much the more long to enjoy them, by how much lesse wee are able to comprehend them ! When S. Paul made his farewell-sermon to the Ephesians, he secht teares from the eycs of his auditors (so full of holy passion was his speech) especially with that one clause, And now beholde I know, that henceforth you all, through whom I have gone preaching the kindome of God, shall see my face no more ; A sad clause indeede, You shall see my face no more. The mind of man cannot indure to take a finall leave of any thing that offendeth it not ; but the face of a friend, of a companion, hath so much pleasure in it, that we cannot without much sorrow thinke of seeing it our last : But what if we shall meet here no more? what if we shall no more see one anothers face ? Brethren, we shal once meet together aboue; we shall once see the glorious face of God, and never looke off againe.

Let it not ouer-griue vs to leaue these Tabernacles of stone, since we must shortly lay downe these Tabernacles of clay, and enter into Tabernacles not made with hands, Eternall in the heauent. Till then, farewell my deare brethren, farewell in the Lord : Goe in peace, and live as those that haue lost such a Maister, and as those that serue a Master, whom they cannot lose : And the God of peace goe with you, and prosper you in all your wayes ; and so fixe his

Tabernacle in you vpon earth, that you may be received into those Tabernacles of the new Ictusalem, and dwel with him for euer, in that glory which he hath prouided for all that loue him.

F I N I S.



AN HOLY PANEGLYRICK.

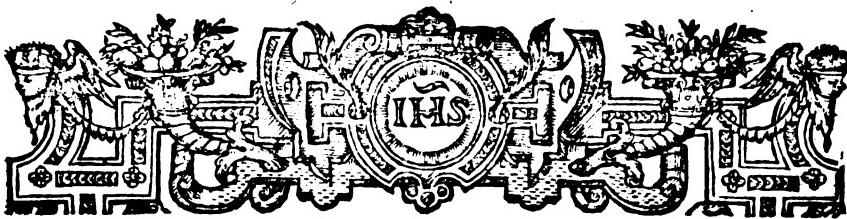
A SERMON PREACHED
at Paules-Crosse, vpon the anniuersary Solem-
nity of the happie Inauguration of our dread
Souveraigne Lord, King I A M E S,
March 24. 1613.

By I. H. D. D.



AT LONDON,
Printed by Humfrey Lownes, for Samuel
Macham. 1614.





TO THE RIGHT HONOURABLE,
Sir John Swinerton, Knight, Lord
Maior of the Cittie of London;

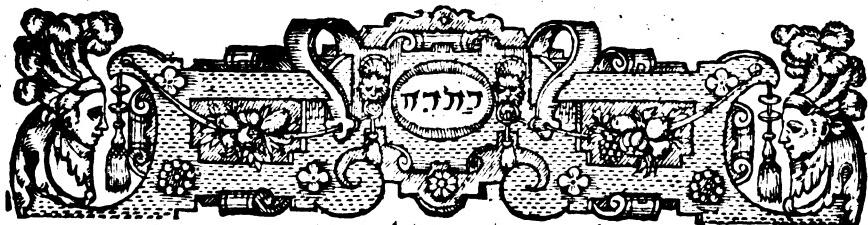
All grace and happiness.



Ight Honourable, Mine owne forwardnesse (wubereof it repenteith me not) hath sent forth other of my labours unbidden; but this, your effectuall importunity hath drawn forth into the common light. It is an holy desire that the eye may second the eare in any thing that may helpe the soule: and we, that are fishers of men, should be wanting to our selues, if wee had not baits for both those senses. I plead not the disadvantage of a dead letter, in respect of that life which elocution puts into any discourse. Such as it is, I make it both publike and yours. I have caused my thoughts, so neare as I could, to goe backe to the very tearms wherein I expressed them, as thinking it better to fetch those wordes I have let fall, then to follow those I must take vp. That therefore which it pleased your Lo. to hear with such patient attention, and with so good affection to desire, I not unwillingly suffer abroad that these papers may speak that permanently to the eyes of all our Countrymen, which in the passage found such favour in the eares of your Citizens, and such roome in so many hearts. Besides your first and vehement motion for the presse, your knowne loue to learning deserves a better acknowledgement & no doubt finds it frō more worthy hands. And if my gratulation would adde anything, those should enuy you which will not imitate you. For the rest, God give your Lo. a wise, understanding, and courageous heart, that you may prudently and strongly manage these wilde times, upon which you are fallen: and by your holy example and powerfull endeouers, helpe to shorten these raines of licentiousnesse: That so this City, which is better taught then any under heauen, may teach all other places how to live; and may honour that profession which hath made it renowned, and all Gods Church ioyfull: The welfare and happiness whereof, and your Lo. in it, is unsafinely wished, by

Your Lordships
humblye doted,

I o s. H A L L.



AN HOLY Panegyrick.

I. S A M. 12. 24. 25.

Therefore feare you the Lord, and serue him in truth with all your hearts, and consider how great things he hath done for you. But if you do wickedly, ye shal perish both ye and your King.



Hold it no small fauour of G O D (right Honourable and beloved) that he hath called me to the service of this day; both in the name of such a people, to praise him for his Anointed, & in his name to praise his Anointed to his people. The same hand that gives the opportunitie, vouchsafe to give successe to this busynesse. That which the Iewes sinned in but desiring, it is our happenesse to injoy. I neede not call any other witnessesse then this day, wherein we celebrate the blessing of a King, and (which is more) of a King higher then other Princes by the head and shoulders. And if other yeeres had forgotten this tribute of their loyaltie and thankfulness, yet the example of thole ancient Romane Christians (as Eusebius and Sozomen report) would haue taught vs, that the tenth complete yeere of our Constantine, descriues to be solemne and lubilar. And if our ill nature could be content to smother this mercy in silence,

*Decimum quemque annum Interpretatores Romaniani magna festinitate celebrant. Sozom. l.
I. 24. Idem Euseb. de vita Conf.*

silence, the very Lepers of Samaria should rite vp against vs and lay, *Wee doe not wwell; this is a day of good tidings, and we holde our peace.* My discourse yet shall not be altogether laudatory; but as *Samuels*, led in with exhortation, & caried out with threatening. For this Text is a composition of duties, fauors, dangers: of duties which we owe, of fauours received, of daungers threatened. The duties that GOD lookes for of vs, come before the mention of the fauours wee haue received from him (though after their receit) to teach vs, that as his mercie, so our obedience should be absolute: and the danger followes both, to make vs more carefull to holde the fauours, and performe the duties. And mee thinks there cannot be a more excellent mixture. If wee should haue only of the fauours of GOD, nothing of our duties, wee should fall into conceitednesse: if onely of our duties without recognition of his fauours, we should proue vncheerfull; and if both of these, without mention of any danger, wee should presume on our fauours, and be slack in our duties. Prepare therefore your Christian eares and hearts for this threefolde cord of God, that (through his blessing) these duties may drawe you to obedience, the dangers to a greaterawe, and the fauoursto further thankfulness.

The goodnessse of these outward things is not such as that it can pruilege every desire of them from sinne. Monarchy is the best of governments, and likeliest to his rule that sits in the assembly of Gods. One God, one King, was the acclamation of those ancient Christians: and yet it was mis-desired of the Israelites: Wee may not euer desire that which is better in it selfe, but that which is better for vs; Neither must wee follow our conceit in this iudgement, but the appointment of God: Now, though God had appointed in time, both a Scepter and a Law-giuere to Iuda, yet they sinned in mending the pase of GOD, and spurring on his decree. And if they had staid his leasure, so that they had desired that vwhich was best in it selfe, best for them, appointed by GOD, and now appointed; yet the manner and ground offended: For out of an humour of innouation, out of discontent, out of distrust, out of an itch of conformity to other Nations, to aske a King, it was not onely a sinne as they confess: *vers. 29.* but (*regnab rabbah*) a great wickednesse, as *Samuel* telst them, *vers. 17.* and (as oftentimes wee may reade Gods displeasure in the face of heauen) hee shewes it in the weather. GOD thunders and raynes in the middest of wheat-haruest. The thunder was fearefull, the raine in that hote climate and season, strangely vnseasonable: both to be in the instant vpon *Samuels* speech, vvas iustly miraculous. The Heathen Poets bring in their fained God thundering in applause; I never finde the true GOD did so. This voyce of GOD brake these Cedars of Lebanon, and made these Hindes to calue: and now they cry *Peccamus,* *vers. 19.* If euer wee will stoope, the iudgements of God will bring vs on

Iusta Hora.
εἰς καίρους
&c.

Psal. 59

on our knees. *Samuel* takes vantage of their humiliation, and according to the golden sentence of that *Samian* wise-man, that bids vs lay waight vpon the loden, (how cuer *Hierom* take it in another sente) he lades them with thele three dories; Feare, seruice, consideration.

Feare and seruice goc still together. *Serue the Lord in feare*, saith *David*. *Feare the Lord and serue him*, saith *Iosha*; And, feare cuer before seruice, for that vntesse our seruice proceede from feare, it is hollow and worthlesse. One saies well that these inward dispositions are as the knell; out wardacts are as the shell; hee is but a deafe nut therefore, that hath outward seruice, without inward feare; *Feare God* (saith *Salamon*) first, and then, keepe his commandements. Behould, the same tongue that bad them not feare, verf. 20. now bids them feare; and the same spirit that tels vs they feared exceedingly (verf. 18.) now enioynes them to feare more. What shall wee make of this? Their other feare was at the best Initiali; for now they began to repent; and as one saies of this kinde of feare, that it hath two eyes fixed on two diuers obiects, so had this of theirs. One eye looked vpon the raigne and thunder; the other looked vp to the God that sent it; The one of these is borrowed of the slauish or hostile feare (as *Basil* calls it,) the other of the filiali; for the slauish feare casts both eyes vpon the punishment; the filiali lookes with both eyes on the partie offended. Now then *Samuel* would rectifie and perfect this affection, and would bring them from the feare of slauves through the feare of penitents, to the feare of sons: and indeed one of these makes way for another. It is true that perfect loue thrusts out feare; but it is a true, that feare brings in that perfect loue, which is ioined with the reverence of sonnes. Like as the needle or bristle (so one compares it) drawes in the thred after it, or as the potion brings health. The compunction of feare (saith *Gregory*) fits the mind for the compunction of loue. We shall never reioyce truely in God, except it be with trembling. Except wee haue quaked at his thunder, we shall never ioie in his sunne-shine. How seasonably therefore doth *Samuel*, when hee saw them smitten with that guiltie & seruile feare, call them to the reverential feare of God; *Therefore feare yee the Lord?* It is good striking, when God hath striken; there is no fishing so good as in troubled waters. The conscience of man is a nice and sulken thing: and if it bee not taken at fit times, there is no meddling with it. Tell one of our gallants, in the midst of al his iollity and revells, of deuotion, of piety, of iudgements; he bath the Athenian question ready, What will this babbler say? Let that man alone till God haue toucht his soule with some terror, till he haue cast his body on the bed of sicknesse, when his feather is turned to a kerchief, when his face is pale, his eyes sunke, his hands shaking, his breath short, his flesh consumed, now hee may be talkt with, now he hath learned of *Eli* to say, *speake Lord for thy servant heareth*. The connexe or out-bowed side of a vessell will hold nothing; it must be the hollow & depressed part that is capable of any liquor.

Ooo

liquor.

*Inter χρυσα
πορφυραν μεταλλα
το Πυθαγορε.
Oneratis super-
ponendum omnes;
id est, ad virtutem
incidentibus
argumenta
praecepta; Tra-
dentes se otio re-
linquendos. Hier.
advers. Ruffin.
Psal. 2
Ios. 24.14
Eccl. viii.*

*Ioh. de Combie
Compend. Theol.*

*Grtg. 3. Dial.
c. 34.
Compunctionis for-
midinatio radio-
animum con-
punctioni di-
litionis.*

liquor. Oh if wee were so humbled with the varieties of Gods iudgements as wee might, how sauoury should his counsels bee, how precious and welcome would his feare bee to our trembling hearts? whereas now our stubborne senselssesse frustrates (in respect of our successe, though not of his decree) all the threatnings and executions of God.

There are two maine affections, *Loue and Feare*; which as they take vp the soule where they are, and as they neuer go asunder, (for every loue hath in it a feare of offending and forgoing ; and every feare implieth a loue of that, which wee suspect may miscarry) so each of them fulfils the whole law of G O D. That Loue is the abridgement of the Decalogue, both our Sauiour, and his blessed Apostle haue taught vs : It is as plaine of Feare ; The title of *Job* is, *A iust man, and one that feared God*; justice is expressed by Fear. For what is justice, but freedome from sinne ? And the feare of the Lord hates euill, saith *Salomon*. Hence *Moses* his *Thou shalt feare*, is turned By our Sauiour (*προστινησις*) *Thou shalt worship*, or adore. And that which *Esay* saith, *In vaine they feare me*, our Sauiour renders, *In vaine they worship me*; as if all worship consisted in Feare. Hence it is probable that G O D hath his name in two languages from (*Δεος*) *Feare*, and the same word in the Greeke signifies both Feare and Religion. And *Salomon* when hee saies *The feare of the Lord is now the beginning* (as wee turne it), of *wisedome*, saies more then wee are aware of; for the word signifies as well *Caput* or *Principatum*; the head or top of wisedome ; yea (saith *Siracides*) it is the crown vpon the head ; it is the roote of the same wisedome, whereof it is the top-branch, saith the same Author. And surely this is the most proper disposition of men towards G O D; for though God stoope down so low as to vouchsafe to bee loued of men, yet that infinite inequality, which there is betwene him and vs, may seeme not to allow so perfect a firtessesse of that affection, as of this other, which suites so well betwixt our vilenesse, and his glory, that the more disproportion there is betwixt vs, the more due & proper is our feare. Neither is it lesse necessarie the proper, for we can be no Christians without it; whether it be (as *Hemingius* distinguishes it wel) *timor culpis*, or *culpa*, either our feare in worshipping, or our feare of offending ; the one is a devout feare, the other a carefull feare. The latter was the *Corinthians* feare, whose godly sorrow when the Apostle had mentioned, hee addes, *yea what indignation, yea what feare, yea what desire?* The former is that of the Angels, who hide their faces with their wings; yea of the Son of God, as man, who fell on his face to his father. And this is due to God, as a father, as a maister, as a benefactor, as a God infinite in all that he is. Let me be bold to speake to you, with the *Psalmist*, *Come ye children, harken to me, & I wil teach you the feare of the Lord*. What is it therfore to feare God; but to acknowledge the glorious

Pro.8.13
Deut.6.13
Mat.4.12
——
Isav 29.13
σεβούσαι
Mar.15.9

ἐνλαζεία
Plut.
ceſare.
Act.23.10
Heb.5.9
σεφαρος
σοφίας
Ecclef.1.23
εὶς οὐκ Eccl.1.6
τὸ λαμπτόν.
v.20.

Hem. in Ps.25

1. Cor.7.11

Pſal.34.11

rious (tho invisible) presence of God in all our wayes, with Moses his eyes ~~open~~ ^{open}: to bee awfully affected at his presence with Jacob (quam tremendus?) to make an humble resignation of our liues to the holy will of God with Eli, It is the Lord; and to attend reverently vpon his disposing with David, *Here I am, let him doe to mee, as seemeth good in his eyes.* This is the feare of the Lord. There is nothing more talkt of, nothing lesse felt. I appale from the tongues of men to their hands ; the wile heathen taught mee to doe so, *Verba rebus proba.* The voice of wickednesse is actuall, saith the Psalmist; wickednesse saith there is no feare of GOD before his eyes. Behold wherelsoever is wickednesse, there can bee no feare of GOD ; these two cannot lodge vnder one roose, for the feare of GOD driveth out euill (saith Ecclesiasticus.) As therfore Abraham argues well from the caule to the effect; Because the feare of God is not in this place, therfore they wil kil me: So David argues back from the effect to the caule, *They imagine wickednesse on their bed, &c. therfore the feare of God is not before them.* I would GOD his argument were not too demonstrative. Brethren, our liues shame vs. If wee feared the Lord, durst wee dally with his name, durst wee teare it in pieces ? Surely wee contemn his person, whose name wee contemne. The Iewes haue a conceit, that the sinne of that Israelite which was stoned for blasphemie, was onely this, that hee named that ineffable name of fourre letters *Iehouah.* Shall their feare keepe them from once mentioning the dreadfull name of God, and shall not our feare keepe vs from abusing it ? Durst wee so boldly shane GOD in the face, if wee feared him ? Durst wee mocke God with a formall flourish of that, which our heart telvs us weare not, if wee feared him ? Durst wee bee Christians at Church, Mammonists at home, if wee feared him ? Pardon mee, if in a day of gratulation, I hardly temper my tongue from reproofe : for as the Iewes had euer some malefactour brought forth to them in their great feast ; so it shall bee the happiest peece of our triumph and solemntie, if wee can bring forth that wicked profanenesse, wherewith wee haue dishonoured God, and blemishi his Gospell, to bee scourged, and dismissed with all holy indignicie. From this feare, let vs passe as briefly, through that which wee must dwell in all our liues ; the seruice of God. This is the subiect of all sermons, mine shall but touch at it. You shall see how I hasten to that discourse which this day and your expectation calls me to.

Divine Philosophy teaches vs to referre, not onely our speculations, but our affections to action. As therefore our seruice must bee grounded vpon feare, so our feare must be reduced to seruice. What strength can these Masculine dispositions of the soule yeeld vs, if with the Isractices brood they be smothered in the birth ? Indeed the worst kinde

Heb. 11.
Si semper Deum
presentem intel-
ligit ac si ipsum
qui praesens est in
sua essentia vide-
rit. Bern. form.
hon. vita.
2 Sam. 15.26
Simeon Epist.
Psal. 36.1

Eccles. 1.16

of feare is that wee call seruile : but the best feare , is the feare of seruants. For there is no servant of God, but feares filially. And againe, God hath no sonne but he serues. Euen the naturall sonne of God, was so in the forme of a seruant, that hee serued indeed ; and so did hee serue, that hee endured all sorrow, and fulfilled all righteousnesse. So euery Christian is a sonne and heyre to the King of heauen, and his word must bee, *I serue*. Wee all know what seruice meaneſ. For wee all are , or were (I imagine) either seruants of maisters , or seruants of the publicke, or maisters of seruants, or all these. We cannot therefore bee ignorant either what wee require of ours, or what our superiors require of vs. If seruice consisted onely in wearing of liueries , in taking of wages , in making of curtesies , and kissing of hands, there were nothing more easie, or more common. All of vs weare the cognizance of our christianity in our baptisme , all lieue vpon Gods trencher in our maintenance, all giue him the complements of a fashionable profession. But, bee not deceipted , the life of seruice is worke ; the worke of a Christian is obedience to the Law of God. The Centurion, when hee would describe his good seruant in the Gospell, needed say no more but this ; I bid him doe this, and hee doth it. Seruice then briefly is nothing but a readinesse to doe as wee are bidden ; and therefore both Salomon , and hee that was greater then Salomon , describes it by keeping the commandements : and the chosen vessel giues an eulasting rule : *His seruants ye are to whom yee obey*. Now I might distinguish this seruice into habituall and actuall. Habituall ; for as the seruant , while hee eateth or sleepes , is in seruice still ; so are wee to God : Actuall, whether vniversall in the whole carriage of our liues (which Zacharie tells vs is in holiness , and righteousness, holiness to God , righteousness to men) or particular, either in the duties which are proper to GOD , Invocation and Attendance on his ordinance (which by an excellency is termed his seruice) or in those which are proper to vs , as wee are peces of a Family, Church, Commonwealth ; the stations whereof GOD hath so disposed , that wee may serue him in seruing one another. And thus you see I might make way for an endlesſ discourse ; but it shall content mee (passing ouer this world of matter) to glance onely at the generalitie of this infinite theme.

As euery obedience serueth God , so euery sinne makes God serue vs. One said wittily , that the angry man made himselfe the iudge, and God the executioner. There is no sinne that doth not the like. The glutton makes GOD his cator , and himselfe the guest, and his belly his GOD , especially in the new-found feasts of this age, wherein profulerneſſe and profanenesſe striue for the tables end. The lasciuious man makes himselfe the louer, and (as Vines saies of Mahumet) God the Pandar. The covetous man makes himselfe the vſurer,

Rom.6,16

Luke 17,9

Lud. Vines de
verit. Relig. I.4

Vlurer, and G O D the broker. The ambitious makes, G O D his stale, and Honor his G O D. Of euery sinner doth G O D lay iustly, seruire me fecisti. Thou hast made mee to serue with thy sinnes. There can not be a greater honor for vs then to serue such a maister, as commands heauen, earth and hell: Whom it is both dishonor and basenesse not to serue. The hyest stile that King David could devise to giue himselfe (not in the phrasc of a triuolous French complement, but in the plaine speech of a true Israelite) was, Behold I am thy seruant; and hee that is Lord of many seruants of the Diuell, delights to call himselfe the seruant of the seruants of God. The Angels of heauen rejoyce to bee our fellowes in this seruice. But there cannot bee a greater shame then to see seruants ride on horsebacke, and Princes walking as seruants on the ground. I meane, to see the G O D of heauen made a lacquey to our vile affections, and in the liues of men, to see G O D attend vpon the world. Brethren, there is seruice enough in the world, but it is to a wrong maister. *In mea patria Deus venter* (as Hierome saide;) Euery worldling is a Papist in this, that hee giues Allesav, seruice, to the creature, which is the lowest respect that can bee; Yea so much more humble then (*latraria*) as it is more absolute, and without respect of recompence. Yea, I would it were vncaritable to say, that many besides the liuages of *Caecus*, place Satan in the thron, and G O D on the footestoole. For as Witches and Sorcerers conuerse with euill spirits in plausible and familiar formes, which in ugly shaptes they would abhorre; so many a man serues Satan vnder the formes of gold and siluer, vnder the *simages* of Saints and lightlome Angels, vnder glittering coates, or glorious titles, or beautious faces, whom they would defie as himselfe. And as the freeborn Israelite might become a seruant, either by forfaiture vpon trespass, or by sale, or by spoile in warre; so this accursed seruitude is incurred the same waies, by them which should bee Christians. By forfaiture: for though the debt and trespass bee to G O D, yet (*quod est licet*) hee shall deliuer the debtor to the laylor. By sale, as *Ahab* solde himselfe to wickidnesse: sold vnder sinne, saith the Apostle. By spoile. Beware least any man make a spoile of you evlaxwv lach *Paul* to his *Colossians*. Alas, what a miserable change doe these men make, to leaue the living God, which is so bountisfull, that heerwards a cup of cold water with eternall glorie, to serue him that hath nothing to giue but his bare wages; and what wages? *The wages of sinne is death*; And what death? not the death of the body; in the leuering of the soule, but the death of the soule, in the separation from God: there is not so much difference betwixt life and death, as there is betwixt the first death & the second. Oh wofull wages of a desperate worke! Well were these men, if they myghte goe unpaiide, and serue for nothing: but as the mercie of Ooo;

Ezay.43:4.

*Non reputes
magnum quod
Deo seruiss, sed
maximum repu-
ta, quod ipse de-
matur te in ser-
uum assumere
sibi. Bernard.
Plat. 116.
Reuel. vii.
Ecclesi. 10:7*

*In mean. patria
Deus venter est,
& in diem vini-
vit, & sanctior
est ille qui distor
est.
Hier. ad Chre-
matum.*

Mat. 18:34.
1.Kin.21:20.

Col.2:8.

1. Thes. 1. 8.

Ambrose.

God will not let any of our poore seruices to him goe vnrewarded; so will not his iustice suffer the contrarie seruice goe vpaid; in flaming fire rendering vengeance to them that know not God, and those that obey not the Gospell of our Lord Iesus. Beloued, as that worthy Bishop said on his death-bed, wee are happie in this, that wee serue a good Maister: how happie shall it bee for vs, if wee shall doe him good seruice, that in the day of our account wee may heare, *Euge serue bone, well done good seruant, enter into thy maisters ioy.*

Now hee that prescribes the aet (seruice,) must also prescribe the manner; (Truely, totally.) G O D cannot abide wee should serue him with a double heart (an heart and an heart) that is hypocritically. Neither that wee should serue him with a false heart, that is, niggardly and vnwillingly: but against doubling, hee will bee seru'd in truth; and against haluing, hee will bee serued with all the heart. To serue God and not in truth, is mockerie: To serue him truely and not with the whole heart, is a base dodging with God. This ἀφθονολαθεα eye-seruice is a fault with men: but let vs serue God, but while hee sees vs, it is enough. Behold hee sees vs every where. If hee did not see our heart, it were enough to serue him in the face; and if the heart were not his, it were too much to giue him a part of it: but now that hee made this whole heart of ours, it is reason hee should bee serued with it; and now that hee sees the inside of the heart, it is madnesse not to serue him in truth. Those serue God, not in truth, which as Seneca saies of some auditors, come to heare, not to learne: which bring their tablets to write words, not their hearts for the finger of God to write in. Whose eies are on their Bibles, while their heart is on their Count-booke; which can play the Saints in the Church, Ruffians in the Tauerne, Tyrants in their houses, Cheators in their shoppes; those Dames which vnder a cloke of modeſtie and deuotion hide nothing but pride and fiendishnesse. Those serue God, not with all their heart; whose bosome is like Rachels tent, that hath (Teraphim) Idols hid in the straw; or rather like a Philistims Temple, that hath the Arke & Dagon vnder one rooſe; That come in euer with Naumans exceptives, *Onely in this:* Those that have let downe the world like the spies into the bottome of the well of their heart, and cover the mouth of it with wheate: I meane that hide great oppressions, with the show of ſmall beneficences: Those which like Salomons falſe Curtizan, cry (*Dividatur*) and are willing to ſhare themſelues betwixt G O D and the world. And certainly, this is a noble policie of the Diuell, becauſe hee knowes hee hath no right to the heart, hee can bee glad of any corner; but withall hee knowes, that if hee haue any, hee hath all; for where hee hath any part, God will haue none. This base-mindednesse is fit for that euill one. God will haue all, or nothing. It was an heroicall anſwer, that Theodore reports of Valentianus, whom

Ep. 108.
*Quidam veniunt ut audiante non ut discant,
 Aliqui cum pugillaribus remunantur, non ut res excipiunt sed verba.*

Theod. I. 4. c. 4.

whom when the souldiers had chosen to bee Emperour, they were consulting to haue another ioyned with him. No (my souldiours) said hee, it was in your power to giue mee the Empire, while I had it not: but now when I haue it, it is not in your power to giue mee a partner. Wee our selues say, The bed and the throne can abide no riualls. May wee not well say of the heart, as *Lot of Zaar*, Is it not a little one? Alas it is euē too little for God; what doe wee thinke of raking an Inmate into this cottage? It is a fauour and happinesse, that the God of glorie will vouchsafe to dwell in it alone. Euen so (O God) take thou vp these roomes for thy selfe; and inlarge them for the entertainment of thy spirit: Haue thou vs wholly, and let vs haue thee. Let the world serue it selfe. O let vs serue thee, with all our hearts.

God bath set the heart on workes to feare, the hands on worke to serue him: now (that nothing may bee wanting) hee lets the head on worke to consider; and that, not so much the Iudgements of God, (yet those are of singular yse, and may not bee forgotten) as his mercies, *What great things bee bath done for you, not against you.* Hee that looked vpon his owne workes, and saw they were good, and delighted in them, delights that wee should looke vpon them too, and applaud his wisedome, power, and mercy, that shines in them. Euen the least of Gods works are worthy of the obseruation of the greatest Angell in heauen: but (the *magnalia dei*) the great things hee hath done, are more worthy of our wonder, of our astonishment. Great things indeed that he did for Israel; hee meant to make that Nation a precedent of mercie; that all the world might see what hee could doe for a people. Heauen and earth conspired to blesse them. What should I speake of the woonders of Egypt? Surely I know not whether their preseruation in it, or deliuerance out of it, were more miraculous. Did they want a guide? himselfe goes before them in fire. Did they want a shelter? his cloud is spred ouer them for a couering. Did they want way? The sea it selfe shall make it; and bee at once a streete, and a wall to them. Did they want bread? Heauen it selfe shall powre downe foode of Angels. Did they want meat to their bread? The winde shall bring them whole drifts of quailes into their tents. Doe they want drinke to both? The verie Rocke shall yeeld it them. Doe they want suites of apparell? Their very clothes shall not waxe old on their backes. Doe they want aduise? God himselfe shall giue his vocall Oracle betweene the Cherubins. Doe they want a law? God shall come downe vpon Sinai, & deliuere it in fire, thundring, smoke, earthquakes, and write it with his own finger, in tables of stone. Doe they want habitations? God shall prouide them a land that flowes with milke and hony. Are they persecuted? God stands in fire betweene them and their harmes. Are they stung to death? The brazen serpent shall cure them. Are they resisted? The walles of Iericho shall fall downe alone; hailestones braine their enemies. The Sunne shall stand still in heauen, to
see

see *tobuah's* revenge and victorie. Oh great and mighty things that God did for Israell!

And if any Nation vnder heauen could either parallel or second Israell in the fauours of God, this poore little Iland of ours is it. The cloud of his protection hath couered vs. The blood-red sea of persecution hath giuen way to vs, and wee are passed it dry-shod. The true Manna from heauen is rained downe abundantly about our tents. The water of Life gusheth forth plentiously to vs: The better law of the Gosspell is giuen vs from heauen by the hands of his Sonne: the walles of the spirituall Iericho are fallen downe before vs, at the blast of the trumpets of God; and cursed bee hee that goes about to build them vppe againe. Now therefore, that we may come more close to the taske of this day; Let mee say to you, as *Samuel* to his Israclites, *Consider with mee what great things the Lord hath done for vs:* and as one wist that the eniuious had eyes in euery place; so could I seriously wist that all which haue ill will at our Sion, had their eares with mee but one hour; that if they belong not to God, they might burst with *Iudas*, which repine with *Iudas* at this seasonable cost of the pretious ointment of our praises.

If I shold looke backe to the ancient mercies of God, & shew you that this kingdome (though diuided from the world) was one of the first that received the Gospel: That it yeelded the first Christian Emperour that gaue peace and honor to the Church: The first and greatest lights that shone forth in the darkeſt of Popery, to all the world, and that it was the first kingdom that shooke Antichrist fully out of the saddles I might find iust matter of praise and exultation: but I wil turne ouer no other *Chronicles* but your memory. This day alone hath matter enough of an eternall gratulation. For this is the *communis terminus*, wherin Gods fauours meete vpon our heads; which therefore represents to vs, both what wee had, and what wee haue. The one to our ſeſe, the other to our remembrance. This day was both *Qeene Elizabeth's Initium gloriae*, and *King James his Initium regni*. To her *Natalitium salutis*, as the paſſion dayes of the Martyrs were called of old; and *Natalis Imperij* to him. These two names shew vs happinesse enoughe to take vp our hearts for ever. And first, why ſhould it not bee our perpetuall glorie and rejoicing, that wee were her ſubiects? Oh blessed Qeene, the mother of this Nation, the tūrſe of this Church, the glorie of womanhood, the enuie and example of forraigne Nations, the wonder of times, how ſweet and ſacred ſhall thy memory bee to all posterities? How is thy name not Parables of the dust, as the Jewes ſpeak; not written in the earth as *Jeremie* ſpeaks, but in the living earth of all loyal hearts, never to bee razed. And though the foule mouthes of our Aduersaries ſtick not to call her *mercenaria*, as Pope *Clement* did; nor to ſay of her, as *Eusebius* ſaid vncharitably

vncharitably of *Iustiniān* the great law-giver (*ad supplicia iustitiae in aucto apud inferos tuenda profecta est*;) and chose that diuit bring her on the stage liuing, bring her now dead (as I haue heard by those that haue leene it) into their processions , like a tormented Ghost attended with fiends and firebrands , to the terror of their ignorant beholders: Yet , as wee saw the neuer prospered so well , as when shee was most cursed by their *Pius* s . so now wee hope shee is rather so much more glorious in heauen , by how much they are more malicious on earth. These arrogant wretches , that can at their pleasure fetch *Salamon* from heauen to hell , and *Treian* and *Falconella* from hell to heauen ; *Campian* and *Garnet* from earth to heauen , Queen *Elizabeth* from earth to hell , shall finde one day that they haue mistaken the keyes; and shall know , what it is to iudge , by being iudged. In the meane time , in spight of the gates of Rome , *Memoria iusta in benedictionibus*. To omit those vertues which were proper to her sexe , by which shee deserued to bee the Queen of women , how excellent were her Masculine graces of learning , valour , wisedome , by which shee might iustly challenge to bee the Queen of men ! So learned was shee , that shee could give present answers , to Embassadours in their owne tongues ; or if they listed to borrow of their neighbours , shee paid them in that they borrowed. So valiant , that her name like *Ziscaes* drum , made the proudest Romanists to quake. So wise , that whacouer fell out happily against the common Aduerarie in France , Netherlands , Ireland ; it was by them selfes ascribed too her policy. What should I speake of her long and successfull gouernment , of her miraculous preseruations , of her famous victories , wherein the waters , windes , fire and earth fought for vs , as if they had bee in pay vnder her l of her excellente lawes , of her carefull executions ? *Mary daughters haue done worthily , but thou surmountest them all*. Such was the sweetnesse of her gouernement , and such the feare of miserie in her losse , that many worthy Christians desired their eyes might bee closed before hers ; and how many thousands therefore welcomed their owne death , because it preuented hers. Every one pointed to her white haires , and said with that peaceable *Leontius* , When this snowmeltis there will bee a flood. Neuer day except alwaies the fist of Nouember , was like to bee so bloody as this ; not for any doubt of Title (which neuer any loyall heart could question , nor any disloyall ever did besides *Dolman*) but for that our *Esanites* comforted themselves against vs , and said , *The day of mourning for our mother will come shortly , then will wee slay our brethren*. What should I say more ? lots were cast vpon our land ; and that honest Politician (which wanted nothing but a gibbet to haue made him a Saint) Father *Parsons* , tooke paines to set downe an order , how all English affayres should bee marshalled when they should come to bee theirs.

Consider

en gr. 4. 5. c. 1

*Didymus vero
dicas.*

*O nimium dilecta
Deo cuiusmodi stat
atque : & compa-
rati venient ad
classis a reverie.
Cland.
Pro. 13, 29*

*Sor 13, c. 19
Ταῦτα οἱ τις
χιονὸς λυθεῖ
σης &c.*

*Dobr. p. 1, p. 216
p. 2, p. 217*

Theod. 3.15

Euseb. de vita
Conf. I. 4. 4

1 Sam. 10. 34

Euseb. I. 5. 21

Malmebury.

Consider now the great things that the Lord hath done for vs. Behold this day, which should haue beeene most dismall to the whole Christian world, hee turned to the most happie day, that euer shone forth to this Iland. That now wee may iustly insult with those Christians of Antioch (τὸς ὡς τὰ μάκεια μάχην μάχε) Where are your prophesies, O yee fond Papists? Our snowelyes here melted, where are those flouds of bloud that you threatened? Yea, as that blessed soule of hers gained by this change of an immortall crowne, for a corruptible; so (blessed bee the name of our God) this land of ours hath not lost by that losse. Many thinke that this euening the world had his beginning. Surely a new and golden world began this day to vs, and (which it could not haue done by her loynes) promises continuance (if our sinnes interrupt it not) to our posterities: I would the flatterie of a Prince were treason; in effect it is so: (for the flatterer is (εὐεργέτης) a kinde murtherer.) I would it were so in punishment. If I were to speake before my loueraigne King and maister, I would praise God for him, not praise him to himselfe. A preacher in Constantines time saith Eusebius (ausus est imperatorem in os beatum dicere) presumed to call Constantine an happy Emperor to his face; but hec went away with a checke; such sped may any parafichaue, which shall speake, as if hee would make Princes proud, and not thankefull. A small praise to the face may bee adulacion, (though it bee within the bounds:) a great praise in absence, may bee but iustice. If wee see not the worth of our King, how shall wee bee thankfull to God that gaue him? Giue mee leue therefore freely to bring forth the Lords Anointed before you, and to say with Samuel, See you him whome the Lord hath chosen.

As it was a great presage of happinesse to Mauritius the Emperor, that an (επιπτώσα) familiar Diuell remouing him from place to place in his swathing bands, yet had no power to hurt him; So that those early conspiracies, wherwith Satan assaulted the very cradle of our dear Soueraigne, preuailed not, it was a iust bodeinent of his future greatnessse & beneficial vse to the world. And he that gaue him life and crowne together, and miraculously preserued them both; gaue him graces fit for his Deputy on earth to wield that crowne, and improoue that life to the behoofe of Christendome. Let mee begin with that (which the heathen man required to the happinesse of any state) his learning & knowledge: where in I may safely say hee exceedeth all his 105. predecessors. Our Conquerour King William (as our Chronicler reports) by a blunt prouerbe that hee was wont to vse againtist vnlearned Princes, made his sonne Henry a Beau-clearc to those times. But a candle in the darke will make more show, then a bonefire by day. In thesedayes so lightsome for knowledge, to excell(euen for a professed student) is hard, and rare. Neuer had England more learned Bishops and doctors; which of them euer returned

returned from his Majesties discourses without admiration? What King christened hach written so learned volumes? To omit the rest, his last (of this kinde) wherein hee hath so held vp Cardivall *Bellarmino*, and his master *Pope Paulus*, is such, that *Plessis* and *Mouline* (the two great lighes of France): professe to receiue their light in this discourse, from his beatnes; and the learned Iesuite *Salkeld*, could not but bee conuerted with the necessarie of those demonstra-
tions; and I may bouldly say, Poperie (since it was) neuer received so deepe a wound from any worke, as from that of His. What King euer moderated the solemne acts of an Universitie in all professions, and had so many hands clapt in the applause of his acute, and learned determinations? Briefely, such is his intire acquaintance with all sciences, and with the Queene of all, Diuinitie, that hee might well dispute with the infallible Pope *Paulus Quintus* for his triple Crown; and I would all Christian quarrels lay vpon this ducell. His iustice in gouerning matcheth his knowledge how to gouerne; for as one that knowes the common-welth cannot bee unhappy, wherein (according to the wise heathens rule) law is a Queen, and will a subiect, Hee bath euer indeauoured to frame the proceedings of his gouernment to the lawes, & not the lawes to them. Witnesse that memorabile example, whereof your eyes were witnessses. I meane the vnpartiall execution of one of the ancientest Barons of those parts, for the murder of a meane Subiect. Wherin not the fauour of the block might bee yeelded, that the dishonour of the death might bee no lesse then the paine of the death. Yet who will not grant his Mercy to bee eminent amongst his vertues, when *Parsons* himselfe yeelds it? And if a vertue so continuing, could bee capable of excelle, this might seeme so in him. For, that which was said of *Anystafius* the Emperour, that hee would attempt no exploit (though neuer so famous) if it might cost the price of Christian blood; and that which was said of *N.auricius*, that by his good-will hee would not haue so much as a Traitor dye; and that of *Vespasian*, that he wept even for iust executions; and lastly that of *Theodosius*, that hee wisht hee could recall those to life againe that had wronged him; may in some sense bee iustly vereified of our mercifull Soueraigne. I pray G O D the measure of this vertue may neuer hurt himselfe: I am sure the want of it shall neuer give cause of complaint to his aduersaries. But among all his Heroicall Graces, which commend him as a man, as a Christian, as a King; Pietie and firmenesse in Religion calls mee to it, and will not suffer mee to deser the mention of it any longer. A private man vnsettled in opinion, is like a loose tooth in the head, troublesome and vse-lesse: but a publiques person unstayed, is dangerous.

Plato.

Enagr.1.3.c.34

Enagr.1.6.c.1

Sueton.Vesp.

Sarr.1.7.c.22

gerous. Resolution for the truth is so much better then knowledge, by how much the possessing of a treasure, is better then knowing where it is. With what zeale did his Maestie fly vpon the blasphemous nouelties of *Yorſtius*? How many ſollicitations, threats, promises, profers hath hee trampled vnder his ſeete in former times, for but a promise of an indifferent conniuence at the Romish religion? Was it not an anſwere worthy of a King, worthy of marble and braffe, that hee made vnto their agent for this purpoſe, in the times of the greatest perill of resistance, *That all the crownes and kingdomes in this world ſhould not induce him to change any iot of his profession?* Hath hee not ſo ingaged himſelue in this holie quartell, that the world confeſſes Rome had never ſuch an Aduerſary? and all Christian Princes reioice to follow him as their worthy leader, in all the battels of God; and all Christian churches in their prayers and acclamations, ſtyle him, in a double right, *Defender of the faith*, more by deſert, then inheritance.

But because as the Sunne beames, ſo praises are more kindly, when they are caſt oblique vpon their obiects, then when they fall directly; let mee ſhew you him rather in the blessings wee receive from him, then in the graces which are in him. And no to iuſt vpon his extinguishing of tholc helliſh ſtudes in Scotland, and the reducing of thofe barbarous borderers to ciuitie and order, (two acts worthy of eternitie, and which no hand but his could doe) Consider how great things the Lord hath done for vs, by him in our Peace, in our freedom of the Goffell, in our Deliverance.

Continuance detracts from the value of any fauour. Little doe we knowe the priue of peace. If wee had beeene in the coates of our forefathers, or our neighbours, wee ſhould haue knowne how to eſteeme this deare blessing of G O D. Oh, my deare bretheren, wee never knewe what it was to heare the murdering pcees about our eaſes; to ſee our churches and houses flaming ouer our heads; to heare the fearefull cracks of their fols mixed with the confused out-cries of men, killing, encouraging to kill, or refiſt, dying; and the ſtrickings of women and children; we never ſaw tender babes ſnacht from the brefts of their mothers, now bleeding vpon the ſtones, or ſprauiling up the pikes; and the diſtracted mother rauifhed, ere ſhee may haue leauue to dye. Wee never ſaw men and horses lyg wallowing in their mingled bloud, and the gaſtly viſages of deaſt deformed with wounds. The impotent wife hanging with teares on her armed husband, as deſirous to dye with him, with whom ſhee may not liue. The amaz'd runnings to & fro of thofe that would faine escape if they knew how, and the furions paſe of a bloody viſtor; The rifling of houses for ſpoile, and euery ſouldiour running with his load, and readie to fight

Watſon.
B. Barl. anſwer
to Parsons. p.
115. E. Com.
Northamp. lib.

*Tum vero &
gemitus mori-
entum & ſan-
guine in alio.
Armaque cor-
poraque & per-
mittiſſe cede ri-
rorum Semia-
nimis voluntarior
equi. Virg.
Aen. II.*

fight with other for our booty; The miserable captiue driuen manicked before the insulting enemy. Neuer did wee knowe how cruel an Aduersarie is, and how burdensome an helper is in warre. Look round about you. All your neighbours haue seene and tasted these calamities. All the rest of the world haue beene whirled about in these wofull tumules: onely this Iland hath like the center stood vnmoveable. Onely this Isle hath beene like Nilus, which when all other waters ouer-flowe, keeps within the banks. That we are free from these and a thousand other miseries of warre, Whither should wee ascribe it, but next vnder God, to his Anointed, as a King, as a King of Peace? For both Anarchy is the mother of diuision, as wee see in the State of Italy: wherein, when they wanted their King, all ranne into ciuill broiles; The Venetians with them of Rauenna; Verona and Vincentia, with the Paduans and Taruisans; The Pisans and Florentines, with them of Luca and Sienna; and besides, euery King is not a Peace-maker: Ours is made of Peace. There haue beene Princes, which, as the Antiochians saide of *Antioch*, (taking occasion by the Bull which he stampt in his coine) haue gored the world to death. The breasts of some Princes haue been like a Thunder-cloud, whose vapours would neuēr leaue working till they haue vented themselues with terror to the world: Ours, bath nothing in it, but a gratioues raine to water the inheritance of God. Beholde Hee, euen He alone, like to *Noah's* Doue, brought an Olive of peace to the tossed Arke of Christendome; Hec like another *Augustus*, before the second comming of Christ hath becalmed the world; and shut the iron gates of warre; and is the bond of that peace he hath made. And if the Peace-maker both doth blesse and is blessed; how shoulde we blesse him, and blesse GOD for him, and holde our selues blessed in him?

Now what were peace without religion, but like a *Nabal's* sheepe-shearing; like the fatting of an Epicurean hogge; the very festiuall revels of the Diuell. But for vs; wee haue *Gloria in excelsis Deo*, sung before our *Pax in terris*; in a word, wee haue Peace with the Gospell. Machiavell himselfe could say in his Discourses, that two continued successions of vertuous Princes (*fanno grandi effetti*) cannot but doe great matters. Wee proue it so this day; wherein religion is not onely warmed, but locked in her seat so fast, that the gates of hell shall neuēr preuaile against it. There haue beene Princes; and that in this land, which (as the heathen Politician compared his Tyrant) haue beene like to ill Physitians, that haue purged away the good humours, and left the bad behinde them; with whom any thing hath beene lawfull, but to be religious. Some of your gray hayres can be my witnessses. Behold, the euils wee haue escaped, shew vs our blessings. Heere hath beene no dragging out of houses, no hiding of Bibles, no creeping into woods, no Bonnering or Butchering of GODs Saints,

P p p no

*Nuncum trifis
hyems alias pro-
daxerit vnde,
Tum Nilum re-
tinet ripa. Claud.
Epigr.*

*Orbe. Fris. l. 7
c. 29.*

Sac. l. 7. c. 22.

*Discor. l. 1. c. 20
Due continuo
successioni di
principi virtuosi
fanno grandi
effetti.*

*Plato 8. de
Repub.*

An holy Panegyrick.

no roting in dungeons, no casting of infants out of the mothers belly into the mothers flames ; nothing but GODS truth abundantlie preached , cheerfully professed , encouraged , rewarded VVhat Nation vnder heauen yeeldes so many learned Diuines ? What times euer yeelded so many preaching Bishoppes ? VVhen vvas this Cittie (the Cittie of our ioy) euer so happy this way , as in these late successions ? Whither can vvee ascribe this health of the Church , and life of the Gospell , but , next to GOD , to His example , His countenance , His indeuours ? Wherein I may not omit how right hee hath trodde in the steps of that blessed Constantine , in all his religious proceedings . Let vs in one vvorde parallel them . Constantine caused fistie Volumes of the Scriptures to be faire written out in parchment , for the vse of the Church . King James hath caused the Booke of Scriptures to bee accurately translated and published by thousands . Constantine made a zealous edict against Novatians , Valentinians , Marcionites . King James , besides his powrfull proclamations and loueraigne lawes , hath effectually written against Popery , and Vorstianisme . Constantine took away the liberty of the meetings of Heretickes : K. James hath by wholelome laws inhibited the assemblies of Papists & Schismaticks . Constantine sat in the midst of Bishops , as if he had beene one of them . King James besides his solemne conserences , vouchsafes (not seldome) to spend his meales in discourse with his Bishoppes , and other worthy Diuines . Constantine charged his sonnes (ut plane & sine furo Christiani essent) that they should be Christians in earnest . King James hath done the same in learned and Diuine precepts which shall liue till time be no more . Yea , in their very coines is a resemblance . Constantine had his picture stampēt vpon his metalls , praying . King James hath his picture with praier about it ; O Lord protect the Kingdoms which thou hast unied . Lastly , Constantine built Churches ; one in Ierusalem , another in Nicomedia . K. James hath founded one Colledge , w^{ch} shal help to build & confirm the whole Churche of God , vpon earth . Ye wealthy Citizens that loue Ierusalem , cast in your store after this royall example , into the sanctuary of God : & whiles you make the Churche of God happy , make yo^r selues so . Brethren , if we haue any relish of Chr. any lense of heauē , let vs bless God for the life of our soule , the Gospell ; & for the spirit of this life , his Anointed .

But where had beene our peace , or this freedome of the Gospell , without our Deliuernace ? and vwhere had our deliuernace beene vwithout him ? As it vvas reported of the Oke of Mamre , that all religions rendred their yearly worship there . The Iewes , because of Abraham their Patriarch ; the Gentiles because of the Angels that appeared there to Abraham ; The Christians because of Christ that was there seene of Abraham , vwith the Angells ; So vvas there to King James in his first beginnings , a confluence of

Euseb. de vita
Conf. L. 4. c. 36.

Lib. 3. 61. 62

Lib. 3. 63

Lib. 1. c. 37
In media istoriis
frequentia ac
congressus ad se
& una considerare
non designatur.

Basil. dor.

Lib. 4. 15

Lib. 3. 43. & 24

3:
Sect. I. 2. c. 3

of all sects, with papers in their hands, and (as it was best for them) with a *Rogamus domine, non pugnamus*, like the subiects of *Theodosius*. But our cozens of Samaria, when they saw that *Salmans* yoke vwould not be lightned, soone flew off in a rage. What portion haue wee in *David*? And now those, which had so oft lookt vp to heauen in vaine, resolute to digge downe to hell for aide. Satan himselfe mett them, and offred (for sauing of their labour) to bring hell vp to them. What a world of Sulphur had hee prouided against that day? What a brewing of death was tunn'd vp in those vessels? The murderous Pioners laught at the close felicity of their project; and now before-hand seemed in conceit to haue heard the cracke of this hellish thunder, and to see the mangled carcasses of the Heretickes flying vppe so suddenly, that their soules must needs goe vpward towards their perdition; their streets strewed with legges and armes; and the stones braining as many in their fall, as they blew vp in their rise. Remember the children of *Edom*, O Lorde, in the day of *Ierusalem*; which saide, Downe wwith it, downe wwith it, even to the ground! O daughter of *Babel*, vwoorthy to be destroyed, blessed shall hee be that serueth thee, as thou wculdest haue serued vs. But hee that sits in heauen laught as fast at them; to see their presumption that would bee sending vp bodies to heauen before the resurrection, and preferring companions to *Elias* in a fyre Chariot; & said (ut quid fremuerant?) Consider now how great things the Lord hath done for vs; The snare is broken, and wee are deliuered. But how? As that learned Bishoppe well applied *Solomon* to this purpose, *Divinatio in labiis regis*. If there had not beene a diuination in the lips of the King, wee had beene all in iawes of death. Vnder his shadow wee are preserued aliue, as *Jeremy* speaketh. It is true, God could haue done it by other meanes: but he would doe it by this, that we might owe the being of our liues to him, of whom wee held our well-being before. Oh, praised bee the GOD of heauen for our deliuernace! Praised be God for his Anointed, by whom we were deliuered. Yea how should we call to our fellow creatures? the Angels, Saints, heauens, elements, meteors, mountaines, beasts, trees, to helpe vs praise the Lord for this mercie. And (as the Oath of the Romane souldiers ranne) how deare and pretious should the life of *Cesar* be to vs, aboue alearthly things? How should we hate the base vnthankefulnesse of those men, which can say of him, as one saide of his Saint *Martin*, *Martinus bonus in auxilio, charus in negotio*; who whiles they owe him all, grudge him any thing. Away wwith the mention of outwarde things: all the bloud in our bodyes is due to him: all the prayers and wel-wishes of our soules are due to him. How solemnly Festiuall should this daie be to vs, and to our posterities for ever? how chearefully, for our peace, our religion,

Ribera in pro-
phet. min. ex
Ioseph. Antiq.
lib. 9. vlt. Se-
maritanis Iudeos
cognatos appell-
lare soliti quam-
dia illi bene er-
rat.

Arbicōstra. &c.
1. King. 12
Fictilesse-
queo, &c.

Psa. 117. 7

Pro. 16. 10.
B. Barlow, p. 350

τροπικόσειν
άπαντων τῆν
τε καίσαρος
σωτηρίαν.

Suet. addit ne-
que me liberos-
que meos cario-
res habeo quā
Caium & eius
sorores.

Clodowens.
Othe. Fris. l. 4.
c. 32.
Clodowens Othe.
Fris. l. 4. c. 32

Frif. L. s. c. 31

gion, our Deliuerance, should wee take vppe that acclamation which the people of Rome vsed in the Coronation of *Charles the great, Carolo Iacobo a Deo coronato, magno & pacifico Britanorum Imperatori, vita & victoria*. To *Charles James* crowned of God, the great and peaceable Emperour of Britanic, Life and Victory: and let God, and his people say *Amen*.

These were great things indeede, that GOD did for Israel; great that hee hath done for vs; Great for the present, nor certaine for the future. They had not, no more haue wee, the blessings of GOD by entayle, or by lease. Onely at the good vwill of the Lord; and that is, during our good behauour. Sinne is a forfeiture of all fauours. *If you doe wickedly, you shall perish.* It vvas not for nothing, that the same word in the originall signifies both sinne and punishment; These two are inseparablie. There is nothing but a little prioritie in time betweene them. The Angelles did wickedly, they perisht by their fall from heauen. The old world did wickedly, they perisht by waters from heauen. The Sodomites did wickedly, they perisht by fire from heauen. *Corah* and his companie did wickedly, they perisht by the earth. The Egyptians did wickedly, they perisht by the Sea. The Canaanites did wickedly, they perisht by the sword of Israel. The Israclites did wickedly, they perisht by pestilence, serpents, Philistims. What should I runne my selfe oute of breath, in this endlesse course of examples? There was never sinne but it had a punishment, eyther in the Actor, or in the Redcemer. There vvas never punishment, but was for sinne. Heauen should haue no quarrell against vs, Hell could haue no power ouer vs, but for our sinnes. Those are they that haue plagued vs: those are they that threaten vs.

But what shall be the iudgement? Perishing. To whom? To you and your King. Hce dooth not say, If your King doe wickedly you shall perish, as sometimes he hath done. Nor if your King doe wickedly hee shall perish, although Kings are neither priuiledged from sinnes, nor from iudgements. Nor if you doe wickedly, you onely shall perish; but *if yee doe wickedly, yee and your King shall perish.* So neere a relation is there betwixt the King and Subiect, the sinne of the one reaches to the iudgement of the other; and the iudgement of theone, is the smart of both. The King is the head, the Commons the stomach; if the head bee sicke, the stomach is affected. *David* sinnes, the people dye. If the stomach be sicke, the head complaines. For the transgression of the people are manie Princes. VVhat coulde haue snatched from our Head that sweete Prince, of fresh and bleeding memory, (that might iustifie haue challeng'd *Othoes* name, *Mirabilia mundi*) now in the prime of all the vworlds expectation, but our trayterous wickednesse? His Christian

Dib. 3
Frif. 6. 26

rian modesty vpon his death-bed could charge himselfe. (No, no, I haue sinnes enow of mine owne to doe this.) But this verie accusation did cleare him, and burden vs. O glorious Prince, they are our sinnes that are guilty of thy deaht, and our losse. Wee haue done wickedly, thou perishedst. An harsh word for thy glorified condition. But such a perishing as is incident to Saints; (for there is a *Perire de media*, as well as a *Perire a facie*;) a perishing from the earth, as well as a perishing from G O D. It was aoytall perishing to thee. Our sinnes haue advantaged thy soule, which is partly therefore happy, because wee were vniversally of thee; but they haue robbed vs of our happiness in thee. Oh our treacherous sinnes, that haue offered this violence to that sweete hopefull sacred person! And doe they not yet still conspire against him, that is yet dearer to vs, the roote of these godly branches, the breath of our nostrils, the Anointed of G O D? Brethren let mee speake it confidencelie: As every sinne is a Traitor to a mans owne soule, so evry wicked man is a Traitor to his King. Yea evry one of his crying sinnes is a false-hearted rebell, that hides powder'd pocket-dags for the pretious life of his Soveraine. Aoy states-mastry may learne this even of Machiavell himselfe; which he confesseth when I read; I thought of the Diuell confessing Christ. That the giuing of G O D his due is the cause of the grownesse of any State and contrarily, the neglect of his seruice the cause of ruine; and if any profane *laizimus* shall doubt of this point, I would bat turne him to Ezechiel his Discourse to this purpose, where hee shall finde instances of enow particulars. What-euer politick Philosophers haue distinguisht, baswix *tempor war*; and *crimis*, I say, that as a good man cannot be an ill Subject; so a lewd man can no more bee a good Subject, then cuill can bee good. Let him sooth, and sweare what hee will, his sinnes are so many treasons against the Prince and State; for, Ruine is from iniquitie, saith Ezechiel. Alas, what safety can wee be in, when such miscreants lurke in our houses, iet in our streeteres, when the Country, Cittie, Court, is so full of these spirituall conspiracies? Yea that are Magistrates; not for G O D's sake onely, but for your Kings sake, whose deputies yee are; as hee is G O D; not for religion onely, but for very policy, as you tender the deare life of our gracious Soveraine; as you regard the sweet peace of this State, and Kingdome; the welfare of this Church; Yea, as yee loue your owne life, peact, welfare; Rouze vp your spirits, awaken your Christian courage, and set your selues heartily against the traitorly sinnes of these times, which threaten the bane of all these. Cleanse yee these Augean stables of our drunken Tauernes, of our profane stages, and of those blinde Vaults of professed filchinelle, Whose steppes goe downe to the chambers of Death; yea, to the deepe of Hell. And yee, my holy brethren, the messengers of G O D, if there bee any

Offernanza del
cuo diuino e
cagione della
grandezza delle
Cose il dispregio
diqua, &c.
Discor. l. 1. c. 11
Euseb. L. 3. c. 41

Ezecl. 7. 19

Pro. 7. 27. 9. 18

*Reu. 8. 11
Iude 1. 3*

*Cum imperio do-
cetur quod prius:
agitur quam di-
catur.
Greg. 2. 3. in Job.*

Pro. 5. 22

*Hier. de filo
predico.
Damnum cibis
ebrietate, luxu-
ria, fornicatio &
ruiuersaritia.*

any tonnes of thunder amonst you, if euer yee rattled from heauen the terrible iudgements of GOD against sinners, now doe it; for (conterarie to the naturall) the deep winter of iniquitie is most seasonable for this spiritual thunder. Be heard aboue, be scene besyeth. Our face sinne, out-preach it, out-lieue it. Weare stars in the right hand of God: let vs be like any stars save the Moone, that hath blots in her face; or the star worm-wood, whose fall made bitter waters; or Saint Iudas planets, that wander in irregularities. Let the light of our lives shine in the faces of the world; and dazzle them whom it shall not guide. Then shal we with authoritie speake what we doe, when we doe that which we speake. We can neuer better testifie our thankfull and loyall respects to so good a King, iiii whose fauour is our life, and by whose grace wee are vpheld against the vnwoorthy affronts of this sacrilegious Age, then by crying down, by hewing down those sins which threaten our happiness in him. And ye, beliede Christians, whose faces seeme worthily to eongratulate the ioy of this day, if yee would approouey our selfes good subiects to our King, labour to bee good subiects to His King, the King of heauen. Away with thos rebellious wickednesse which may be prejudiciale to our peace. In vaine shall we testifie our loyaltie by these outwardre ceremonies of rejoycing, if we be faulty in the substance. To what purpose shall we ring our bells, if in the meane time we hold fast *Salomonis (funs peccatorum) cords of sin*; yea the Prophets tart-roapes of iniquite; and thereby pull down iudgement vpon our heads? To what purpose shall we kindle Bonfires in our streets, if wee kindle the flames of Gods displeasure against vs by our sinnes? To what purpose shal ye feaste one another in your houses, if you shall feaste the fiends of Hell with your wilfull sins? *Damnum cibus ebrietatis.* Hierome saith well; Drunkenesse, luxury, fornication, and euery sin is the very diet and dainties of the Diuell. For Gods sake therefore, for your Kings sake, for your owne soules sake, be good; that you may be loyall. Oh my brethren, let vs not with old *To-by* suffer our eies to be blinded with the Swallowes dung of this world. Let vs not dare to make a willing shipwracke of conscience, for the venture of a little ballast of gaine. Awaine with our pride, usurie, oppression, false weighrs, false oaths, false faces; *Do no more wickedly, that we perish not.* They are our sins, which as they threaten to lose vs our best friend aboue, (the God of our saluation) so they hearten our aduersaries against vs on earth. Their hopes, their desinges, their wickednesse to vs, hath bin profest to be built vpon ours to God. If they did not see we did euill, they durst not hope we could perish. Authoritie hath wisely and seasonably taken order for disarming of wilfull Recusants. What should weapons doe in the hands of disloyaltie? Oh that it could take order to strip vs of our sinnes, which will cleare God and his creatures against vs! The gates of Rome; the gates of Hell, could not hurt vs, if wee did not hurt our selues. Oh that we could so loue our selues, as to part with all our

our plausible and gaiacfull euils; that we would this day renue our holie couenants with God, and keepe them for euer! How would he still feed vs with the finest of the wheat? How would he, that (as this daie) when we feared a tempest, gaue vs an happy calme, preuent a tempest in our calme when we feare not? How safely should our children play, and wee feaste in our streets? How memorable a patterne of mercie should this I-land be to all posterities? What famous Trophees of victorie would he erect ouer all Antichristianisme amongst vs? How freely & loud should the Gospell of God ring euerie where in the eare of the generations yet vnborne? How sure should we be, long and long to enjoy so gratiouis, & dear a Soueraine, so comfortable a peace, so happie a gouernment? euen till this Eue of the *Annuntiation* of the first comming of Christ, ouertake the Day of the *Annunciation* of his second comming, for our redemption. Which God for his mercies sake, for his Christs sake, vouchsafe to graunt to vs, Amen.

(* * *)

Dum non timeat
in sereno patitur
tempestatem.
Hier. dial. ad-
uers. Pelag.

FINIS.

A
COMMON
APOLOGIE OF
THE CHVRCH OF
ENGLAND,
AGAINST THE VNIVST
Challenges of the ouer-iust Sect,
commonly called *Brownists*.

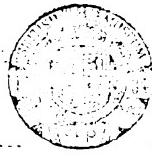
WHEREIN THE GROVND S, AND
Defences, of the Separation are
largely discussed:

OCCASIONED, BY A LATE PAM-
phlet, published under the name of *An answe to a Censorious
Epistle*: Which the Reader shall finde prefixed
to the seuerall Sections.

By I. H.



AT LONDON,
Printed by *Humphrey Lownes*, for *Samuel
Macham*. 1614.



TO OVR GRATIOVS AND BLESSED MOTHER, *THE CHVRCH OF* ENGLAND

THE MEANEST OF HER CHILDREN DEDICATES THIS HER
APOLOGY, AND WISHETH
All Peace and Happiness.



O leſſe then a yeare and a halfe is past (Reverend, Deare, and holy Mother) since I wrote a loyng monitory letter to two of thine unworthy Sons ; which (I heard) were ſled from thee in person, in affection, and ſomewhaſ in opinion : Suppoſing them yet thine in the maïne ſubſtance, though in ſome circumſtances their owne. Since which, one of them hath wabſt off thy Font-water as unclean, and hath written deſperately both againſt thee, and his owne fellowes : From the other, I received (not two moneths ſince) a ſtomackful Pamphlet ; beſides the priuate iniurieſ to the monitor, caſting upon thine honourable name blaſphemouſ imputations of Apeſtaſie, Aniſchristianisme, Whordome, Rebellion : Mine owne wrongs I could haue contemned in silence, but, For Sions ſake, I cannot holde my peace : If I remember not thee, O Ierusalem, let my tongue cleane to the rooſe of my mouth. It were a ſhame, and ſin for me, that my zeale ſhould be leſſe hote for thine innocence, then theirs to thy falſe diſgrace. How haue I haſtened therefore to let the world ſee thy ſincere truthe, and their peruerſe ſlanders ! Unto thy ſacred name then (whereto I haue in all piety deuoted my ſelfe) I humbly preſent this my ſpeedy and dutifull labour : whereby I hope thy weak Sons may be conſirmed, the ſtrong encouraged, the rebellious ſhamed : And if any ſhall ſtill obſtinately accuſe thee, I refer their reuenge unto thy Gloriouſ Head, who hath eſpoused thee to himſelfe, in truthe and righteouſneſſe : Let him whiche thou art, right thee : In the meane time, we thy true Sons, ſhall not only defend, but magnifie thee : Thou maieſt be black, but thou art comely : the Daughters haue ſeen thee, and counted thee bleſſed ; even the Queene, and the Concubines, and they haue praifeſed thee : thou art thy Welbeloued, and his deſire is towards thee. So let it be, and ſo let thine be towards him for ever ; and mine towards you both, who am the leaſt of all thy little ones,

* Smith,
Robinson.

Meam iniuria
patiēter tuli: im-
picatēm contra
Spōlam Christi
ferre nō potui.
Hierad Vigilat.

I o s. H A L L.

AVONTELLA'S
LITERARY GEMS.
VOL. I.
BY A. J. AVONTELLA.

THESE ARE TO BE READ WITH
A FEW OF THE LITERARY
MATERIALS OF THE DAY.

AVONTELLA,
AND THE
LITERARY
MATERIALS
OF THE DAY.

BY A. J. AVONTELLA.



A COMMON APOLOGIE AGAINST the Brownists.

SECTION I.



F Truth and peace (Zacharies two companions) had met in our loue, this Controversie had never bin; the leuering of these two hath caused this separation: for while some vnquiet mindes haue sought Truth without Peace, they haue at once lost Truth, Peace, Loue, vs and themselues. God knowes how vnwillingly I put my hand to this vakinde quarrel: Nothing so much abates the courage of a Christian, as to call his brother aduersarie: VVee must doe it; woe be the men by whome this offence commeth: Yet by how much the insultation of a brotherly enemie is more intollerable, and the griefe of our blessed mother greater, for the wrong of her owne; So much more cause I see to breake this silence: If they will haue the last wordes, they may not haue all.

For our carriage to them: They say, when Fite the God of the Chaldees had deuouted all the other wooden Deities, that Canopis set vppon him a Caldron full of water, whose bottome was deuised with holes stopt with waxe; which no sooner felt the flame, but gaue way to the quenching of that furious Idol. If the fire of inordinate zeale, conceit, contention, haue consumed all other parts in the separation, and cast forth (more then Nebuchadnezzars furnace) from their Amsterdam hither; it were well if the waters of our moderation and reason could van-

The Entrance
into the worke
Zach.8.19

Mat. 18.7

*Otto Frising. ex.
Philon Pr. Chal-
deorum Rul. n.
Ec. lef. li. 33. l.
2. c. 26.*

Dan. 3

Q qq

quish,

*Vid. Treatise of
certayne godly
Minist. ag. Bart.*

quish, yea abate it: This little Hin of mine shall be pent that way: we may try and wish, but not hope it: The spirits of these men are too well knowne, to admit any expectation of yeeldance. Since yet both for preuention & necessarie defence this taske must bee vndertaken, I craue nothing of my Reader but patience and iustice: of God, victory to the truth: as for fauour, I wish no more then an enemy would giue against himselfe: VVith this confidence I enter into thicke lists, and turne my pen to an Aduersarie, God knowes whether more proud or weake.

S E P.

T R U M P A T H O M A S
It is a hard thing euен for sober minded men in cases of controuerzie, to vse soberly the aduantages of the times: upon which whilſt men are mounted on high, they vſe to behold ſuch as they oppoſe too ouerlie and not without contempt; and ſo are oft times emboldened to roule upon them as from alſo very weake and vweightleſſe diſcourses, thinking any ſleight and ſlender opposition ſufficient to opprefſe thoſe underlings, whom they haue (as they ſuppoſe) at ſo great an aduantage. Upon this very presumption it com- meth to paſſe, that this Author vndertaketh thus ſolemnly and ſeverely to cen- ſure a cauſe, wherewithal (as appeareth in the ſequell of the diſcourse) hee is utterly ignorant: whiſch had bee beene but halfe ſo carefull to haue under- ſtood, as he hath beeene forward to cenſure, he would either haue beeene (I doubt not) more equall towards it, or more weightie againſt it.

As this Epiftle is come to mine hands, ſo I wiſh the anſweſe of it may come to the hands of him that occaſioned it: Increaſing the Christian Reader, in the name of the Lord, impartialiſt to behold without either preiudice of cauſe, or respect of perſon, what is written on both ſides, and ſo from the Court of a ſound conſcience to giue iuft iudgement.

S E C T I O N . 2.

The Answerers
Preamble,
retorted, con-
futed.

IT is a hard thing euен for thoſe that woulde ſeeme sober minded men, in caſes of controuerzie, to vſe soberly the frownes and diſad- vantages of cauſe and times: whereby whiles men are deiected and trodden downe, they vſe to behold their opposites mounted on high, too repiningly, and not without desperate enuie: and ſo are oft-times annoyed, to ſhoote vp at them as from below, the bitter arrowes of ſpite- full and ſpleenilie diſcourses; thinking any hatefull opposition ſufficiently charitable, to oppugne thoſe aduersaries, which haue them (as they ſeele) at ſo great an aduantage: upon this impotent malitiousneſſe, it commeth to paſſe that this anſwerer vndertaketh thus ſeverely and pe- remptorily, to cenſure that charitable censure, of ignorance, which (as

ſhall

shall appeare in the (equell) hee either simply, or willingly vnderstood not : and to brand a dear Church of Christ with Apostasy, Rebellion, Antichristianisme: VVhat can bee more easie then to returne aculations?

Your Preamble (with a graue bitternessse) charges mee with 1. Presumption vpon aduantages, 2. VVeake and weightlesse discourse, 3. Ignorance of the cause censured: It had beene madnesse in me to write, if I had not presumed vpon aduantages; but of the cause, of the truth, nor of the times: Though (blessed be God) the times favour the truth, and vs: if you scorne them and their fauours, complaine not to be an vnderling: Thinke that the times are wiser then to bestowe their fauours vpon wilfull aduersaries ; but in spite of times, you are not more vnder vs in estate, then in conceit aboue vs : so wee say the Sunne is vnder a cloud, we know it is aboue it. * Would God overlinesse and contempt were not yours, even to them which are mounted highest vpon best desert; and now you that haue not learned sobrietie in iust disaduantages, taxe vs, not to vs soberly the aduantrages of time: there was no gall in my pen, no insultation, I wrote to you as brethren, and wisht you companions : there was more danger of flattery in my stile, then bitternessse: wherein vsed I not my aduantages soberly? Not in that I said too much, but not enough; Not in that I was too sharpe, but not weightie enough; My opposition was not too vehement, but too slight and slender : So, strong Champions blame their aduersary, for striking too easily: you might haue forborene this fault, it was my fauour that I did not my worst: you are worthie of more weight, that complaine of ease. The discourse that I rol'd downe vpon you, was weake and weightlesse : you shall well finde, this was my lenitie, not my impotence. The fault hereof is partly in your expectation, not in my letter: I meant but a short Epistle, you lookt belike for a volume, or nothing; I meant only a generall monition; you lookt for a solide prosecution of particulars: It is not for you to giue taskes to others pennes. By what Lawe, must wee write nothing but large Scholaſticall Discourses? Such Tomes as yours: May wee not touch your sore vnlesse we will launce, and search it? I was not enough your enemy; forgive mee this errore, and you shall smart more: But not onely my omissions were of ignorance , but my censures, though ſeuerē and ſolemne: An easie imputation from ſo great a controuler: I pardon you, and take this as the common lot of enemies. I neuer yet could ſee any Scribbler ſo unlearned, as that he durft not charge his oppoſite with ignorance; If Dr. Whitaker, M^r. Perkins, M^r. Gyfford, and that Oracle of our preſent times, Dr. Andrewes, went away content with this liuerie from yours; how can I repine? If I haue censured what cause I knewe not, let mee bee censured for more then ignorance, impudencie: but if you knowe not what I censured (let all my truſt lyē

Q qq 2

*Hier. Marce.
presbit. De ca-
ueria cellularum
damnamus or-
bem; in facco &
cinerre voluntas;
de Ep. / copis / sen-
tentia / forimus:
Quid facit sub
tunc / paenitentia
regius animus.
Cyp. L.3. Ep. 9.
Hac summa initia
hereticorum, ut
ſibi placeant, ut
prapostum su-
perbo tumore
contemnatur.*

*Harison once
theirs, in Ps. 122. of Brown.*

*Antichristian
pride & bitter-
ness. Bredw. pref.*

*M. Brindley his
pref. to the 2.
part of the
Watch.*

*Opas. Mil. de
Donat. Collag
non eritis, si no-
tis, fratres eritis
etc.*

*Disclaimed by
thenſclues.*

*Answer against
Broughton
page 21.*

*Separat. Schism.
M. Giff. an ig-
norant Priest.
Barr. p. 64. Con-
ſer of D. And.
& M. Huchins,
with Barrow.*

An Apologie against Brownists.

M. Spr. 3. Con-
fiderat.
Iren. I. I.
Per singulos dies
maxim alicuid
adfectant. &c.

on this issue) take both ignorance, boldnesse, and malice to your selfe: Is your cause so mysticall, that you can feare any mans ignorance? VVhat Cobler or Spinster hath not heard of the maine holds of Brownisme? Am I onclly a stranger in Hierusalem? If I knowe not all your opinions, pardon mee: your owne haue not received this illumination; I speake boldly, not your selfe; Euery day brings new conceits, and not one day teaches, but corrects another: you must be more constant to your selues, ere you can vpbraid ignorance or auoide it. But whether I knew your prime fancies, appears sufficiently by a particular discourse, which aboue a yeare since was in the handes of some of your Clyents, and I wonder if not in yours: Shortly; am I Ignorant? If I were obstinate too, you might hope (with the next gale) for me, your more equall aduersarie, at Amsterdam. As I am; my want of care & skill, shall (I hope) lose nothing of the trueth by you, nor suffer any of your foule aspersions vpon the face of G O D s Church and ours.

But whiles wee striue; who shall bee our Judge? The Christian Readers: who are those? Presume not, yee more zealous and forward Countrey-men, that you are admitted to this Bench: so farre are wee meere English, from being allowed Judges of them; that they haue alreadie iudged vs to bee no *Christians: VVee are Goates and Swine, no sheepe of God: since then none but your Parlour in the West, and Amsterdam, must bee our Judges, who (I beseech you) shall bee our aduersaries? God be Judge betwixt you and vs, and correct this your vnchristian vncharitablenesse.

*Bar, confer.
 with Hutchins.
 fo. 1. Browne
 estate of true
 Christians De-
 fense of true
 Christians a-
 gainst the D D.
 of Oxford.
 John L. (against
 Jacob.) psalm.
 Barr. against.
 Gyfford.

S E C.

The crime heire obiectt is separation, a thing very odious in the eyes of all them from whome it is made: as euermore casting upon them the imputation of euill, wherof all men are impatient: And hence it commeth to passe, that the Church of England can better brooke the vilest persons continuing communion with it, then any whom soever separating from it, though upon never so iust and well grounded reasons.

S E C T I O N 3.

The parties
 written to, and
 their crime.
 To M. Smith
 and M. Rob.
 Ring-leaders
 of the late sepa-
 ration at Am-
 sterdam.

I Wrote not to you alone: what is become of your parther, yea, your guide? Woe is me, he hath renounced our Christendome with our Church: & hath wassht off his former water, with new: & now condemns you all, for not separating further, no les then we condemn you for

An Apologie against Brownists.

7.23

for separating so farre. As if you could not be enough out of Babylon, vñlessie you be out of your selues. Alas miserable countrimen, whither runne you ? Religion hath but his height, beyond which is error and madnesse : - He tells you true, your station is vnsafe; either you must forward to him, or backe to vs.

* I obiecte separation to you: yet not so extreame as your answere bewrayes: a late separation, not the first; my charitie hoped you lesse ill, then you will needes deserue: you grant it odious, because it casts imputation of euill vpon the forsaken: Of euill? Yea of the worst, an estate incurable and desperate. Hee is an ill Phisitian that will leaue his patient vpon euery distemper: his departure argues the disease helpless; were we but faultie, as your Landlord Churches, Your own Rules would not abide your flight: *Vid. Johnson Preface to his Inquirie; Esa. 5.20.* Hence the Church of England iustly matches Separatists with the vilest persons: God himselfe doth lo: who are more vile then Patrons of euill? yet no greater woe, is to them that speake good of euill, then those that speake euill of good: So wise Generalls punish mutinous persons, worse then Robbers, or Adulterers: So Corah and his companie (a Storiecunningly turned vpon vs by your Martyr) for their opposition to Moses, were more fearfully plagued then the Idolatrous Israelites: These sinnes are more directly against common socie; ie, the other more personall: and if both haue like iniquitie; yet the former haue both more offence and more danger: And if not so, yet who can not rather brooke a lewde servant, then an vndutifull sonne, though pretending faire colour for his disobedience? At least, you think the Church of England thinkes her selfe Gods Church, as well as your Saints of Amsterdam: You that so accurse Apostasie in others, could ye expect she should brooke it in you?

But your reasons are iust and well grounded: euery way of a man is right in his owne eyes; Saide wee not well, that thou art a Samaritane, and hast a Diuell, say the Lewes? What Schisme euer did not thinke well of it selfe? For vs: we call heauen and earth to record, your cause hath no more iustice then your selues haue charitie.

Charact. of the Beast, written by M. Smith. Pict.
Be it knowne therefore to all the separation that we account them in respect of their constitution to be as very an Harlot, as either her Mother the Church of England, or her Grandmother Rome is &c.

Iterato Bapti-
zatus scienter,
iterato Domini-
num crucifixit.

De conser. diff.

¶ Quia in &c.

* The crime of the separation how great.

M. Henry in his Disc. of this subject.

Num. 16. 32

Exod. 32. 30

Pro. 21. 2

S E C.

And yet separation from the world, and so from the men of the world, and so from the Prince of the world that reigneth in them, and so from whatsoeuer is contrarie to God, is the first step to our communion with God, and Angels, and good men, as the first steppe to a ladder, is to leaue the earth.

Q q q 3

S E C-

SECTION 4.

The kinds of
the separation,
and which is-
just.
εκλαντος.

Num. 18. 14.
Num. 16. 9.
Deut. 10. 1.
Exod. 13. 12.
Levit. 15. 18.
Deut. 4. 41.
Rom. 1. 1.
ἀποστατέλω
μετ' Σαυτον.

1. Theſſ. vte ad
fin. Ier. 15. 19.
2. De Tremel. &
tun.

Num. 16.
M. st. 15. ad fin.
2. Chro. 19. 2.
1. Cor. 6. ad fin.
Nulla cum malu-
comititia vel col-
loquia miscelan-
tur, simulq; ab
ijstam separati,
quam sunt illi
ab Ecclesia Dei
profugis. Cyp. l. 1.
Epiſt. ad Corin. 2.

Yet there is a commendable and happy separation, from the world, from the Prince and men of the world, and whatsoeuer is contrarie to God: who doubts it? There were no heaven for vs without this, no Church; which hath her name given by her father and husband, of calling out from other. Out of the Egypt of the world doth God call his sonnes: But this separation is into the visible Church from the world; not (as yours) out of the Church, because of some particular mixtures with the world: or (if you had rather take it of profession) out of the worlde of Pagans and Infidels, into the visible Church; nor out of the world of true (thought faulty) Christians, into a purer Church. That I may heere at once for all giue light to this point of separation: we finde in Scripture a separation either to good, or from euill: To good; so the Leuites were separated from among the children of Israell to beare the Arke, and to minister: so the first born, first fruits, and Cities of refuge: So Paul was (*ἀφαιρουμένος*) separated, which some would haue allude to his Pharisaisme, but hath plain reference to Gods owne wordes (*Act. 13. 2.*) Separate me *Barnabas* and *Saul*: Though this is rather a destination to some worthy purpose, then a properly called separation.

From euill, whether sinne or sinners: From sinne, so every soule must eschue euill, whether of doctrine or manners, and disclaim all fellowship with the vnfruitfull works of darknes, wherin himselfe or others. So S. Paul charges vs to hold that which is good, and abstain from al appearance of euill: so *Ieremy* is charged to separate the precious (doctrine or rafteſe) from the vile. From sinners, not only practised by God himſelfe (to omit his eternall and ſecret Decree whereby the Elect are ſeparated from the Reprobate) both in his gratiouſe vocation, ſequeſtring them from nature and sinne, as also in his execution of iudgement, whether particular, as of the Israelites from the Tabernacles of *Corah*, or Vniuerſall, and finall, of the Sheepe from the Goates; But also inioyned from God to men, in respect either of our affection, or of our yoake, and familiar ſociety, whereof Saint Paul: *Be not unequally yoked with Infidells, Come out from among them, and ſeparate your ſelves.* In all this wee agree: In the latitude of this last onely wee differ: I finde you call for a double ſeparation, A firſt ſeparation in the gathering of the Church: A ſecond, in the managing of it: The firſt at our entrance into the Church, the ſecond in our continuance: the firſt of the Church, from Pagans and Worldlings, an initiatory profession; The ſecond of leud men from the Church by iuft censures; You ſpeak confusedly of your owne ſeparation; one while of both, another while of either ſingle. For the firſt, either confeſſe it done by our Baptisme, or else you ſhall bee forced to hold

hold, we must rebaptise: But of this Constitutiuie separation anone: For the seconde of sinners, whether in iudgement or life, some are more grosse, haynous, incorrigible: others lesse notorious, and more tractable: those other must be separated by iust censures: not these. Which censures if they be neglected, the Church is foule, and (in your Pastors word) faultie, and therfore calls for our teares, not for our flight. Now of Churches faultie and corrupted, some rase the foundation, others on the true foundation build timber, hay, stubble: From those we must separate, from these we may not. Peters rule is eternall, *Whither shall we goe from thee, thou hast the wordes of eternall life:* where thicke wordes are found, woe be to vs if wee be not found. Amongst many good separations then, yours cannot be separated from euill, for that wee should so farre separate from the euill, that therfore we shoule separate from Gods children in the communion of the holy things of God, that for losse (after your worst done) nor fundamental corruptiones, we shoule separate from that Church, in whose wombe we were conceiued; and from betwixt whole knees we fell to God: in a word (as one of yours once said) to separate not onely from visible euill, but from visible good, as all Antichristian: who but you can thinke lesse then absurd and impious? Grant we shoule be cleane separated from the world, yet if we be not, must you be separated from vs? Doe but stay till God haue separated vs from himselfe: will the wise husbandman cast away his Corne-heap for the chaffe and dust? Shall the Fisher cast away a good draught, because his drag-net hath weedes? Dost God separate from the faichfull soule, because it hath some corruptiones, her inmates, though not her commanders? Certainly, if you could thordwly separate the world from you, you would never thus separate your selues from vs: Begin at home, separate all selfe-loue, and selfe-will, and uncharitablenes from your hearts, and you cannot but ioynce with that Churcch, from which you haue separated: Your Doctor would perswade vs you separate from nothing but our corruptiones: you are honeste, and grant it from our Churcch: it were happy for you, if hee lyed not; who in the next page confutes himselfe, shewing that you separate from vs, as Christ from the Samaritans, namely from the Churcch, not the corruptiones onely; and not as hee did from the Iewes, namely from their corruptiones, not from their Churcch: His memory laues our labour, and marres his Discourse.

Sep.

The separation we haue made in respect of our knowledge, and obedience, is indeed late, and new: yet is it in the nature and causes thereof as ancient as the Gospell, which was first founded in the enmity which God himselfe put betwixt the seed of the woman, and the seed of the serpent, Gen. 3. 15.

vwhich

Character of Beasts
pref.

Imf. Inquir.

Job 6.68

H. Cl. Epistle
before I recorde
of linne ag.
Holy Gh.Neg; propter pa-
tem relinquam
aream Domini,
neg; propter pis-
ces malorum pri-
mum rectum Domi-
ni. Aug. Ep. 48.Answ. Counter-
position p. 2.Counterp. p. 7
& 8. &c.

vvhich enmity hath not onely beeene successively continued, but also visibly manifested by the actuall separation of all true Churches, from the vvorlde in their collection and constitution, before the Law, vnder the Law, and vnder the Gospell, Gen. 4. 13. 14. 16. & 6. 1. 2. & 7. 1. 7. vvhich 1. Pet. 3. 20. 12. & 12. 2. Le. 20. 24. 26. Neb. 9. 2. Job. 17. 14. 16. Act. 2. 40. & 19. 9. 1. Cor. 6. 17.

SECTION 5.

The antiquity
and examples
of separation.

Euseb. hist. Eccl.

*Hec. Steph. A-
pol. Herod. Fox
Act. & monum.
H. N. his book
Gal. 1, 5
Eph. 6, 17
Col. 1, 5
1 Tim. 1, 11
Trotor. B. Cet.
Tiscc.*

*Iren. de Valen.
1.1. Innumerabi-
lem non estudi-
num scripturarum
quas ipsi finxe-
runt afferunt ad
fluporem insen-
tatorum.*

YEt if not equitie, it were well you could please age: This your separation in the nature and causes of it (you say) is no lesse ancient then the first institution of enmity betwixt the two seedes: you might haue gone a little higher, and haue sayde, then our first parents running from GOD in the Garden, or their separation from God by their sinne: But we take your time, and easily beleue that this your late separation was founded upon that ancient enmity of the seede of the serpent, with the womans. That subtle Diuel, when hee saw the Church breath from the persecutions of Tyrants, vexed her no lesse with her owne diuisions, seeking that by fraude, which by violence hee could not effect. Hence all the fearefull Schismes of the Church, whereof yours is part. This enmity hath not onely beeene successively continued, but also too visibly manifested by the actuall (but wilfull) separation of heretickes and Sectaries from the Church in all ages: But I mistake you; yours is as ancient as the Gospell: What? that *Evangeliu[m] eternu[m]* of the Fryers? whose name they accursedly borrowed from Roclau. 14. 6. Or that *Evangeliu[m] regu[m]* of the Familiists? Or that *Evangeliu[m] aliud*, whereof Saint Paul taxeth his Galatians? None of all these, you say; but as that Gospell of Peace, of Truth, of Glory, soancient, and never known till Bolton, Barrow and Brown? Could it escape all the holy Prophets, Apostles, Doctours of the old, middle, and latter world, and light onely vpon these your three Patriarchs? Perhaps *Noratus* or *Donatus* (those Saints with their Schooles had some little glimpse of it; but this perfection of knowledge is but late and new: So, many rich mines haue lien long unknownne, and great parts of the worlde haue beeene discouered by late Venturers. If this course haue come late to your knowledge and obediencie, not so to others: For loe, it was practised successiuely in the constitution & collection of all true Churches, through all times, before the Law, vnder the Law, after it: VVee haue acknowledged many separations: but as soone shall you finde the time past in the present, as your late separation, in the auncient and approoved. You quote Scriptures, tho (to your prayse) more dainty indeede then your fellowes. VVho cannot doe so? Who hath not? Even Satan himselfe cyres the worde against him which was the worde of his Father. Let vs not number,

but

but weigh your texts: The rather, for that I finde theſe as your Maſter-proofes, ſet as Challengers in euery of your defences: In Genel. 4. 13. *Cain* a bloodie Fratricide is excommunicated: In Gen. 6. 1. 2. The ſonnes of God maried the daughters of men. In Gen. 7. 1. and 7. Noah is approoued as righteous, and enters the Arke: In 1. Peter 3. 20. 21. The reſt in Noahs time were diſobedient, and perished: What of all this? Alas, what mockeage is this of the Reader, and Scriptures: Surely, you euuen ioyne Scriptures; as you ſeparate your ſelues: This is right as your Paſtour, to prooue all members of the viſible Church, etc & and preſious ſtones, cytes 1. King. 7. 9. where is ſpeech onely of Salomons house in the Forrest of Lebanon, his Porch for his Throne, his Hall, his Palace for Pharaohs daughter, and when hee comes to deſcribe the office of his imaginarie Doctor thwacks fourteene Scriptures into the margin, wheroft not any one hath any iuft colour of inference to his purpose: and in this diſcourse of the power of the Church (that hee might ſeeme to honour his margin with ſhew of texthes) hath repeated ſixe places twiſe ouer in the ſpace of ſixe lines. For theſe of yours: you might obiect the firſt to the *Cainites* not to vs: *Cain* was caſt out worthilic. Doe wee either denie, or vtterly forbear this censure? Take heede you followe him not in your volun‐tarie exile to the land of *Nod*. The ſecond you might obiect to thoſe mungrell Christians that march with Turkes and Pagans. There are ſonnes of God, that is, members of the viſible Church, and daughters of men, which are without the boundes, meere Infidells; it is ſinne for thoſe ſonnes to yoake themſelues with thoſe daughters. VVhat is this to vs? Noah was righteous, the multitude diſobedient: VVho denies it? yet Noah ſeparated not from the corrupted Church till the flood ſeparated him from the earth, but continued an auncient Preacher of righteousness, euuen to that peruerſe and rebellious generation. But it ſufficeth you, that *Caine* and the Giants were ſeparated from the reſt: We yeelde it: what will followe hence ſau'e one‐ly that notorious malefactours muſt bee caſt out, and profeffed Heathen not let into the Church? Wee holde, and wiſh no leſle: your places euince no more. Theſe, before the Lawe: In Leuiticus 20. 24. 26. God choſe out Iſraell from other people: This was Gods act, not theirs: a ſequeſtring of his Iſraelites from the Gentiles, not of Iſraell from it ſelfe: yours is your owne, and from men, in all main poyns, of your owne profesſion: But therefore Iſraell muſt bee holy: If any man denie holineſſe to bee required of every Christian, let him ſeele your *Maranatha*. In Nehem. 9. 2. The Iſraelites ſeparated themſelues from the ſtrangers, which were infidels: whether in their mariage, or deuotion: Neither Gods ſervice, nor an Iſraelits bed was for heathens. This was not the conſtituting of a new Church, but reforming of the old: If therefore you can parallel vs with Pagans, & your ſelues wil be lewes

Vid. Preface to
M. Lict's and
Lolington's Confeſſ.
& Bar. pass.

Description of
true viſib. Chu:

Nihil autem mi‐
rū ſi et ex iſiſus
inſtrumento ap‐
tentur argumen‐
ta cum oporeat
hereticeſſe, que
ſi non poſſunt fi‐
naret perperam
ſcriptura intelli‐
gi poſſunt. Ter‐
tull. de refut.
Ibid.

So Barrow
tearneſt Malt.
Gyff. Refut.
P. 102.

Si christianus
Iudaica preua‐
rante carnali‐
ter coiungatur,
a communione
Ecclesia ſegre‐
etur. Diſt. 28. q. 8
Cane et cap. 5.
quiſ Iudaica,
Cyr.

1 Pet. 3. 19
2 Pet. 2. 5

fewes, this place fits you. Lastly, what if there be an hatred betwixt the world and Christ's true Disciples, John 17. 14. 16? what if Peter charged his auditors to save themselues from the errors and practise of that foward generation, whose handes were yet freshly imbrewed with the blood of Christ, Act. 2. 40? What if the same which Peter taught, Paul practised, in separating his followers from hearing some oblitinate and blasphemous fewes, Act. 19. 9? What if the Church of Corinth, were Saints by calling, 1. Cor. 1. 2? and therefore must bee separated from the yoake of Infidells, 2. 6. 17? Are these your patterns? Are these fit matches for your brethren, baptized in the same water and name, professing every point of the same true faith, vsing (for substance) the same worship with you? *Hee that sayth he is in the light, and hateth his brother, is in darkness,*, 1. John. 2. 9.

S E P.

Which separation the Church of England neither hath made, nor doth make, but standes actually one with all that part of the world within the kingdome, without separation: for which cause amongst others, we haue chosen by the grace of God, rather to separate our selues to the Lord from it, then with it from him, in the visible constitution of it.

S E C T I O N 5.

What separatio
is to be made
by Churches
in their plan-
ning or restau-
ration.

In his Preface
to the Reader,
and in his cau-
les of separa-
tion defended p. 4.
Eiusdem p. 10
Reformat. of M.
Giff. p. 22 &
2. Transfess. p.
51, 52 & 55.
66 & 70. 85.
& 86. &c.

But all these examples perhaps are not so much to warrant what you haue done, as to condemne the Church of England for what shee hath not done: for such a separation shee neither hath made nor doth make, but standes actually one with all that part of the worlde within the kingdome without separation. Loe heere the maine ground of this Schisme, which your *Proto-Martyr Barrow* hammers vpon in every page; an ill constitution: Thus he comments vpon your wordes: For where such profane confuse multitudes without any exception, separation, or choice were all of them from publique idolatrie, at one instant received or rather compelled to bee members of the Church, in some parish or other, where they inhabited, without any due calling to the faith, by the preaching of the Gospell going before, or orderly ioyning together in the faith, there being no voluntarie or particular confession of their owne faith and juries made or required of any, and lastly no holy walking in the faith amongst them; who can say that these Churches consisting of this people were euer rightly gathered or built, according to the rule of Christ's Testament? In his wordes and yours I finde both a miscollection, and a wrong charge. For the former: the want of noting one poore distinction, breeds all this confusion of doctrine, and

and separation of men: for there is one case of a new Church to bee called from Heathenisme to Christianitie, another of a former Church to be reformed from errors, to more sincere Christianitie. In the first of these is required indeede a solemn initiation by baptisme; and before that, a voluntarie and particular confession of faith, and therfore a decree separation, and exception of the Christian, from the Infidell: In the latter neither is new Baptisme lawfull (though some of you be like of olde were in hand with a rebaptization: which not then speeding, succeedeth now to your shame) nor a new voluntarie and particular confession of Faith besides that in baptism (though very commendable) will ever bee prooved simply necessarie to the being of a Church; so long as the erring parties doe actually renounce their doctrines, & in open profession imbrace the truthe; and (as generally in the publicke confession) so particularly vpon good occasion giue iustestimonies of their repentance: This is our case, wee did not make a new Church, but mended an old: your *Clifton* is driven to this hold by necessarie of argument; Otherwile hee sees there is no auoiding of Anabaptisme: Mended, saith your Doctour, and yet admitted the miscellane rabble of the profane? Say now that such separation were not made: Let some few be holy, and the more part profane: Shall the lewdenesse of som disanull Gods covenant with others? This is your mercy; Gods is more: who still held Israell for his, when but few held his pure seruice: Let that diuine Pialmist teach you how ful the tents of Israell were of mutinous rebels in the desert; yet the pillar by day and night forooke them not; and Moses was so farte from rejecting them, that hee would not indure God should reject them to his owne aduantage: Looke into the blacke censures, and bitter complaints of all the Prophets, and wonder that they separated not: Looke into the increased masse of corruptions, in that declined Church: whereof the blessed eyes of our Sauiour were witnesscs, and maruell at his silent and sociable incuriositie: yea his charge of not separating; yce knowe not of what spirit you are: Now you flye to constitution, as if notorious euills were more tolerable in continuance, then in the collection of assemblies: *Sardis* had but a few names that had not defiled their garments; God praises these, bids them not separate from the rest. *Thyatira* suffers a false Prophetesse: the rest that haue not this learning, yet are bidden but to hold their owne; not to separate from the Angel, which hath not separated *Iezabel* from the Church.

Inconstance of
Brown p. 110.
Inquirie into
M. White, con-
fessed by Fr.
Johnston p. 63.

Passing twixt
Clifton and
Smith: And
concerning the
constitution of
the Churches,
&c. But the con-
stituting of
Churches now
after the defec-
tion of Anti-
chr: may more
properly be
called a repai-
ring then a con-
stitution, &c.
Psal. 106.

Mat. 23.

Reuel. 3.4.

Reuel. 2.14.

What separatio
the Church of
England hath
made.

SECTION 7.

YOur charge is no lesse injurious; that the Church of England hath made no separation: Concerning which you haue learned of your Martyr, and ouerseers so to speake, as if before her late discla-

An Apologie against Brownists.

*B. p. 22. & 55.
Fr. Iohm. ag.
M. H.*

*Aet. & Mon.
passim.*

*Troubl. & ex-
com. p. 191.
M. Spr. p. 1*

*Fr. Iun. lib. de
Eccles.*

*Ratification re-
trahi, &c.
Subsequens con-
fessus Iacobi in
Leam securis
conjuris d. 29. q.
1. S. sed obsecur.*

Barr. ag. Gyff.

*Constitution
of a Church.*

disclamation of Poperie, in Queen Elizabeth's time, she had not beeene. Her monuments could haue taught you better, and haue ledde you to her ancient Pedigree not much belowe the Apostolike daies, and in many descentes haue shew'd you not a few worthy witnessses and Patrons of Trueth; all which with their holy and constancie of spring it might haue pleased you to haue separated from this imputation of not separating: Will you knowe therefore how the Church of England hath separated? In her first conversion shee separated her selfe from Pagans: in her continuance shee separated her selfe from grosse heretiques, and sealed her separation with blood: in her reformation shee separated her selfe from wilfull Papists, by her publique profession of Trueth, and proclaimed hatred of error; and she daily doth separate the notoriously euill, by suspensions, by excommunications, though not so many as yours: Besides the particular separations of many from the acknowledged corruptions, in judgement, profession, practise. All these will bee auowed in spight of all contradiction: with what forehead then can you say; the whole Church of England hath not at all separated?

After all your shifts and idle tales of constitution, you haue separated from this Church against the Lord; not with the Lord, from it: If there be Christ with vs, if the spirit of God in vs, if Assemblies, if calling by the word: whatsoeuer is, or is not else in the Constitution, there is whatsoeuer is required to the essence of a Church. No corruption either in gathering or continuance can destroy the truthe of being, but the grace of being well: If Christ haue taken away his word and spirit, you haue iustly subdued; els you haue gone from him in vs.

And when you haue all done, the Separatists Idol, visible Constitution, will proue but an appendance of an externall forme, no part of the essence of a true Church: and therefore your separation no lesse vaine then the ground, then the Authors. Lastly, if our bounty should (which it cannot) grant, that our collection was at first deeply faultie: cannot the Ratification (as the Lawyers speake) be drawne backe? may not an after-allowance rectifie and confirme it? In contracts (your owne similitude) a following consent iustifies an act done before consent: and why not in the contract betwixt God, and his visible Church? Lo, he hath confirmed it by his gracious benedictions, and as much as may be in silence, given vs abundant proofes of his acceptation: That after-aet, which makes your baptism lawfull, why can it not make our Church?

SECTION 8.

Bvt for as much as Constitution is the very state of Brownisme, Let vs (I beseech you) inquire a little into the Complexion of your Constitution: Whether Physicke, or Lawe, or Architecture

lecture haue lent you it : sure I am, it is in this vse, Apocryphal : Neuer man vsed it thus scrupulously till your times : Though, what need you the helpe of Fathers or Schooles ? new words must expresse new Paradoxes. It is no treason to coyne tearmes : What then is Constitution ? Your Doctor can best tell vs ; As the Constitution of a Common-wealth, or of a Citie, is a gathering or vniting of a people together into a ciuill polity : So (saith hee) the Constitution of the Common-wealth of Israel, and of the City of GOD, the new Ierusalem, is a gathering and vniting of people into a Diuine Polity : The forme of which Polity, is Order: which Order is requisite in all actions, and Administrations of the Church, as the Apostle sheweth, and specially in the Constitution thereof : So that next vnto faith in God, it is to bee esteeme most necessary for all holy societys. Hence *Paul* reioyced in the Colossians order and faith : To this Constitution therefore, belong a people as the matter; secondly, a calling or gathering together, as the forme, vwhereof the Church consisteth. The Constitution of the Church of England, is false in both : Why so ? Haue wee not a people ? Are not those people called together ? To prevent this, you say our Constitution is false, not none : Why false ? Because those people haue neither faith, nor order. For faith first : Who are you, that dare thus boldly breake into the closets of GOD, the hearts of men ? and condemne them to want that, which cannot bee seene by any but Diuine eyes ? how dare you intrude thus into the throne of your Maker ? Consider, and conferre seriously : What faith is it, that is thus necessarily required to each member in this constitution ? Your owne Doctor shall define it : Faith required to the receiuing in of members, is the knowledge of the doctrine of saluation by Christ. 1. Cor. 12.9. Gal. 3. 2. Now I beseech you in the feare of God, lay-by a while all vnchristian preuidice, and peremptory verdiets of those soules, which cost Christ as much blood as your owne : and tell mee ingenuously, whether you dare say, that not onely your Christian brethren with whom you lately conuersed, but euen your forefathers which liued vnder Queene Elizabeths first confused reformation, knew not the doctrine of saluation by Christ : if you say they did not, your rash judgement shall bee punished fearefully, by him whose office you usurpe. As you looke to awswer before him that would not breake the bruised Reede, nor quench the smoaking Flaxe, presume not thus, aboue men and Angels. If they did, then had they sufficient clayme both to true Constitution and Church : But this faith must be testified by obedience ; so it was. If you thinke not so, yours is not testified by loue : both were ~~weak~~, both were true : Weaknes in any grace or work, takes not away truth : Their sins of ignorance could no more disannull Gods couenant with them, then multiplicity of wiues with the Patriarches.

H. Aneworth.
Counterp. p.
170

Colof. 2. 5

*Textus de Pres.
script.*
*Tu ut homo ex-
transcens vnu-
quemq; nosq; pu-
tas quod vides,
rides autem
quoniamq; oculos
habes, sed oculis
Domini sunc
alii, Homo in
faciem, Deus in
praecordia con-
templatur.*
Principles and
inferences con-
cerning the vi-
sible Ch. An.
1607. p. 13

SECTION 9.

Order, 2. Part
of Constitutio,
how farre re-
quisite, & whe-
ther hindred by
constraint.

D. Allis. sg. the
Descript.
Confess. of the
Brownists.
Brown. State of
true Christians.
Inquir. into
M. White.
Ans. ibid. Arift.
Pol. 3. c. 1

Arift. Pol. 3. c. 1
Edesius & Fru-
mentius paesi a
Meropio Tyrro
Phi.osopho in
Indiam deporta-
ti. poffas rbi
Christianam re-
ligione planariis
Roffin. l. 1. c. 9.
Famina inter
liberos.

WHAT wanted they then? Nothing but Order; and ~~more~~ all Order, but yours: Order, a thing requisite & excellent; but let the world judge whether essential. Consider now, I beseech you in the bowels of Christ Iesus, whither this be a matter for which heauen and earth should bee mixed: whether for want of your Order, all the world must bee put out of all Order, and the Church out of life and being: Nothing (say we) can bee more disorderlie, then the confusion of your Democracie, or popular state (if not Anarchy): Where all (in a sort) ordaine and excommunicate; Wee condemne you not for no true members of the Church: what can be more orderlesse (by your owne confessions) then the *Trine-vne* Church at Amsterdam? which yet you graunt but faultie. If there be disproportion and dislocation of some parts, is it no truce humane body? will you rise from thefeast, vntesse the dishes be set on in your owne fashon? Is it no citie, if there be mud-walles halfe broken, lowe cottages vnequallie built, no state-house? But your order hath more essence, then you can exprefse; and is the same vvhich Politicians in their trade call (*τάξιν τολεας*) an incorporating into one common ciuill body; by a voluntarie vnuion; and that vnder a lawfull gouernment: Our Church vvants both: vvhetherin there is both constraint, and false office. Take your owne reſemblance and your owne asking: Say that some tyrant (as *Basilius* of Russia) shall forceably compell a certaine number of ſubiects into Mosco, and ſhall holde them in, by an awfull Garriſon, forcing then to new lawes and Magistrates, perhaſes hard and bloodie: They yeeld; and making the best of all, liue together in a cheerfull communion, with due commerce, louing conuerſation, ſubmiſſive execution of the inioyned lawes: In ſuch caſe, Whether is Mosco a true City, or not? Since your Doctor cites *Aristotle*; let it not irke him to leare of that Philosopher, who can teach him, that when *Clithenes* had driuen out the Tyrant from Athiens, and ſet vp a new Gouernment, and receiued many ſtrangers, and bondmen into the Tribes, it vvas doubted, not vvhich of them were citizens, but vwhether they vvere made citizens vniuſtly. If you ſhould finde a company of true Christians in vtmoſt India, would you ſtand vpon tearms, and inquire how they became ſo? Whiles they haue what is neceſſary for that heauenly profeſſion; what neede your curioſitie trouble it ſelfe with the meaneſ?

SECT-

SECTION 10.

YOU see then what an idle plea constraint is in the Constitution of a City, the ground of all your exception: But it is otherwise in Gods Cittie, the Church; why then dooth his Doctorshippe parallel these two? And why may not euēn constraint it selfe haue place in the lawfull constitution or reformation of a Church? Did not *Manasses* after his comming home to God, charge and commaund *Juda* to serue the Lord God of Israel? Did not worthy *Josiah* when he had made a covenant before the Lord, cause all that were found in Ierusalem, and *Beniamin*, to stand to it, and compelled all that were found in Israel, to serue the Lord their G O D? What haue *Queene Elizabeth*, or King *James* done more? or what other? Did not *Aza* vpon *Obeds* prophesie, gather both *Juda* and *Beniamin* and all the strangers from *Ephraim*, *Manasses*, and *Simeon*, and enact with them, that whosoeuer would not seeke the Lord G O D should be slaine? VVhat meanes this peruersesse? You that teach wee may not stay Princes leasure to reforme, vwill you not allow Princes to vrge others to reforme? What crime is this, that men were not suffered to bee open Idolaters, that they were forced to yeeld submission to G O Ds ordinances? Euen your owne teach that Magistrates may compell infidels to heare the doctrine of the Church; and Papists, you say elsewhere (though too roughly) are infidels: But you say, not to be members of the Church: Gods people are of the willing sort: True, Neither did they compell them to this: They were before entred into the visible Chruch by true Baptisme, though miserably corrupted: They were not now initiated, but purged: Your subtil Doctor can tell vs from *Bernard* that faith is to be perswaded, not to be compelled: yet let him remember that the guest must be compelled to come in, though not to eate when they are come. Compelled, not by perswasions; for these were the first invitacions, therefore by further meanes; Though this conceite hath no place with vs; where men are vrged not to receive a new faith, but to performe the olde; to abandon that wicked Idolatry which had defiled them, and to enteraine but that truth, which the very power of their Baptisme challenged at their hand: But this was the olde song of the Donatists; Farre be it from our conscience to compel any man to the faith. If God did not drawe vs, and by a sweete violence bend our wills to his, when should we follow him? Either you haue not read, or not cared for the practise of the auncient Church, and *Augustines* resolution concerning the sharpe penalties, imposed vpon the Donatists (would God none of your kindred) in his time; with his excellent defences of these proceedings.

Constraint
requisite.
2. Chron. 35. 16
2. Cbr. 34. 22-31
2. Chron. 15. 12
Bar. ag. Giff.
Brow. Reform.
without tarry.
Greene wood
Confer. with
Cooper. Brow.
refor. without
tar. Confer with
D. Andr. M.
Hutch. Confer.
with D. An. Re-
for. without tar.
Bar. Fides Sua-
denda non cogenda.
Counterpos.
Dixit Pater-
milia servis.
Quo cumq; in-
ueneritu, cogite
intrare &c.
Aug. ep. 48.
Pleiss. de Eccles.
c. 1C
Augustin. Quid
si cogi per legem
aliquem rel ad
bonalem sicut,
nos ipsi nosci a
nobis ad fidem
puresim cogi
debustis: sed ab-
sue a nostra con-
scientia, ut ad
fidem nostrā ali-
quem cogamus.
August. Epis.
48. & 68.
Qy. phreneticum
lig. ap. Quid
litteras excidit
ambiguitatis
sua, ambig. et
mas. Ibid. Cle-
mant, Nominem
ad uisitatem co-
gendum; quid
hoc aliud, quam
quod de nobis
quidam. Quid
voluum fane-
tum est.

SECTION II.

Constitution
of the Church
of England.
Bar. & Greenw.
passim.

But tell vs then, what should haue beeene done? The Gospell should haue beeene euerie where preached; All conuerts should haue beeene singled out, and haue giuen a voluntarie and particular confession of their faith, & repentance: I answere you: The Gospell was long and worthily preached in the dayes of King Edward; enoughe to yeild both Martyrs to the stake, and professours to the succeeding times: Were their holy Sermons, their learned writings, and their pretious blood (which was no lesse vocall) of no force? Afterwards, in the beginning of famous Queene Elizabeths reparacion, what confluence was there of zealous Confessours returning now from their late exile? How painefullly and diuinely did they labour in this Vineyard of God? How did they (with their many holy Partners, which had shrowded them selues during that storne of persecution, in a dangerous secrecy) spread them selues ouer this Land, & each-where drew flocks of hearers to them, and with them? Is all this nothing to their ingratefull posterity? If you murmur that there were no more, rake heed least you forget there were so manie: for vs, we do scriously blesse God for these, and triumph in them.

All this premised; now comes a Christian Edict from the State, that euerie man shall yeolde obedience to this truth, vwherein they had beeene thus instructed: It was performed by the most, vwhose submission, vwhat vwas it but an actuall profession of their faith, and repentence? And since such vvas their face, who dares iudge of their hearts? More then this, if euer can bee shewed absolutely necessarie in such a state of the Church, to the very Constitution, and repaired-beeing ther-of, I doe heare vow neuer to take the Church of England for my mother.

H. answ. Coun-
terp.

Ait. & Manu.
Edic. 5. p. 1180

Counterp. 226

P. Martyr. P.
Fagius. Bucer.
&c.

Wee knowe, and grieue to see how scornfully your whole Sect, and amongst the rest, your resolute Dr. turnes ouer these gratiouse entrances and proceedings of these two royall and blessed Reformers; and whom should hee finde to raise his scoffes vpon, but that Saint-like Historian Master Foxe? Now (saies Master Foxe) a new face of things began to appeare, as it were in a Stage, new Players comming in, the olde thrust out: Now (saith your Doctors Comment) new Bishoppes came in, as Players vpon the olde Stage of the Popish Church, as if the Church vvere no whit altered, but the men: Shall wee say, this is too much malice, or too little wit, and conscience? Euen in the Lord Protectors dayes, that holy man reports, that after the Scriptures restored, and Masses abolished, greater things followed these softer beginnings, in the reformation of the Churches: Learned and godly Diuines were called for from forraign parts, a separatio was made (though not

not so much vvilling , as vvilfull) of open and manifest aduersaries from Professors, whether true or dissembled : Commissioners were appointed to visite euerie severall Diocese : Euerie Bench of them had seuerall godlie and learned Preachers to instruct the people in the truth , and to dissuade them from Idolatry and Superstition. The Popes Supremacy not thrust, but taught downe : All wil-woorshippe vwhatsoever, oppugned by publique Sermons : Images destroyed , Pilgrimages forbidden, the Sacraments inioyned to be reverentlie, and holily ministred, Ecclesiasticall persons reformed in life, in doctrine : Procesions laide downe, Prescence and attendance vpon Gods vvorde commaunded, the holy expending of Sabbath daies appointed, due preparation to GODs Table called for, set times of teaching inioyned to Bishoppes and other Ministers, all shrines and Monuments of Idolatrie required to bee vtterlie taken from publique and private houses : All this, before his Parliament : By that, all bloodie lawes against Gods crueh vvere repealed , zealous Preachers encouraged , so as (saith that worthy Historian) GOD was much glorified, and the people in manie places greatlie edified. What neede I goe further then this first yeare ? Hearre this and bee ashamed , and assure your selues that no man can euer reade those holy Monuments of the Church but must needes spet at your separation, After that sweete and hopefull Prince, what his renowned Sister Queene Elizabeth did , the present times doo speak , and the future shall speak , when all these Murmurers shall sleepe in the dust . The publique disputations, zealous Preachings, restaurations of banished religion and men, extirpations of Idolatrie, Christian lawes , wise and holy proceedings , and renewed covenants with GOD , are still fresh in the memories of some , and in the eares of all ; so as all the world will justly say , you haue lost shame with truthe, in denying it : Yea to fetch the matter yet further, If the Reader shall looke backe to the dayes of their puissant Father King Henry the eight , hee cannot but acknowledge (especially during the time of Queene Anne , and before those sixe bloodie Articles) a true face of a Church . (though ouer-spredde with some morphue of corruptions) and some commendable forwardnesse of Reformation : for both the Popes Supremacie was abrogated , the true doctrine of Iustification commonly taught , confidence in Saints vntaught, the vanity of Pardons declared, worshippe of Images and Pilgrimages forbidden, learned & godly Ministers required, their absences and mis-demeanures inhibited, the Scriptures translated, publikely & priuately inioyned to be read, and received, the word of GOD commaunded to bee sincerely and carefully preached : and to all this, holy Master Foxe addeth for my conclusion, such a vigilant care was then in the King and his Councell, how by all waies and meantes to redresse Religion , to reforme errores, to correct corrupt customecs , to helpe ignorance, and to reduce

Size. Ant. 1547

Pag. 1182
Col. 2. 60Act. & Monum.
P. 999. & 1000Act. & Monu.
Edit. 5, p. 1002.

*Bar. ag. Gyff.
Conference with
Sperin. & M.
Egerton.
Greenw. & Bar.
Arg. to M. Car-
tuer. M. Tra-
uers. M. Chark.
Brownes Reform-
without carrying*

*M. Smith ag.
R. Clifton.*

*Principl. & In-
ser. pag. 11.*

the mis-leading of Christ's Flocke, drowned in blinde Popery, superstitious customes, and Idolatry, to some better forme of Reformation, whereunto hee prouided not onely these Articles, Precepts, Injunctions aboue specified, to informe the rude people, but also procured the Bishops to helpe forwarde the same cause of decayed doctrine, vwith their diligent preaching, and teaching of the people. Go now and say, that suddenly in one day, by Queen Elizabeths trumpet, or by the sound of a Bell, in the name of Antichrist, all were called to the Church: Goe, say with your Patriarch, that wee erect Religions by Proclamations, and Parliaments.

Vpon these premises I dare conclude, and doubt not to maineraine against all Separatists in the world, that England (to goe no higher) had in the daies of King Henry the eighth, a true visible Church of God: and so by consequent their succeeding seede was by true Baptisme iustly admitted into the bosome thereof; and therefore that euen of them vvitout any further profession, Gods Church was truly constituted. If you shall say that the following Idolatrie of some of them in Queenes Maries dayes excluded them: Consider how hard it vwill be to prooue that GODs couenant with any people, is presentlie disannulled by the sinnes of the most, whether of ignorance, or weaknesse; and if they had heerein renounced God, yet that GOD also mutually renounced them. To shut vp your Constitution then: There is no remedy: Either you must goc forwarde to Anabaptisme, or come backe to vs: All your Rabbines cannot aunswere that charge of your rebaptized brother: If wee be a true Church, you must returne; If wee be not (as a false Church is no Church of God) you must rebaptise: If our Baptisme bee good, then is our constitution good. Thus your owne Principles teach. The outward part of a true visible Church is a Vow, Promise, Oath, or Couenant betwixt GOD and the Saints; Now I aske, Is this made by vs in Baptisme, or no? If it be, then wee haue (by your Confession (for so much as is outwardly required) a true visible Church: so your separation is vnjust: If it be not, then you must rebaptise: for the first Baptisme is a nullity: and (if ours be not) you were neuer thereby as yet entred into any visible Church.

S E P.

*To the Title of a Ring-leader, wherewith it pleaseth this Pister to stile mee,
Ianswere that if the thing I haue done be good, it is good and commendable to
haue beeene forward in it; if it be euill, let it be reprooved by the light of GODs
word, and that God to whom I haue done that I haue done, will (I doubt not)
giue mee both to see, and to heale mine errorre by speedy repentance: if I haue
fledde away on foot, I shall returne on Horse-backe: But as I durst never sette
foot into this way, but upon a most sound and unrefistable conuiction of con-
science*

Science by the word of G O D (as I vvv-as perswaded) so must my retyring be wrought by more solide reasons from the same word, then are to be found in a thousand such pretty pamphlets and formall flourishes as this is.

SECTION. 12.

AS for the title of Ring-leader, wherewith I stiled this pamphlet; if I haue giuen him too much honour in his Se&t, I am sory:

Perhappes I should haue put him (pardon an homely, but in this sense, not vnusual word) in the taile of this Train: Perhaps I should haue endorsed my Letter to Master Smith, and his shadow; So I perceiue hee vvas: Whithersoever, whither bee lead or follow, God meetes with him. If hee lead: Beholde I will come against them that prophesie false dreames (saith the Lord) and doe tell them, and cause my people to erre by their lies. If hee come behinde; Thou shal not follow a multitude in euill (saith God). If either, or both, or neither; If he will goe alone; Woe unto the foolish Prophets (saith the Lord) which follow their owne spirits, & bane scene nothing. Howsoever, your euill shall bee reprooued by the light of Gods word: Your coniunction I cannot promise, your reproof I dare; If thereupon you finde grace to see and heale your errours, wee should with all brotherlie humblenesse attend vpon your returne on Horse-backe; but if the sway of your mis-resoluēd conscience be headie and vnresistable, and your retyring hopeless; these not solide reasons, these prettie pamphlets, these formall flourishes shall one daie be fearefull & materiall evidences against you before that aweful Judge, which hath alreadie saide, That iudgements are prepared for the scorner, and stripes for the backe of fooles.

The Answerers
title.

1st. 23. 32

Ezech. 13. 2

Pm. 19. 21

S E P.

Your pittyng of vs, and sorrowing for vs, especially for the wrong, done by vs, were in you commendable affections, if by vs iustly occasioned; but if your Church be deeply drencht in Apostacie, and you cry Peace Peace, when suddaine and certaine desolation is at hand, it is you that doe wrong, though you make the complaint: and /o being cruell towards your selues, and your owne, whom you flatter, you cannot bee truely pittifull towards others whom you bewaile. But I will not discourage you in this affection, least wee finde few in the same fault: the most instead of pitty and compassion, affording vs nothing but fury and indignation.

SECTION. 13.

I Professed to bestow pitty and sorrow vpon you and your wrong: I You entertaine both harshlie, and with a churlish repulse: VVhat should

The Apostacie
of the Church
of England.

should a man doe with such dispositions ? Let him stroke them on the backe, they snarle at him, and shew their teeth : Let him shew them a Cudgell, they flie in his face : You allow not our actions, and return our wrong ; Ours is both the iniurie and complaint : How can this bee ? You are the agents, wee sit still, and suffer in this rent : Yet (since the cause makes the Schisme) let vs inquire, not vvhose the action is, but whose the desert : Our Church is deepe drencht in Apostasie, and wee crie Peace, Peace : No lesse then a whole Church at once, and that not sprinkled, or wetshod, but drencht in Apostasie ; What, did wee fall off from you, or you from vs ? Tell me, were wee euer the true Church of God ? and were wee then yours ? Wee cannot fall vniess wee once stood : Was your Church before this Apostasie ? Show vs your ancestrours i^s opinion : Name me but one that euer taught as you doe, and I vow to separate : Was it not ? Then wee fell not from you : Every Apostasie of the Church must needs be from the true Church. A true Church, and not yours ? And yet can there be but one true ? See now whether in branding vs with Apostasie, you haue not provied yours to be no true Church : Still I am ignorant : *Quene Maries dayes* (you say) had a true Church, whiche separated from Popery, chose them Ministers, served G O D holly, from thence was our Apostasie : But, were not the same also (for the most part) Christians in King Edwards dayes ? Did they then, in that confused allowance of the Gospell, separate ? Or (I pray you) were *Cranmer, Latimer, Ridley, Hooper* and the rest, parts of that Church, or no ? VVhat other ordination of Ministers then from them ? Reject these, and all the world will hisse at you ; Receive them, and where is our Apostasie ? VVhat Antichristianisme haue wee, whereof these vvere freed ? But you leape backe (if I vrge you farre) from hence to the Apostles times, to fetch our once true Church from farre, that it might bee deare : You shall not carue for vs : wee like not these bolde ouer-leapes of so manie Centuries : I speak boldly, you dare not stand to the trial of any Church, since theirs : Now, I heare your Doctor say, this Challenge sauours of Rome : Antiquitie is with you, a Popish plea : Wee haue willingly taken vp our aduersaries, at this (by pretence, their owne) vveapon : You debarre it in the conscience of your owne nouell singularity : Yet your Pastor can bee content to make vse of *Tertullian* alone against all Fathers : That such things are iustlie to bee charged with vanitie, as are done without any precept either of the Lord, or of the Apostles : And, the Apostles did faithfullie deliuer to the nations the Discipline they received of Christ; which wee must beleue to bee the tumultuarie Discipline of the refined house-full at Amsterdam : VVhat ? all in all Ages, and places till now Apostates ? Say if you can, that those famous Churches, wherein *Cyprian, Athanasius, Ambrose, Hierome, Austin, Chrysostome*, and the rest of those blessed lights liued, were lesse deepe in

A Treatise of
the Ministry
of England,
against M.H.
pag. 125

H. Amsworth in
his fore-speech
to his Count.
Inq. into Wh.
Tertul. l. de Ora.
Tertul. l. de
Prescript.
So de Virginib.,
Veland. That
no continuance
of time can pre-
judice Truth.
Si me reprehendis errantem,
patere me queso
errare cum talibus. Aug. Hier.

in this Apostasie then ours ? O Apostatical Fathers, that separated not ! yea, say if you dare, that other reformed Churches are not ouer the ankles with vs in this Apostasie ? What hard newes is this to vs, vwhen as your Oracle dare say not much lesse, of the Reformed Churches of Netherlands, with whom you liue ? Thus he writes : For not hearing of them in other Congregations in these countries ; this I aunswere, That seeing by the mercie of God, wee haue seene and forsaken the corruptions, yet remaining in the publique Ministratiōn, and condition of these Churches (if they bee all like to these of this Citie) wee cannot therefore partake with them, in luch case, vwithout declining and Apostasie from the truth, which wee haue our selues already receiuēd, and professed. See heere, to partake with them in Gods seruice is Apostasie ; If so in the accessoryes, Alas, what erime is in the principall ? It were but Apostasie to heare an English Sermon ; a Dutch is no lesse : Woe is you that you dwell still in Meshech : Good meth ; it were not more happy for you then the Church, that you were well in heauen. No lesse then Apostasie ? Let no Reader bee appalled at so scarefull a worde ; this is one of the tearmes of Arte familiar to this way : Find but any one page of a Dutch printed volume without Apostasie, Excommunication, Commingling, Constitution, & suspect it not theirs : Heresie is not more frequent at Rome, then Apostasie at Amsterdam ; nor indulgences more ordinarie there, then heere Excommunications. Common vse makes terrible things easie : Their owne Master *sl.* for holding with the Dutch Baptisme, and read-prayers, is acknowledged to bee cast out for an Apostate : yea their Doctor Mr. *Amforthe* is noted with this marke from themselues : There is much latitude (as happie is) in their Apostasie : For when *Stanhal Mercer* and *Jacob Johnson* were to be chosen Officers in their Church, and exception was taken by some at their Apostasie, answere was made, It was not such Apostasie as debarred them from office, it was but a slippe. *John Marke* (whether, as *Isc̄hius* and *Theophilact* thinke the blessed Euangelist, or some other holy Minister) is by the whole Parlour at Amsterdam, branded with this same Apostasie ; who departed indeede, but from *Paul* in his iourney, not from Christ in his faith, and therefore his ($\alpha\tau\sigma\alpha\tau\alpha$) is expounded by ($\mu\mu\sigma\kappa\lambda\theta\sigma\tau\alpha$) Act. 15. 38. why doe we think much to drinke of an Euanḡelists cuppe ? Yet let this ignorant Epistler teach his censirious aunswere one point of his owne (that is the Separatists) skill : and tell him that he obiects two crimes to one poore Church, which are incompatible ; want of Constitution and Apostasie. Thus writes your Master of vs : If it were admitted, (which can neuer be proued) that they sometimes had beeне true establisched Churches. Lo here, wee never had true Constitution, therefore we are not capable of Apostasie : If we once had it, and so were true Churches

Fr. Johnson in
his Answ. to T.

Wh. p. 26
Ans^r. ag.
Brough. p. 17
Thefe Dutch
Ch. offend not
only in practi-
cal disorders,
but in their Co-
nstitution, Go-
vernment, wor-
ship, &c.

Troubl, and
Excom at Am-
sterd. p. 10.
Browne char-
ged with it by
Barr. Letter to
M. Egert.
G. Johnson
ibid. p. 194
Fr. Lohol. Iusq.
Act. 15. 38
Departing. i.
not going with
them.
Barr. pref. to
the Separation
defend.
In his obserua-
tions. p. 251
We do not
there evidence
the parish As-
semblies as se-
parated from
Christ, but
prove them not
at yet gathered
to Christ.
So Capfer, with
Sperlin. p. 9. Fr.
Johnson. In-
quir. pag. 36

H. Bar. Obseruat. 24.2.
No faultes dif. annul the being of a church vntill contempt of Gods word be added therunto after due conuiction. The faultes & errors of a Church may be severely reproved & conuinced according to the quality thereof, and yet the Church not be condemned.

N. B.
Job. 24. 19
Vulg. edit. Cypr.
Eps. ad Corin. 1. Non est manus peccatum quam Apostatae a deo Aug. in Ps. 18
Prov. 6. 12
Job. 34. 18
Eze. 2. 3
Apocal. 2. 13
Thou hast laboured; and not given in. Terent. de Paf. Si hominibus placet, Domini non offenditor; si vero illud emittimur & Laboramus ut possumus deo placere, & conuicere & malitiosa debemus humana contemnere. Confessed by M. John. loc. seq. Inq. of Tb. White. p. 65 Gen. 49. 7 Cypr. de simplic. prel. Quid facis in verba Christi. an Imperiorum feritas & canum rabies? Aug. Confess. l. 9. c. 9 Qualia foecunditate turgens undigesta discordia?

Churches, heare what your Pastor saith: As Christ giueth to all tru Churches their being, so wee must leaue it vnto him to take it away, when, & as he pleaseth. And therefore since he hath not remoued his Candlesticke, nor taken away his Kingdome, in spight of all obiected Apostasies, wee still continue so: and by consequent your separation vpon this ground is most vniust. An Apostate had wont to be the fearefull surname of damned *Italian*: *Tortus* was an easie accuser, to whom yet, wee may say with *Elihu*, *Num dicas regi, Apostata?* Beholde now so many Apostates as men: Holy *Cyprian* describes him by forsaking Christs colours, and taking vp armes for Gentilisme in life, or heresie in iudgement: And *Augustine* tells vs, there cannot be a greater sinne then Apostasie; making else where this sinner, worse then the Infidell. And the olde vulgar can giue no worse termie to (רָשָׁא) where hee findes it, yea to (רָשָׁא) rebelles themselues. What dooth this brand to a Church, not Christian onely (though you deny it) but famous: Of whom is truely verefied (after all your spleene) that which the spirit writes to the Angel of Ephesus: *Laborasti & non Defecisti*: Say if you can, what Article of the Christian, and Apostolike faith haue we renounced? What heresie maintaine wee? Wherein haue wee runne from the tents of Christ? What holde wee that may not stand with life in Christ, and saluation? Wee challenge all men and Diuellis in this point, for our innocence: Distinguishing for stark shame, of so soule a worde; or (which is better) eate it whole; and let not this blemish be left vpon your soule & name in the Records of God, and the world; that you once saide of a Church to good for yours, Drentch in apostasie. If wee cry Peace, whiles you cry Apostasie; surely wee flatter, whiles you rayle: betwixt these two dangerous extremes, wee knowe an wholesome meane, so to approue that we foster not securitie: so to censure, that we neither reuile, nor separate: and in one worde, to doe that which your Pastor could exhort the separators from your Separation (for euuen this Schisme hath Schismes) If wee should mislike, yet to rest in our differences of iudgement, and notwithstanding peaceably to continue with the Church: Had you taken this course, you should neither haue needed to expect our pitie, nor to complaine of our cruelty. Surely, whether our loue be cruell, or not, your hatred is: wherof, take heed least you heare from old *Jacob*, Cursed be their wrath for it was fierce, and their rage for it was cruell.

How can you expect compassion, when you breathe fire, and write gall? Neuer mention the fury of others indignation, til the venomous & despreate writings of *Barrow* and *Greenwood* be either worne out with time, or by the Thunder-bolts of your (not rare) censures be strucke downe to hell, whence their maliciousnesse came. I forbeare to recapitulate: how much rather had I help to burie, then to reviuie such an unchristian exprobations?

Sect-

S E P.

The first action laide against vs, is of vnnaturalnesse and ingratitude to-wards our mother the Church of England, for our causelesse separation from her: to which uniusc accusation, and triuall querimony, our most iust de-fence hath beeene, and is, that to our knowledge wee haue done her no uerong: wee doe freely, and with all thankefulnessse acknowledge every good thing she hath, and wych our selues haue there received.

SECTION 14.

Ingratitude and vnnaturalnesse to your Mother is obiectet, In that you flie from her, yea now (woe is me) that you spet in her face, and Marke her for an harlot: Would God the accusation were as farre from being iust, as from being triuall: Yet perhaps you intend it not in the lightnesse of this charge, but the commonnesse: you haue caused mee to smart for my charity, yet I forbear it not: What is your de-fense? That you haue done her no wrong, to your knowledge. Modestly spoken, but doubtfully: we knowe your wrong, but wee knowe not your knowledge: it is well if your wrong bee not wilfull: an igno-rant wrong is both in morehope of amends, and of mercie: But is not this caution added, rather for that you thinke no hard measurc can pos-sibly be a wrong to so vile a Church? I aske, and would be denied: No, you doe freely, and with all thankefulnessse acknowledge every good thing she hath: Whatoeuer you doe to vs, I will not any more in fauour of you, wilfullie wrong my selfe: you haue bidden me now to take you as a complete Separatist: and speake this for your selfe and yours. Let the Reader now iudge, whether the wrong of your Sect be wilfull; and acknowledgement of our good, free and thankfull: Your first false-named Martyr shall give the first witnes of the titles of our Church: Who (saith he) that were not drunke and intoxicate with the Whores cuppe, could affirme this confuse Babell, these cages of vncleane Birds, thele prisons of foule and hatefull spirits, to bee the spouse of Christ? And else-where, hee calls the people of our Church Goates and Swine. Is this any wrong to your knowledge? The same Author: They haue not (saith hee) in their Churches any one thing in their practise and proceedings, not one pin, naile, or hooke according to the true patterne: Doe you not now freely and thankefullie acknowledge our Churches good things? What is more ordinarie with him, and his brother in euill, i. Greenwood, then to call our worthy Ministers Baals Priests, Cainites, the marked seruants of Antichrist, sellers of the Whores wares, worshippers of the Beast: Is this yet any wrong to your knowledge? Pastor Johnson stickes not to saie, that the Ministerie and

The Separatists
acknowl-de-
ments of the
graces of the
Church of
England.

H. Barr. Praef.
to the separ.
defended.
Causes of separ.
def. p. 11.
Confer. with
D. Andr.

Praef. to separ.
def.

Giff. refuted:
touch Donat.
Observat. of M.
H. Barr. p. 239.

WOOR-

Fr. Iohof. Reaf.
9. ag. M. Iac.
P. 74
Iohof. ag. M.
Iac. Except. 3
Nota Bene.

Ibid.

Counterpoys. p.
127. & 131.

Bar. Cöfer. with
M. Sperio. as
Bar. himſ. hath
written it. p. 9

Fr. Iob. 7. Reaf.
aga. Iac. p. 64
G. Iohof. Pref.
to the Pastor.

The vnnatural-
neſſe of ſome
principal Sepa-
ratists.

Ruffin. l. 2. Ecl.
hift c. 3
Aug. Epiph. &
Paschid. in vita
Aug.

worſhippe of the Church of England vvere taken out of the Whoores cuppe ; and plainly ſtiles our Church (as which of you doe not ?) daughter of the great Babylon , that mother of whooredomes and abhominations of the earth : yet more ; That Hierarchy, Worſhip, Conſtitution and Gouernment, which they profeſſe and praſtice, being di-rectly Antichristian ; doe vtterly deſtroy true Christianity, ſo as their people and Churches, cannot in that estate bee iudged true Christians : Doe you not now freely and thankfully acknowledg our good things ? VVhat can any Diuell of hell ſay woorſe againſt vs then this, That wee are no Christians ? Or what good can there be in vs, if no true Christianity ? If wee denied euery Article of the Christian Creed : if we were Mahumetans (as your good Pastor ſtikkes not to compare vs) if the moſt damned Heretiques vnder heauen, what could bee ſay but no Christians ? Your teacher and Paſtour (which is a wonder) agree : For your Doctor *Ainsworth* makes this one head of his poſſonous counterpoysion, that Christ is not the head , Mediatour, Prophet, Priest, King of the Church of England : You , their Disciple are not yet promoted to this height of immodesty ; yet what are your good things ? Even to you , we are Apostates, Traytors, Rebels, Babylonish : This is well for a learner : Hereafter(if you wil hear me) keep our good things to your ſelſe, and report our euill:

Yea, that your vncaritableneſſe may be, aboue all examples , monſtrous ; You doe not onely deny vs any interest in the Church of Christ, but exclude vs (what you may) from all hope and poſſibility of attaining the honour of Christendome : For vven a godlie Mi-niſter protested to Maifter Barrow , the trueth of his mi-niſterie ; vp-on the approbation alſo of his people, hee received this anſwer from him : Though you had ſuch allowance, it could nothing availe, but rather ouerthrowe your Mi-niſtry ; they being as yet vngathered to Christ, and therefore neither may not in this estate chufe them a Mi-niſter, nor any exercife a Mi-niſtry vnto them , without hainous ſacrilegiſe. O deſperate iudgement; wee neither are Christians, nor can be: No Christianity without faith, no faith without the Mi-niſterie of the word, no word to vs without ſacrilegiſe: What are we, that the verie offer of bringing vs to G O D ſhould be criminall ? These are your ac-knowledgements of our good ; who haue learned of your Paſtour to kiſſe and kill all at once ; to bleſſe and curse with one breath: your mer-cies are cruell.

S E C T I O N I S.

But who can wonder at your vnnaturalneſſe to the Church , that heares what meaſure you mere to your own? Error is commonly joined with cruelty: The outrageous demeanures of the Circum-celliones in *Augustines* time , and more then barbarous tyra-nie of the

the Arrians before him are well knowne by all Historics, and not e-
nough by any: God for bid, that I should compare you to these. Heare
rather of *Nouatus*, the father of a not vnlike Sect, of whom *Cyprian* re-
ports, that he would neither bestow bread on his father aliue, nor buri-
all on him dead, but suffered him both to starue and stinke in the street:
and for his wife (least he shoulde be mercifull to any) he spurned her with
his heeke; and slew his owne child in her body: What need I seek so far?
I grieue to think and report, that your owne Pastor hath paralleled this
crukcie: His owne brother (which is no lesse sauage) though one of
your Sect, is the publicke accuter and condemner of him in this crime to
all the world: who after a pitifull relation of his eighty years quarels with
him; and four years excommunicacion, in his Epistle before a large volume
to this purpose, writes thus:

After all these, hath not our kinde, carefull, and olde Father come a
long iourney to make Peace? Hath hee not laboured with you, the El-
ders and the Church, to bring you to peace? Hath he not vied the help
and counsell of the Reformed Churches herein? Yee will you not
be reclaimed; but adding that sinne aboue all, haue also monstrously
excommunicated your father, the peace-seeker, &c. And straight; How
oft desired hee you (as if hee had beeene the soune; and you the father)
even with teares, that you would repent: In a worde, how came hee
and I to your doore, shewing you that it might bee (vpon his depar-
ting) you should see his face no more, &c. yet you forced him by your
ill dealings; still to leaue vpon you, his curse, and all the curses written in
Gods booke aginst vnthankesfull and disobedient children. Thus far
a brother concerning a brother, against father and brother; Other
strangely-vnkinde vslages of both, I had rather leaue to the discouery
of Master *White*, and this miserable plaintive, who haue written enough
to make an enemie ashamed: But whereupon was all this fearefull
broile in a pure Church? For nothing but a little lace, and whale-bone
in his wifes sleeve. The Troian warre could not bee slandered with
so weightie a beginning. As for your Elder, *Daniell Studly* (whome
you r Pastor so much extolleth) if Master *Whites* Apostacie may bee
you r shift against his relation; let him speake who should haue beeene a
fellow-Elder with him, banished for your truth; though ejected by your
censure: Mark (saith *G. Johns*. of this *Studly*) how the Lord hath judged
him with vnnaturalnesse to his owne children, suffering them to lye at
other mens feete, and hang on other mens hands, whiles he, his wife,
and her daughter fared daintily, & went prankingly in apparel, even in
this place of banishment. It is no joy to me to blazon these, or your other
sinnes; would God they were fewer, and lesse in vs all. Onely it was fit
the world shoulde know, as how vndutifull you are to your common pa-
rent; so that Father, Brother, Children beare part with your mother in
these your cruelties.

*Euseb. hist eccl.
Damni grauis-
simis & cadibus
a scubane, ar-
matis discessis
telis.*

*Socrates. l. 2. c. 22
& 30.*

Cypri. l. 2. Ep. 8.

*Nouati pater in
vico same mor-
tuus nec posita
ab illo sepulta.*

Sic Optat. l. 1

*Purpurias Do-
natist a occidit
sororis filios &c.*

*G. Johns. Dis-
course of trou-
bles and excom-
munications at*

*Amsterdam,
printed 1603
ibid. p. 5.*

*Discourse of
Brownisme.
Vid. G. Johns.
booke.*

*Inq. into Th.
Wh. Discou.*

Same Epist. 15

*They say Filia
spousa.*

*Mili accusatio
etiam vera con-
tra fratrem dis-
plicet. Hierom.
aduersus Russos*

S. E. P.

The superabundant grace of God covering and passing by the manifolde enormities in that Church wherewith these good things are inseparably commingled, and wherein wee also through ignorance and infirmitie were enwrapped. But what then? should wee still haue continued in sinne, that grace might haue abounded? If God haue caused a further truch like a light in a darke place, to stine in our hearts, should wee still haue mingled that light wth darkenesse, contrarie to the Lords owne practise? Gen. 1. 4. and expressē precept? 2. Cor. 6. 14.

SECTION 16.

What the Separatists thinkē themselves, behoden to the Church of England for.
Bar. exam. before the Archb. & L. Anderson. Browne state of Christiā d. 39. Quid non habet quod det, quomodo det? vox Donati Opt. l. 1 Barrow. supra. Fr. John ag. M. Jacob. p. 41 Exce. 2.

If then such be the good things of our Church; What good can you acknowledge to haue received from her? Nothing giues what it hath not: A Baptisme perhaps; Alas, but no true Sacrament, you say: yea the seale of gracelesnesse and mischicke; As little are you behoden to the Church for that, as the Church to you, for your good acceptation: Why are you not rebaptized? You that cannot abide a false Church, why doe you content your selues with a false Sacrament? especially, since our Church, being not yet gathered to Christ is no Church, and therefore her baptisme a nullity.

What else doe you owe to the liberality of this Step-dame? You are close; your Pastor is lauish for you both; who thus speakes of himselfe, and you, and vs: I confesse that whiles I was Minister in your Church of England, I stood in an Antichristian estate; yet doubt I not, but euen then, being of the elect of God I was partaker through faith, of the mercy of God in Christ to salvation; but as for you (Master Jacob & his fellow-Christians) whiles you thus remaine, you cannot in that estate approue your selues to haue the promise of salvation. Behold here, the Church of England gaue you but an Antichristian estate; if God give secret mercy, what is that to her?

Gods superabundant grace doth neither abate ought of her Antichristianisme, nor mooue you to follow him in covering, and passing by the manifolde enormities in our Church, wherewith those good things are inseparably commingled: Your owne mouth shall condemn you: Doth God passe ouer our enormities, and doe you sticke, yea separate? Doth his grace couer them, and doe you display them? Haue you learned to bee more iust then your Maker? Or if you be not above his iustice, Why are you against his mercy? God hath not disclaimed vs, by your owne confession; you haue preuented him. If Priaces leaures may not bee stayed in reforming, yet shall not Gods in reiection? Your ignorance enwrapped you in our errors: his infinite

infinite wisdome sees them, and yet his infinite mercy forbeares them: so might you at once haue seene, disliked, stayed: If you did not herein goe contrarie to the courses of our common God, how happy should both sides haue bene? yea how should there be no sides? How should wee bee more inseparably commingled, then our good and euill?

But should you haue continued still in sinne that grace might haue abounded? God forbid: you might haue continued heere without sin (saue your owne) and then grace would no lesse haue abounded to you, then now your sinne abounds in not continuing: What neede you to surfe of anothers mans Trencher? Others sinnes neede no more to infect you, then your graces can sanctifie them. As for your further light, suspect it not of God: suspect it to be meete darkenes: and if the light in you be darkenesse, how great is that darknes? What? so true and glorious a light of God, and never seen till now? No worlds, times, Churches, Patriarches, Prophets, Apostles, Martyrs, Fathers, Doctors, Christiana, euer saw this truth looke forth besides you, vntill you? External light was Gods first creature, and shall this spiritual light, whereby all Churches should bee discerned, come thus late? Mistrust therefore your eyes, and your light: and feare I sayes woe, and the Iewes miserable disappointment: we wait for light, but loe it is darkenesse; for brightness, but wee walke in obscuritie.

Gen. 1.2

Ez. 5. 20
Woe to them
that put dark-
ness for lighe.
Ez. 59. 9

S E P.

But the Church of England (say you) is our mother, and so ought not to be avoided; But say I, we must not so cleave to holy mother Church, as we neglect our heavenly Father, and his commandements, which we know in that estate we could not but transgresse, and that heynously, and against our consciences, not only in the wants of many Christian ordinances, to which we are most straighly bound both by Gods word and our owne necessities.

S E C T I O N 17.

THe Church of England is your mother, to her small comfort; shee hath borne you, and repented. Alas, you haue giuen her cause to powre out Iobs curses vpon your birth-day, by your not only forsaking but cursing her: Stand not vpon her faults, which you shall never prove capitall: Not only the best Parent might haue brought forth a rebellious sonne to be stoned. What then? Do we preferre duty to pietie, and so plead for our holy mother Church, that we neglect our heavenly Father, yea offend him? See what you say: it must needes bee an holy mother that cannot bee pleased without the displeasure of G O D; A good wife, that opposes such an husband: a good sonne

The Mother-
hood of the
Church of En-
gland, how far
it obligeth vs.

Deut. 21.22.23

An Apologie against Brownists.

Mater Ecclesie,
mater est etiam
matris nostrae.
Aug. Ep. 3.8

Sonne that vpbraides this vnjustly: Therefore is she a Church, your mother, holy, because she bred you to God, cleaves to him, obeys his commandements, and commands them. And so farre is shee from this desperate contradiction, that she voweth not to hold you for her sonne, vnlesse you honour God as a father. It is a wilfull slander, that you could not but heynously transgresse vnder her: I dare take it vpon my soule, that all your transgression which you should necessarily haue incurred by her obedience, is nothing so heynous, as your vncharitableness in your censures and disobedience. Conscience is a common plea euen to those you hate: wee enquire not how strong it is, but how well informed: nor whether it suggest this, but whereupon. To goc against the conscience is sinne, to follow a mis-informed conscience is sinne also: If you doe not the first, wee knowe you are faultie in the second: Hee that is greater then the conscience will not take this for an excuse: But wherein should haue beene this transgression: so vnaudiable, heynous, against conscience? First in the want of many Ordinances, to which wee are most strictly bound, both by Gods wordc, and our owne necessitics.

The want of pretended Or-
dinances of God, whether
sinfull to vs: &
whether they
are to be set vp
without Princes.

Ἐγεγένετο μάκρη
τοις οὐδὲν
τοις τελείωσεν.

Nemo per exte-
ridem violenti-
am corrompitur,
si interior inno-
centia custodia-
tur. c. 11. q. 3.
Castodi. &c.

*Ad decendunt
populi'um Israeli-
ticum, omniafe-
tens deus prophe-
tis praconium
debet, non regi-
bus imperante.*

*Aug. Ep. 2. contr.
Gau. c. 11. Barr.
causes of separa-
def. p. 6.
Barrow. Refor.
without laity-
ing.*

SECTION 18.

Can you thinke this hangs well together? You should here want many of Gods ordinances: why should you want them? Because you are not suffered to enjoy them: who binders it? Superior powers: Did ever man wilfully and heynously offend, for wanting of that which hee could not haue? What hath conscience to doe with that which is out of our power? Is necessitic with you become a sinne, and that heynous? *David* is driven to luke in the wildernes, and forced to want the vse of many diuine ordinances: It was his sorrow, not his transgression: He complaines of this, but doth he accuse himselfe of sinne? Not to desire them had beene siane, no sinne to bee debarred them: Well might this be *Sauls* sin, but not his. Haue you not sins enow of your owne, that you must needs borrow of others? But I see your ground: You are bound to haue these ordinances; and therefore without Princes, yea against them: so it is your transgression to want them in spight of magistrates, *Gaudentius* the Donatist taught you this of old; And this is one of the Hebrew songs which Master *Barrow* sings to vs in Babylon, that we care not to make Christ attend vpon Princes, and to be subiect to their lawes, and gouernement: and his Predecessor (the roote of your self) tels vs in this sense the kingdome of heauen must suffer violence; and that it comes not with obseruation; that men may say loe, the Parliament, or loe the Bishops deccres: and in the same treatise; The Lords kingdome must wait on your policie, forsooth; and his Church must bee framed to your ciuill state, &c. Just as that Donatist

An Apologie against Brownists.

747

ut of olde, in *Augustine*, *Quid vobis &c.* What haue you to doe with worldly Emperours? and as that other in *Opatius*: *Quid Imperatori cum Ecclesia?* What hath the Emperour to doe with the Church? Yea your Martyr feares not to teach vs, that Gods seruants being as yet priuate men, may and must together build his Church, though all the Princes of the world should prohibit the same vpon paine of death: Belike then you should sinne hainously, if you should not be rebells. The question is not, whether we should ask leauue of Princes to be Christians; but whether of Christian Princes we should aske leauue to establish circumstances of gouernment: God must be serued though wee suffer; our blood is well bestowed vpon our maker: but in patience, not in violence. Priuate profession is one thing; Publique reformation and iunction is another; Every man must do that in the maine: none may doe this, but they of whom God sayes, I haue saide, ye are Gods: and of them: There is difference betwixt Christian and Heathen Princes: If (at least) all Princes were not to you Heathen: If these shold haue beeene altogether stayed for, Religion had come late: If the other shold not be stayed for, Religion would soone be ouerlaid with confuslion: Lastly, the body of Religion is one thing, the skirts of outward gouernment another: that may not depend on men to bee imbraced, or (with loyalty) prosecuted: these (vpon those general rules Christ) both may, and doe, and must: If you cut off but one lap of these with *David*, you shall be touched: To denie this power to Gods Deputies on earth, what is it, but *Ye take to much vpon you Moses and Aaron*, all the Congregation is holy: wherefore lift ye your selues aboue the Congregation of the Lord? See, if herein you come not too neer the walles of that Rome which ye foabhorre and accuse, in ascribing such power to the Church, none to Princes. Let your Doctor tell you, whether the best Israelites in the times of *Abijah*, *Afa*, *Iehosaphat*, *Ezekiah*, *Iosiah*, tooke vpon them to reforme without, or before, or against their Princes? Yea did *Nehemiah* himselfe without *Artakhshate* (though an heathen King) set vpon the wals of Gods Citie? Or what did *Zerubbabel*, & *Ieshua* without *Cyrus*? In whose time *Haggas* and *Zechariah* prophesied itdeede, but built not: And when contrarie letters came from aboue, they laid by both Trowels and Swords: They would be lewes still, they would not be rebels for God: Had those letters enioyned Swines flesh, or Ido-latrie, or forbidden the vse of the Law, those which now yeelded, had suffered, and at once testifid their obedience to authoritie, and pietie to him that sits in the assemblie of these earthen Gods. I vrge no more: Perhaps you are more wise, or lesse mutinous: you might easily therefore purge your conscience from this sinne, of wanting what you might not perforce enioy.

Say that your Church should employ you backe to this our Babylon, for the calling out of more Proselytes: you are intercepted, im-

S 113

prisoned

*Aug. contr. Pe-tilian. l. 2
Opatius Mi-cuit. lib. 30.*

Barr. 2. Examina-tion before the L. Archb. and L. Chiefe-Justice, compar. with his r. pl. to M. Giff. Art. 5.

*1. Sam. 24, 6
Num. 16, 3.*

*Counterpois. p.
2. 30.
2 Chr. 12
2 Chr. 14, & 15
2 Chr. 29
2 Chr. 30
2 Chr. 34
Eze 2 & 3, 2.*

Eze. 4. 23, 24

An Apologie against Brownists.

prisoned: Shall it be sinne in you not to heare the Prophesies at Amsterdam? The Clinke is a lawfull excuse: If your feet be bound, your conscience is not bound. In these negatiuers, outward force takes away both sinne and blame, and alters them from the patient to the actor: so that now you see your strait bonds (if they were such) loosed by obediencie; and ouer-ruling power.

The bonds of
Gods word vn-
justly pleaded
by the Separ.

* August. Ep. 58
Pastores autem
& doctores quos
maxime ut dis-
cernerem volu-
isti eosdem patre
efficuit & subi-
ximus est, ut non
alios Pastores,
alios Doctores
intelligeremus,
sed idem cum
predixisset Pa-
stores subiunxit-
se Doctores, ut
inteligeret Pa-
stores ad officia
uum suum perti-
nere doctrinam.
Bar. ag. Gylf.
inueighs for
this caule a-
gainst the Con-
sistorie of Ge-
neua.

Fr. Johnſ. com-
plaints of the
Dutch and Fr.
Churches. De-
scription of a
vitable Church,
cannot make a
Distincſt. in the
Definition of
their Offices.
State of Chri-
ſtians 119.
Descript. of viſ
Ch. H. Clap. E
pift. before his
treatis, of ſin ag.
the ho. Ghost.
Browniſts 4.
Position.
Trouble & ex-
com. at Amster.
Fr. Johnſ. in a
letter to Mift.
Smith.

SECTION 19.

But what bonds were these straight ones? Gods word and your owne necessitie: Both strong and indiſsoluble.

Where God hath bidden; God forbid that wee should care for the forbiddance of men: I reuerence from my soule (so doth our Church, their deere ſister) thofe worthy forraine Churches which hauechoſen and followed thofe formes of outward gouernment that are euery way fitteſt for their owne condition: It is enough for your ſect, to cencure them: I touch nothing common to them with you: * While the worlde standeth, where will it euer bee shewed out of the ſacred booke of God, that bee hath charged; Let there be perpetuall Lay-Elders in every congregation: Let euery assembly haue a Pastor and Doctor, diſtinct in their charge and offices: Let alldccisions, excommunicatiōns, ordinations, be performed by the whole multitude: Let priuate Christians (aboue the firſt turne, in extremitie) agree to ſet ouer themſelues a Pastor, choſen from amoungſt them, and receiuē him with praier, and (vnleſſe that ceremonie bee turned to pompe and ſuperſtitio[n]) by imposition of hands. Let there be widdowers (which you call relieuers) appointed euery where to the Churcheſervice. Let certaine diſcreet and iſible men which are not Minifters be appointed to preach the Gofpell, and whole truſt of God to the people.

All the learned diuines of other Churches are in theſe left, yea in the moſt of them cencured by you: Hath God ſpoken theſe things to you alone? Pleadē not Reuelations, and wee feare you not: Pardon ſo homely an example: As ſoone and by the ſame illumination ſhall G. Johnſ. prooue to your Consistorie the lace of the Pastors wiues ſleeue, or rings, or Whale-bones, or others amoungſt you (as your Paſtor confeffeth) knit-ſtockings, or corke-ſhoes forbidden flatly by Scriptures, as theſe commanded. Wee ſee the letter of the Scriptures with you: you ſhall fetch blood of them with ſtrayning, ere you ſhall wring out theſe ſenſe: No, no; (M. R.) neuer make God your ſtale: Many of your ordinances came from no higher then your owne braine: Others of them though God acknowledges yet hee imposeth not: Pretend what you will: Theſe are but the cords of your owne conceit; not bonds of Christian obediencie.

Sec-

SECTION 20.

THE first of these then, is easily vntwisted: your second is necessarie: Then which, what can be stronger? what lawe, or what remedie is against necessitie? What we must haue, we cannot want: Oppose but the publique necessitie to yours: your necessitie of hauing, to the publique necessitie of withholding: and let one of these necessities (like two nayles) drive out another: So they haue done, and your owne necessitie (as the stronger) hath preuailed; for that other necessitie might bee eluded by flight: you haue sought and found else-where what the necessitie of our lawes denied, and the necessitie of your conscience required. Beware lest vniustly: Sinne is as strong bond to a good heart as impossibility; Christians cannot do what they ought not: Contrarie to the lawes of your Prince and Countrey, you haue fled not onely from vs, but from our Communion. Either is disobedience no sinne, or might you doe this euill that good may come of it? But what necessitie is this? simple and absolute, or conditionall? Is there no remedie but you must needs haue such Elders, Pastors, Doctors, Relieuers, such offices, such executions? Can there be no Church, no Christians without them? What shall we say of the families of the Patriarks, of the Iewish Congregations vnder the law, yea of Christ & his Apostles? Either deny them to haue bin visible Churches, or shew vs your distinct offices amongst them: But as yet (you say) they were not: Therefore God hath had a true Church (thousands of yeares) without them: Therefore they are not of the essence of the Church: You call mee to the times since Christ: I demand then, was there not a worthy Church of God in Jerusalem from the time of Christs Ascension, till the election of the seauen Deacons. Those Hundred and twentie Disciples, Act. 1. 15. and three thousand Conuerts, Act. 2. 41. Those continuall Troupes that flocked to the Apostles, were they no true Church? Let the Apostles and Euangelists be Pastors and Doctors: where were their Elders, Deacons, Relicuers? Afterwards, when Deacons were ordained, yet what newes is there of Elders, till Act. 11? yet that of Hierusalem was more forward then the rest: Wee will not (as you are wont) argue from scriptures negatiuely: no prooфе, yet much probabilitie is in Saint Pauls silence: Hee writes to Rome, Corinth, and other Churches: those his Diuine letters in a swet Christian ciuitie salute euen ordinarie Christians: And would hee haue vtterly passed by all mention of these Church-officers amongst his so precise acknowledgement of lesser titles in others, if they had beeene ere this ordained? yet all these more then true Churches, famous some of them, rich, forward and exemplaric. Onely the Philippian Church is stiled with Bishops and Deacons, but no Elders besides them

The necessity
of their preten-
ded ordinances.

*Nulla necessitas
maior est chris-
tate. Hieron.
Apol. ad Ruff.*

*Fr. Iun. de Ecl.
Sed accident
per se tempora
quibus aut noua
Ecclesia genera-
tur, aut altera
pars interrumpi-
tur (scilicet
Proiscoueris)
et tamen Ecclesia
esse non definit,
formam mirum
essentiali adhuc
permanente.*

*Act. 7. beg.
Cyp. l. 3. Ep. 9.
Meminisse di-
coni debent quo-
niam Apostolos
(id est Episcopos
et prefatios Do-
minas elegit, Di-
aconos autem
post ascensum
Dominii in celos
Apostoli sibi con-
stituerunt Epis-
copatus sui et Ec-
clesie ministros.
Rom. 1. 8
1 Cor. 1. 5
1 Thess. 1. 7
Gal. 4. 15
Phil. 1. 2*

An Apologie against Brownists.

them. The Churches of Christ since these, (if at least you will graunt that Christ had any Church till now) haue continued in a recorded succession through many hundreds of years: Search the monuments of her Histories: Shewe vs where euer in particular Congregations all these your necessary Offices (as you describe them) were either found or required. It was therefore a new-no-Necessity that bound you to this course, or (if you had rather) a necessarie of Fallibility: If with these God may bee well serued, hee may bee well serued without them. This is not that *Vnum necessarium* that Christ commends in *Mary*: you might haue late still with lesse trouble, and more thanks.

S E C.

But also in our most sinfull subiection to many Antichristian enormities, vvhich vve are bound to eschue as hell.

S E C T I O N 21.

The enormities
of the Church
in common.

*Fr. Johnis. ag.
M. Jacob.*

*Bar. Gyff. refu-
ted. b. Transfref.
p. 28.*

Bvt besides that wee ought to haue had somewhat which wee want, we haue somewhat which we shold haue wanted: Some? yea many Antichristian enormities. To say wee are absolute, and neither want nor abound, were the voyce of Laodicea or Tyrus in the Prophet: Our Church as shee is true, so humble: and is as farre from arrogating perfection, as acknowledging falsehood: If shee haue enormities, yet not so many: or if many, not Antichristian. Your *Cham* hath espied ninetie one nakedneses in this his mother, and glories to shewe them; All his malice cannot shew one fundamentall error: and when the foule mouth of your false Martyr hath saide all, they are but some spots and blemishes, not the olde running issues, and incurable botches of Egypt: the particulars shall pleade for themselues. These you eschue as hell: While you goe on thus vncharitably both alike; Do you hate these more, then Master *Smith*, and his faction hates yours? His Character shall be iudge: So doe wee value your detestation, as you his. It were well for you if you eschued these enormities less, and hell more: Your sinfull subiection to these vnchristian humours, will prooue more fearfull then to our Antichristian enormities.

S E C.

*She is our mother: so may she be, and yet not the Lords vwife: every mo-
ther of children is not a wife. Ammi and Ruhannah were bidden to plead with
their mother Apostat Israel, and plead that she was not the Lords wife, nor bee
her husband, Ho. 2. 1. 2. And though you forbid vs a thousand times, yet must
we plead: not to excuse our faute, but to iustifie our innocency: and that noe
only*

ancty nor so much in respect of our selues, as of the truth: which without
sacrilege we may not suffer to be condemned unheard. And if you yet heare
her not, rather blame your selues as deafe, then vs as dumb. Hierome ad Eu-
stoch. Epitaph. Paul ex Psal. 67.

S E C T I O N 22.

SHe may bee your Mother (you say) and not the Lords Wife.
It is a good Mother that hath children and no husband: Why
did you not call her plaine whore? Your olde Embleme is, As
is the Mother, so is the Daughter. These are the modest circumlocuti-
ons of a goodsonne; who cares not to proue himselfe a bastard, that his
mother may be markt for an Harlot: Be you a true Lo-ammi; but En-
gland shall never (I hope) proue an Apostate Israell: We haue no
Calues in our Dan and Bethel, none of Jeroboams Idolatrie: We haue
still called God Ishi, and never burnt incense to Baalum: It is your si-
nagogue that hath fallen away from vs, as Israel from Iuda: But these
children were bidden to plead: Gods command shelds them from the
noye of vngratiouse. Abraham must sacrifice his son: and this son must
condemne his mother; shew vs either our equall desert, or your equall
warrant. Where hath God proclaimed our Church not his? By whole
hand hath hee published her diuorce? You haue shamed her wombe,
not she her bed, nor God her demeanure.

Your tongues are your owne, who can forbid you? We know you
will pleade and excuse, and censure, and defend, till all the world bee
wearie: we may pray with Hierome to this sense that of the Psalmist,
Increpa Domine bestias calami: yet we see your pennes, tongues, and pres-
ses, busie and violent. I will not apply to you that which Augustine
of his Donatists. Though truth compell you to be dumb, yet iniqui-
tie will not suffer you to be silent. But if you write whole Marts and
worldes of volumes, you shall never be able either to iustifie your
innocence, or excuse your fault: In the meantime the noise of your con-
tentions is so great, that your truth cannot be heard: Learned Junius, and
our learned Diuines, and neighbour Churches, haue oft heard your
clamours, neuer your truth: So little haue you of this and so much of
the other, that wee are ready to wish (as hee of olde) either our selues
deafe, or you dumb.

S E P.

Is not Babylon the mother of Gods people? wherom hee therefore comman-
desk to depart out of her, least being partakers of her sinnes, they also partake
of her plagues. And to conclude, what say you more against vs, for your mo-
ther

The Church of
England is the
Spouse of
Christ.
Cypr. de simplic.
Prelator. Adul-
terari non potest
ponit a Christi, in-
corrupta est &
Pudica.

1. Kin. 12. 29
Hos. 2. 16. 2. 13.

Aug. contr. Epis.
Parmen. l. 1.

Epi. ad Iuni.
ad Separ.

ther the Church of England, then the Papists do for their mother and your mothers mother, the Church of Rome, against you, w^{ch}om they condemne as unnaturall bastards and impious Patricides in your separations from her.

S E C T I O N , 23.

How the
Church of En-
gland, hath se-
parated from
Babylon.
Giff. refut. 2.
transl.
Rowel. 18.2
2. n. forepeach
*to Counter-
poise.*

A Simone Zelota
Neceph. 1.ij. a
Ios. Arimath.
cum his sepel-
chrum cernitur.
Angli Pascha
Greco more
celebrarunt.
Jacob Armin.
Disp. Cant. 8. 8.
Fr. Inn. l. sing.
de Eccl.

THe Spirit of your *Proto-Martyr* would hardly haue digested this Title of Babylon, Mother of Gods people; a murdering Step-mother, rather: She cannot be a Mother of Children to God, and no Church of God: Notwithstanding, Gods people (wold hee say) may bee in her, not of her. So Babylon bore them not, but Sion in Babylon. But I feare not you excesse of charitie: You flye to your Doctours challenge; and aske what wee say against you for vs, which Rome will not say for her selfe against vs: Will you iustifie this plea of Rome, or not? If you will; why do you reuile her? If you will not; why do you obiect it?

Heare then what wee say both to you and them, our enemies both: and yet the enemis of our enemies: First, wee disclaime, and desie your Pedigree and theirs. The Church of Rome was never our Mothers Mother: Our Christian faith came not from the seauen-hilles: Neither was dcriued either from *Augustine* the Monke, or Pope *Gregorie*. *Britannia* had a worthie Church before either of them lookt into the world: It is true that the ancient Romane Church was Sister to ours: heere was neere kindred, no dependance: And not more consanguinitie, then (while she continued faithful) Christian loue: Now she is gone a whoring, her chast Sister iustly spitteth at her: yet euuen still (if you distinguish, as your learned *Antagonist* hath taught you, betwixt the Church and Papacie) Shee acknowledges her Sisterhood, though shee refraines her conuersation: as shee hath many slauish and factious abettors of her knowne and grosse errors (to whom wee deny this title) affirming them the body whereof Antichrist is the head, the great whore and mother of abominationes; so againe how many thousands hath shee, which retaining the foundation according to their knowledge, (as our learned *Whitakers* had wont to say of *Bernard*) follow *Absalom* with a simple heart: all which to reiect from Gods Church, were no better then presumptuous crueltie. It were well for you before God and the world, if you could as easily wash your hands of vniuerall impietie, and trecherousnesse, as wee of bastardy and vniuerall sequestration. There can be no bastardy, where was never any motherhood, wee were nephewes to that Church, never sonnes: vniess as Rome was the Mother citie of the worlde, so by humane institution, wee suffered our selues to bee ranged vnder her Patriarchall authoritie, as being the most famous Church of the VVest: a matter of courtesie, and pretended Order; no necessarie, no spirituall obligation.

As

As for our lequestration, your mouth and theirs may bee stopt with this Answere: As all corrupted Churches, so some things the Church of Rome still holdes aright; a true God in three persons, true Scriptures, though with addition, a true Christ, though mangled with foule and erroneous consequences; true Baptisme, though shamefully deformed with rotten traditions; and many other vndeniable truths of God: some other things (and too many) her wicked Apostacie hath devised and maintained abominably amisse; the body of her Antichristianisme, grosse errours, and (by iust sequell) heresies; their Popes supremacie, infallibility, illimitation, transubstantiation, idolatrous and superstitious worship, and a thousand other of this brannte: In regarde of all these latter, wee professe to the world a iust and ancient separation from this false faith & devotion of the Romish Church; which neither you will say, nor they shall euer prooue, faulty: yea rather they haue in all these separated from vs, who still irrefragably professe to hold with the ancient, from whom they are departed. In regard of the other wee are still with them, holding and embracing with them what they holde with Christ: neither will you (I thinke) cuer prooue that in these we should differ: As for our communion, they haue separated vs by their proud and foolish excommunications: if they had not, wee would iustly haue begun: from their Tyrannie and Antichristianisme, from their miserable Idolatrie: but as for the body of their poore seduced Christians, which remaine amongst them upon the true foundation (as doubletelle there are thousands of them which laugh at their Pardons, Miracles, Superstitions, and their trust in merites, reposing onely vpon Christ) wee adhere to them in loue and pittie, and haue testified our affection by our blood, readie vpon any iust call to doe it more; neither would feare to ioine with them in any true seruice of our common God: But the full discourse of this point, that honorable and learned *Plesses* hath so forestalled, that what soever I say, would seeme but borrowed. Vnto his rich Treatise I referre my Reader, for full satisfaction: Would God this point were thorowly knownen, and well weighed on all parts. The neglect or ignorance whereof hath both bred and nursed your separation, and driuen the weake and inconsiderate into strange extremities.

This lay wee for our selues in no more charitie then truth: But for you; how dare you make this shamelesse comparision? Can your heart suffer your tongue to lay, that there is no more difference betwixt Rome and vs, then there is betwixt vs and you? How many hundred errors, how many damnable heresies haue we euinced with you, in that (so compounded) Church? shew vs but one mis-opinion in our Church that you can proue within the ken of the foundation? Let not zeale make you impudent: Your Doctor could lay (ingenuously sure) that in the doctirines whichee profesteth, shee is far better and purer then that

Whore

*Phil. Morinus
Plesses Lib. de
Eccles cap. 10.*

Counterv. p. 171

An Apologie against Brownists.

*1. Peiry Exam.
before M. Fan-
Shaw & Inst.
Tong.*

*Fr. Inwald Ec-
cles. M. Hooker
Eccl. pol Du
Pleffer. l. de Eccl.
Jacob Armin.
disput. D. Rey-
nolds Thes. D.
Field of the Ch.
Reue. 3. Ch. 2.*

Whore mother of Rome, and your last Martyr, yet better: If you meane (faith he) by a Church (as the most doe) that publique profession whereby men do professe saluation to be had by the death and righ-teousnesse of Iesus Christ, I am free from denying any Church of Christ to be in this Land: for I know the doctrine touching the holy Trinitie, the natures and offices of the Lord Iesus, free iustification by him; both the Sacraments, &c. published by her Maiesties authoritic, and commanded by her lawes, to be the Lords blessed & vndoubted truths; without the knowledge and profession whereof no saluation is to bee had: Thus he with some honestie, though little sense. If therefore your will doe not stand in your light, you may well see, why wee should thus forsake their Cōmunion, & yet not you ours. Yet though their corruptions be incomparably more, we haue not dared to separate so far from them, as you haue done from vs for lesse: Still wee holde them even a visible Church, but vnsound, sick, dying; sick, not of a consumption only, but of a leprosie or plague (so is the Papacie to the Church) diseases, not more deadly then infectious: If they be not rather in Sardes taking; of whom the spirit of God saith, Thou hast a name that thou liuest; but thou art dead; and yet in the next words biddes them awake, and strengthen the things which are ready to dy. And though our iudgement and practise haue forsaken their erronious doctrines and seruice, yet our charitie (if you take that former distinction) hath not vterly forsaken and condemned their persons. This is not our coolchesse, but equalitie: your reprobation of vs for them, hath not more zeale then headstrong vncharitablenesse.

S E P.

And were not Luther, Zuinglius, Cranmer, Latimer and the rest bege to the Lord in the womb of the Romish Church? did they not receive the knowledge of his truth when they stood actuall members of it? who notwithstanding afterwards they forsooke, and that iustly for her fornications.

S E C T I O N 24.

The separation
made by our
holy Martyrs.

But how could you without blushing once haue Cranmer, Latimer, and those other holy Martyres, which haue been so oft obiected to the conuiction of your schisme! Those Saints so forsook the Romish Church, as wee have done, died witnesses of Gods truth in that Church, from which you are separated: Lived, preached, gouerned, shed their blood in the cōmunion of the Church of England, which you disclaime & condemn as no Church of God; as meerly Antichristian: Either of necessity they were no martyrs, yea no Christians, or else your separations & censures of vs are wicked. Chuse whether you will; They were in the same case with vs; wee are in the same case with them;

no

no difference but in time: either their blood will be vpon your heads, or your owne: this Church had then the same constitution, the same confusion, the same worshippe, the same Ministry, the same government (vwhich you brand vwith Antichristianisme) swayed by the holie hands of these men of God; condemne them; or allow vs. For thcir separation: They found many maine errours of doctrine in the Church of Rome (in the Papacy nothing but errors) worth dying for: shew vs one such in ours, and wee will not onely approoue your separation, but imitate it.

S E C.

But heere in the name of the Church of England, yea vwash your hands of all Babylonish abominations, which you pretend you haue forsaken, and herf or them. And in this regarde you speake thus: The Reformation you haue made of the many and maine corruptions of the Romish Church wee do ingenuously acknowledge, & do wilhal imbrace with you all the truhs which to our knowledge you haue received instead of them. But Rome was not built all in a day. The mystery of iniquity did aduance it selfe by degrees: and as the rise was, so must the fall be. That man of sinne, and lawlesse man, must lamenist and die away of a consumption. 2. Thes. 2. 8. And what though many of the highest Towers of Babel, and of the strongest Pillars shalbe demolished, & pulled downe, yet may the building stand still, though tottering to and fro (as it doth) and onely underproped and upheld with the shoulder and arme of flesh, without which in a very moment it would fall flat upon, and lie leuell with the earth.

SECTION 25.

THe Church of England dooth not now wash her hands of Babylonish abominationes, but rather shewes they are cleane.

Would God they were no more soule with your slander then her owne Antichristianisme. Heere will bee found not pretences but proofoes of our forsaking Babylon; of your forsaking vs, not so much as wel-coloured pretences: You begin to be ingenuous; while you confesse a reformation in the Church of England: not of some corruptions, but many, and those many not slight, but maine.

The gifts of Aduersaries are thanklesse: As Jerome said of his Rufus; so may wee of you, that you wrong vs with praises: This is no more praise then your next page giues to Antichrist himselfe. Leauue out Many; and though your commendations be more vncertaine, wee shall accept it: so your indefinite proposition shall sound to vs as generall; That wee haue reformed the maine corruptions of the Romish Church: None therefore remaine vpon vs; but slight and superficiall blemishes. So you haue forsaken a Church of a soule skin; but of a sound heart; for want of beauty, not of truth.

T H E

But

What separation
England hath
made.

But you say many, not All; that if you can picke a quarrell with one, you might reie& all: yet shew vs that one maine and substantiall errour, which wee haue not reformed: and you doe not more embrace those truths with vs which wee haue receiuied, then wee will condemne that falsehood which you haue rejected: and imbrace the truth of that Separation which you haue practised.

The degrees whereby that strumpet of Babylon got on Horse-backe you haue learned of vs, who haue both learned and taught, that as Christ came not abruptlie into the world, but vwith manie presages and prefigurations (The day vvas long dawning ere this Sunne arose) so his aduersarie (that Antichrist) breaks not suddenly vpon the Church, but comes vwith much preparation, and long expe&tance: and as his rise, so his fall must be graduall, and leisurely: Whysay you then, that the whole Churcheuerie where, must at once vtterly fall off from that Church where that man of sinne sitteth? His fall depends on the fall of others, or rather their rising from vnder him: If neither of these must be sudden, why is your hast? But this must not be, yet ought as there must be heresies, yet there ought not: It is one thing what God hath secretly decreed, another what must be desired of vs Alſ, we could pull that harlot from her seat, and put her to Jezebels death; it wvere happy: Haue we not endeauoured it? What speake you of the hyest Towers, and strongest pillars, or tottering remainders of Babylon? wee shew your all her roofes bare, her walles raced, her vaults digged vp, her Monuments defaced, her Altars sacrificed to desolation: Shortly all her buildings demolished, not a stone vpon a stone laie in rude heapes, to tell that heere once was Babylon: Your strife goes about to build againe that her tower of confusio&n. God diuides your languages: It will be well, if yet you build not more then we haue reserved.

S R P.

You haue renounced many false doctrines in Popery, and in their places imbraced the truth. But what if this truth be taught vnder the same hatefull Prelacie, in the same devised office of Ministry, and confused communion of the profane multitude, and that mingled with many grievous errors?

SECTION 26.

The maine grounds of separation.
Bar. & Grav.
Tiff. Confer.
Exam. pacif. n.
Popery in his era.

You will now be free both in your profession and gift, You giue vs to haue renounced many false doctrines in Popery: and to haue imbraced so many truths: wee take it vntill more: You profess where you stick, what you mislike: In these four famous heads, which you haue learned by heart frō all your predecessors: An hatefull Pre-

Prelacy, A deuised Ministerie, a confused and profane communion, and lastly the intermixture of grieuous errors.

What if this truth were taught vnder an hatefull Prelacy ? Suppose it were so ? Must I not imbrace the truth because I hate the Prelacy ? What if Israel liue vnder the hateful Egyptians ? What if Jeremy liue vnder hateful *Pasbur* ? What if the Iewes liue vnder an hateful Priesthood ? What if the disciples liue vnder hateful Scribes ? What are others persons to my profession ? If I may bee freely allowed to be a true professed Christian, what care I vnder whose hands ? But why is our Prelacy hateful ? Actively to you, or passively from you ? In that it hates you ? Would God you were not more your owne enemyes : Or rather because you hate it ? your hatred is neither any newes, nor paine : Who or what of ours is not hateful to you ? Our Churches, Belles, Clothes, Sacraments, Preachings, Praiers, Singings, Catechisms, Courts, Meetings, Burialles, Mariages : It is maruell that our ayre infects not : and that our heauen and earth (as *Optatus* saide of the Donatists) escape your hatred : Not the forwardest of our Preachers (as you tearm them) haue found any other entertainment ; no enemy could be more spightfull, I speake it to your shame. Rome it selfe in diuers controuersarie discourses hath bewrayed Iesse gall; then *Amsterdam* : The better they are to others, you professe they are the worse : yea vvould to God that of *Paul* were not verefied of you : hateful, & hating one another : But we haue learned, that of wise Christians not the measure of hatred should be respected, but the desert : *David* is hated for no cause, *Michaiah* for a good cause : Your causes shall bee examined in their places onwardes. It were happy if you hated your owne sinnes more, and peacelesse : our Prelacy would trouble you lesse, and you the Church.

SECTION 27.

For our deuised office of Ministry, you haue giuen it a true title. It was deuised indeede by our Sauiour when he said, Go teach all Nations and Baptise ; and performed in continuance when hee gaue some to be Pastors and Teachers ; and not only the office of Ministry in generall, but ours whom hee hath made both able to teach, and desirous, separated vs for this cause to the worke, vpon due tryall admitted vs, ordained vs by imposition of hands of the Eldershippe, and prayer, directed vs in the right division of the worde, committed a charge to vs ; followed our Ministry with power, and blessed our labours with gratiouse successe, euē in the hearts of those whose tongues are thus busie to denie the truth of our vocation : Behold here the deuised Office of our Ministry : VVhat can you devise against this ? Your Pastor, who (as his brother writes) hopes to worke wonders by his Logicall skill, hath killed vs with seuen Arguments, vvhich

T t t 2

hee

Exo. 1.1.3. &c.

Ier. 20. 1

Ier. 5. 7&c.

Job. Pref. to
his 7. Reaf.Ioh. 7. Reaf.
p. 66

Tit. 3. 4

Psal. 69. 4

The truth and
warrant of the
Ministry of
England.

Mat. 28. 19.

Eph. 4. 11

2. Tim. 2. 2

1. Tim. 3. 1

Act. 13

1. Tim. 3. 9

1. Tim. 5. 22

2. Tim. 2. 15

0290744.

Discourse of
the Trouble &
exc. at Amst.
Certaide Arg.
ag. the Com.
with the Minist.
of England.

Contarayes.

hee professeth the quintessence of his owne, and Penryes extractions, whereto your Doctor referres vs as absolute. I would it were not tedious or worth a Readers labour to see them scanned. I protest before God and the world, I neuer read more grot stiffe so boldly & peremptorily faced out : So ful of Tautologies and beggings of the Question neuer to be yeelded. Let me yet mention the maine heads of them, and for the rest be sory that I may not be endlesse.

To proue therefore that no communion may bee had with the Ministry of the Church of England, hee vses these seuen Demonstrations. First, Because it is not that Ministry which Christ gaue, and set in his Church : Secondly, Because it is the Ministry of Antichrists Apostacie : Thirdly, Because none can communicate with the Ministry of England, but he worshippes the beasts Image, and yeeldeth spirituall subiection to Antichrist : Fourthly, Because this Ministry deriueth not their power and functions from Christ : Fifthly, Because they minister the holy things of God by vertue of a false spirituall calling : Sixthly, Because it is a strange Ministry, not appointed by God in his word : Seuenthly, Because it is not from heauen, but from men.

Now I beseech thee Christian Reader, iudge whether that which this man was wont so oft to obiect to his brother (a crackt braine) appeare not plainly in this goodly equipage of reasons: for what is all this but one, and the same thing tumbled seuen times ouer? which yet with seuen thousand times babbling shall neuer be the more probable. That our Ministerie was got giuen and set in the Church by Christ, but Antichristian, what is it else to be from men, to bee strange, to be a false spirituall calling, not to be derived from Christ, to woорshippe the Image of the beast? So this great Challenger that hath abridged his nine Arguments to seuen, might aswell haue abridged his seuento one and a halfe. Here would haue beene as much substance, but lesse glorie: As for his maine defence: First, wee may not either haue, or expect now in the Church that Ministry which Christ set: Where are our Apostles, Prophets, Evangelists? If wee must alwaies looke for the verie same administration of the Church which our Sauiour left, why doe we not challenge these extraordinary functions? Doe wee not rather thinke, since it pleased him to beginne with those Offices which should not continue, that herein he purposely intended to teach vs, that if we haue the same heavenly busines done wee should not be curious in the circumstances of the persons? But for those ordinary callings of Pastors and Doctors (intended to perpetuity) with what forehead can he denie them to be in our Church? How manie haue wee that conſionably teach and feede, or rather feede by teaching? Call them what you please, Superintendents (that is) Bishops, Prelates, Priests, Lecturers, Parsons, Vicars, &c. If they preach Christ truly, vpon true inward abilities, vpon a ſufficient (if not perfect) outward vocation: Such a one

(let)

(let all Histories witnesse) for the substance, as hath beeue euer in the Church since the Apostles times: they are Pastors and Doctors allowed by Christ: Wee stand not vpon circumstancials and appendances of the fashions of ordination, manner of choice, attire, titles, maintenance: but if for substance these be not true Pastors and Doctors, Christ had neuer any in his Church, since the Apostles left the earth. All the difficultie is in our outward calling: Let the Reader grant our graue and learned Bishoppes to be but Christians, and this will easily bee euinced lawfull, even by their rules: For, if with them every plebeian artificer hath power to elect and ordaine by vertue of his Christian profession (the act of the worthiest standing for all) how can they deny this right to persons qualified (besides common graces) with wisedome, learning, experience, authoritie? Either their Bishopricke makes them no Christians (a position which of all the world, besides this Sect, would bee hissed at) or else their hands imposed are thus farre (by the rules of Separatists) effectual. Now your best course is (like to an Hare that runs backe from whence shee was started) to flie to your first holde: No Church; therfore no Ministry: So now, not the Church hath deuised the Ministry; but the Ministry hath deuised the Church: I follow you not in that idle Circle: Thence you haue beeue hunted alreadie: But now, since I haue giuen account of ours; I pray you tell mee seriously, Who deuised your Office of Ministry? I dare say, not Christ, not his Apostles, not their Successors: What Church euer in the world can be produced (vnlesse in case of extremity for one turne) whose conspiring multitude made themselves ministers at pleasure? what rule of Christ prescribes it? What Reformed Church euer did, or dooth practise it? What example warrants it? where haue the inferiors laid hands vpon their Superiors? What Congregation of Christendome in all records affoorded you the necessary patterne of an vnteaching Pastor, or an vnfeeding Teacher?

It is an old policy of the faulty, to complaine first: Certainly, there was neuer Popish Legend a more errand devise of man then some parts of this ministry of yours, so much gloried in for sincere correspondence to the first institution.

SECTION 28.

YOur scornefull exception at the confused communion of the profane multitude, fauors strong of a Pharisee, who thought it sin to conuerse (*cum terra filis*) the base vulgar, & whose very Phylacteries did say, Touch me not, for I am cleaner then thou. This multitude is profane (you say) and this communion confused: If some be profane, yet not all, for then could bee no confusion in the mixture: If some be not profane, why doe you not loue them as much

T t t 3

*Vbi res conuenit
quoniam non verba
contemnas? Au-
gust. de Ordin. 2*

*Brow. state of
Christians.*

Confused Co-
munion of the
profane.
*Perplexa sunt
esse dubia initia-
tes in hoc seculo
inuicemque per-
mixta donec vi-
timo indicio di-
rimantur.*
Aug. de Cidit.
d.l. 133.

Eze. 18. 20

Orig.

Vnusquisq;
proper proprium
peccatum morie-
tur, in propriâ
infirmitate viciet,
&c.

Fr. Johnſ. Artic.
ag. the Dutch &
Fr.

Anſw. ag.
Broughton.
Discouer. of
Brown.
Troubles and
excom. at Amſ.

Charact. pref.

Cypr. Ep. 2
Iudem in publico
accusatores in
occulto rei, in
semetipſos censio-
res pariter &
nocentes: Dam-
nanteſori quod
intelliguntur.

Our Errors
intermingled
with Truth.

Barr. Confer.
with M. Hut-
chins. &c. &
D. Andr.

as you hate the other? If all maine truths be taught amongst some godly, some profane; why will you more shun those profane, then cleave to those truths, and those godly? If you haue duely admonished him, and derested and bewailed his sin; what is anothers mans profaneness to you? If profaneness be not punished, or confusion be tolerated, it is their sinne, whome it concerneth to redresse them: If the Officers sinne, must wee runne from the Church? It is a famous and pregnant protestation of God by Ezechiel: The righteousness of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe. And if the fathers sowe Grapes cannot hurt the childrens teeth, how much leſſe shall the neighbours? But whither will you runne from this communion of the profane? The same fault you finde with the Dutch and French; yea in your owne. How well you haue auoided it in your separation, let Master White, George Johnson, Master Smith be ſufficient witnesses, whose plentifull reports of your knowne vncleannesses, ſmothered mischieves, malitious Proceedings, corrupt packings, communicating with knowne offenders, bolstering of sins, & willing conniuences, as they are shamefull to relate, ſo might well haue ſtoppt your morth from excepting at our confused Communion of the profane.

S E P.

Shall ſome generall truths (yea though few of them in the particulars may be ſoundly practiſed) ſweeten, and ſanctifie the other errors? doth not one heretie make an heretike? &c. doth not a little leauen, vnder her in doctrin or manners leauen the whole lump? 1. Cor. 5. 6. Gal. 5. 9. Hag. 2. 13. If Anti-chriſt held not many truths, wherewith ſhould hee countenance ſo many forgeries, or how could his worke be a miſtery of iniquity? which in Rome is more groſſe, and palpable; but in England ſpun vwith a finer thred, and ſo more hardly diſcouered. But to wade no further in uniuerſalities; vreſe will take a little time to examine ſuch particulars, as you your ſelfe haue picked out for your moſt aduantage, to ſee whether you be ſo cleare of Babels Towers in your owne evidence, as you beare the world in hand.

S A C T I O N 29.

How many and grievous errors are mingled with our Truths, ſhal appeare ſufficiently in the ſequell; If any want, let it be the fault of the accuser. It is enough for the Church of Amsterdam to haue no errors. But ours are grievous: Name them, that our shame may be ſequell to your griefe: So many they are, and ſo grievous, that your Martyr, when hee was vrged to instance, could finde none but our opinion

nion concerning Christ's descent into hell; and except he had ouer-reached, not that. Call you our Doctrines some generall truths? Looke into our Confessions, Apologies, Articles, and compare them with any, with all other Churches; and if you finde a more particular, sound, Christian, absolute profession of all fundamental truths in any Church, since Christ ascended into heauen, renoance vs, as you doe, and we will separate vnto you: But these truths are not soundly practised: Let your Pastor teach you, that if errors of practise should bee stood vpon, there could be no true Church vpon earth: Pull out your owne beam first: we willingly yeeld this to be one of your truths, that no truth can sanctifie error: That one heresie makes an Heretike: but learne with all, that euerie error dooth not pollute all truths: That there is hay and stubble which may burne, yet both the foundation stand, and the builder be sau'd: Such is ours at the worst, why doe you condemne where GOD will sau'e? No Scripture is more worne with your tongues and pennes, then that of the leauen, 1. Cor. 5. 6. If you would compare Christ's leauen with Pauls, you should satisfie your selfe. Christ saies the kingdom of heauen is as leauen: Paul saies a grosse sinnes leauen: Both leauens the whole lumpe: neither may be taken precisely, but in resemblance: not of equalitie, (as hee saide well) but of quality: For notwithstanding the leauen of the kingdome, some part you grant is vnlanchified; So notwithstanding the leauen of sinne, some (which haue striuen against it to their vtmost) are not soured: The leauening in both places must extend onely to whome it is intended: the subjects of regeneration in the one; the partners of sinne in the other: So our Sauiour saith, Yee are the salt of the earth; Yet too much of the earth is vnseasoned: The trueth of the effect must bee regarded in these speeches, not the quantity: It was enough for Saint Paul to shew them by this similitude, that grosse sinnes where they are tolerated haue a power to infect others: whether it bee (as Hierome interprets it) by ill example, or by procurement of iudgements: and thereupon the incestuous must be cast out: All this tends to the excommunicating of the euill, not to the separating of the good: Did euer Paul say, if the incestuous bee not cast out, separate from the Church. Show vs this, and wee are yours: Else it is a shame for you that you are not ours: If Antichrist holde manie truths, and wee but many, wee must neades be proud of your praises: We hold all his truths, and haue showed you, how we hate all his forgeries, no lesse then you hate vs: Yet the mystrie of iniquity is still spunne in the Church of England; but with a finer thred: So fine that the very cies of your malice cannot see it; yet none of our least motes haue escaped you: Thanks be to our good God, wee haue the great mysterie of godlinesse so fairely & happily spun amongst vs, as all, but you, bless God with vs, and for vs: As soon shall you find charity and peace in your English Church, as heresie in our Church of England.

Inquir. into M.
White p. 35.
Mat. 13. 33

M. Bredwell.

Hicrom. In hoc
ignoratis, quia
malo exemplo
possunt plurimi
interire? Sed et
per unius delici-
tum in omni po-
pulum Iudaorum
iram dei legimus
aduenisse.

1. Tim. 3. 16

S E C T-

S E P.

Where (say you) are those proud towers of their vniversall Hierarchie? One in Lambeth, another in Fulham: and where soever a pontificall Prelate is, or his Chauncellor, Commissary, or other subordinate, there is a Tower of Babell vnruinated. To this end I desire to know of you whether the office of Archbishops, Bishops, and the rest of that ranke, were not parts of that accursed Hierarchie in Queen Maries dayes, and members of that man of sinne? If they were then as shoulders and armes under that head the Pope, and ouer the inferior members; and haue now the same Ecclesiasticall Jurisdiction derived and continued upon them, whereof they were possessed in the time of Popery (as it is plaine they haue by the first Parliament of Queen Elizabeth) Why are they not still members of that body, though the head the Pope be cutt off?

SECTION 30.

Whether our
Prelacy be Anti-
christian.

*Arg. 1. Ans.
Counterpys.*

To the particular instances: I ask where are the proud towers of their Vniversal Hierarchie: You answer roundly: One in Lambeth, another in Fulham, &c. What Vniuersall? Did euer any of our Prelates challenge all the world as his Diocese? Is this simplicite, or malice? If your Pastor tell vs that as vwell a vworld as a Province, Let me retorne it; If he may be Pastor ouer a Parlour full: Why not of a City? And if of a City, vwhy not of a Nation? But these you will prooue vnruinated Towers of that Babell: You aske therefore whether the office of Archbishops, Bishops, and the rest of that ranke, were not in Queen Maries dayes, parts of that accursed Hierarchy, and members of that man of sin. Doubtlesse they were: Who can deny it? But now (say you) they haue the same Ecclesiasticall Jurisdiction continued: This is your miserable Sophistry: Those Popish Archbishops, & Bishops & Clergie were members of Antichrist: not as Church-Governors, but as Popish. While they swore subiection to him, while they defended him, while they worshipt him aboue all that is called G O D, and extorted this homage from others, how could they be other but limmes of that man of sin? shall others therfore which defie him, resist, trample vpon him, spend their liues and labors in oppugnation of him, be necessarily in the same case, because in the same roome? Let me help your Anabaptists with a sound Argument: The Princes, Peeres & Magistrates of the Land in Queen Maries daies were shoulders and armes of Antichrist; their calling is still the same; therefore now they are such: Your M. Smith vpon no other ground disclaimeth Infants Baptisme, crying out that this is the maine relique of Antichristianisme. But see how like a wise Master you confute your selfe: They are still members of the body, though the head (the Pope) be curte off: The head is Antichrist, therefore the body without the head is no part of Antichrist: Hee that is without the head Christ, is no member of Christ; so contrarily: I heare you say, the very Jurisdiction and office is here Antichristian,

*Character of the
beast. ag. R.
Clifton.*

christian, nor the abuse : What ? in them, and not in all Bishops since, and in the Apostles times ? Alas, who are you that you should oppose all Churches and times ? Ignorance of Church-story, and not distinguishing betwixt substances and appendances, personal abuses, and callings, hath ledde you to this errout : Yet since you haue reckoned vp so many Popes, let me helpe you with more : Was there not one in Lambeth when Doctor Crammer was there ? One in Fulham when Ridley was there ? One in Worcester when Latimer was there ? One at Winchester vvhile Philpot vvas there ? Wee will goe higher ; VVas not Hilarius at Arles, Paulinus at Nola, Primasius at Utica, Eucherius at Lyons, Cyriall at Alexandria, Chrysostome at Constantinople, Augustine at Hippo, Ambrose at Milaine ? What should I be infinite ? VVas not Cyprian at Carthage ? Euodius and after him Ignatius in S. Johns time at Antioch, Polycarpus at Smyrna, Philip at Cearea, James and Simeon and Cleophas at Hierusalem, and (by much consent of Antiquitie) Titus in Crete, Timothy at Ephesus, Marke at Alexandria : yea to be short, was there not euery where in all Ages, an allowed Superioritie of Church-Gouernours vnder this title ? Looke into the frequent Subscriptions of all Councils, and their Canons : Looke into the Registers of all times, and finde your selfe aunswered : Let reverend Calvin bee our Aduocate : I would desire no other words to confute you, but his : Hee shall tell you that even in the Primitiue Church, the Presbyters chose one out of their number in euerie city, whom they titled their Bishop, least dissencion should arise from equalitie. Let Hemingius teach you that this was the practise of the purest Church : Thus it vvas euer ; and if Princes haue pleased to annex either large maintenances, or stiles of higher dignitie, and respect vnto these, doe their additions annihilate them ? Hath their double honour made voide their callings ? Why more then excreacie needinesse ? If Aristotle would not allow a Priest to be a tradesman, yet Paul could ycelde to homelic Tent-making : if your Elders growe rich or noble, doe they cease to bee, or begin to be vnlawfull ? But in how many volumes hath this point been fully dicussed ? I list not to gleane after their full Carts.

Arch-deacon.

Beatisimus Pa-
pa pessim in E-
pis.Ignat. ad Trallian.
Ex Euseb. Hier.

Catalog. scrip.

Ephphanius, &c.

Cal. Inflit. l. 4

Hieron. Euseb.

Heming. Potest.

Ecclesi. clas. 3. c.

10

Hinc Ecclesia

prioris sententia

post Apostolorum,

fecit alios Patri-

archas, quorum

erat curare ut

Episcopi cuiusq;

diocesos rate el-

igentur, ut suum

maximum Episcopi

singuli probè ad-

ministraret &c.

Arist. Pol. 7

Potentia diuini-

tatem & pauper-

tati humilitatem

vel humiliorem

vel inferiorē E-

piscopū non facit.

Hieron. Euseb.

S E P.

And so doe all the Reformed Churches in the world (of whose testimonie you boast so loud) renounce the Prelacy of England, as part of that Pseudo-Clergie, and Antichristian Hierarchie derived from Rome.

S A C T I O N 31.

From your own Verdict you descend to the testimonies of all reformed Churches : I blush to see so wilfull a slander fall from the pen of a Christian. That all Reformed Churches renounce our Pre-

The iudgement
and practise of
other Reformed
Churches.

Prelacy as Antichristian, what one hath done it ? Yea, what one foraine Diuine of nore, hath not giuen to our Clergie the right hand of fellowship ? so farre is it from this, that *I. Alasco* was the allowed Bishop of our first Reformed strangers in this land ; so farre, that when your Doctor found himselfe vrged (by M. Spr.) with a cloud of witnessesse for our Church and Ministry, as *Bucer, Martyr, Fagius, Alasco, Calvin, Beza, Bullinger, Gualter, Simler, Zanchius, Innius, Rollocus*, and others, hee had nothing to say for himselfe, but though you come against vs vvith Horse-men and Chariots, yet wee will remeber the name of the Lord our God ; and turnes it off with the accusation of a Popish plea, and reference to the practise of the Reformed : And if therefore they haue so renounced it, because their practise receiuers it not ; VVhy like a true make-bate doe you not say, that our Churches haue so renounced their Gouernment ? These sisters haue learned to differ, and yet to loue, and reuerence each other : and in these cases to inioy their owne formes, without prescription of necessity, or censure. Let reverend *Beza* be the Trumpet of all the rest, who tells you that the Reformed English Churches continue, vpheld by the authority of Bishops, and Archbishops, that they haue had men of that ranke, both famous Martyrs, and worthy Pastors & Doctors : and lastly congratulates this blessing to our Church : or let *Hemingius* tell you the iudgement of the Danish Church : *Indicas ceteros ministros &c.* it iudgeth saith hee, that other ministers should obey their Bishops in all things, which make to the edification of the Church, &c. But what doe I oppose any to his name-less *All* ? his owne silence confutes him enough in my silence.

S E C.

It seemes the sacred (so called) Synode, affumeth little lesse vnto her selfe in her determinations : otherwise, how durst shee decree so absolutely as shee doth touching things reputed indifferet, viz. that all men in all places must submit vnto them without exception, or limitation ? Except she could infallibly determine, that these her ceremonies thus absolutely imposed, shold edifie all men at all times, how durst she thus impose them ? To exact obedience in and vnto them, whether they offend or offend not, whether they edifie or destroy, were intolerable presumption.

SECTION 32.

Our Synodes
determination
of things indif-
ferent.
Article 21

THERE was never a more idle and beggerly casill then your next: your Christian Reader must needs thinke you hard driven for quarrels, whē you are fain to fetch the Popes infallibility out of our Synod, whose flat decree it was of old : That euē general Councils may erre, and haue erred. But wherein doth our sacred Synode assume this

this infallibility, in her determinations? Wherefore is a Synode, if not to determine? But of things reputed indifferent? What else are subject to the constitutions of men? Good and evill are either directly, or by necessary sequell ordered by GOD: these are aboue humanc power: What haue men to doe, if not with things indifferent? All necessary things are determined by God, indifferent by men from God, which are as so many particulars, extracts from the generals of GOD: These things (faith learned *Calvin*) are indifferent, and in the power of the Church: Either you must allow the Church this, or nothing. But these decretes are absoltote, what lawes can bee without a command? The law charries not, is no law: No more then that (faith *Austen*) which iest vs to evill. But for all men, and all times? How for all? For none (I hope) but our owne. And why not for them? but without exception and limitation: Doe not thus wrong our Church: our late Archbishop (if it were not piacular for you to read ought of his) could haue taught you in his publique writings, these fve limitations of indorred ceremonies: First, that they bee not against the word of God: Secondly, that iustification or remission of sins be not attributed thereto: Thirdly, That the Church bee not troubled with their mulekudet: Fourthly, that they be not decreeed as necessary, and not to bee chaunged: And lastly, that may be not so tyed to them, but that by occasion they may be omitted so it be without offence and contempn; you see our limits: but your feare is in this last, contrary to his. He stands vpon offence in omitting, you in vsing: As if it were a iust offence to displease a beholder, no offence to displease and violate authority: VVhat law could ever be made to offend none? VVise *Cato* might haue taught you this, in *Livie*, that no law can bee commodious to all: Those lips which prescrue knowledge, must impart so much of it to their hearers, as to prevent their offence: Neither must Law-givers euer fore-see what constructions wil be of their lawes, but what ought to be: Those chings which your consistory imposes, may you keepe them if you list? Is not the willing neglect of your owne Parson-decrees punished with excommunication? And now what is all this to infallibility? The sacred Synode determines these indifferent tyes for decency and comeliness, to be vsed of those, whom it concernes, therefore it arrogates to it selfe infallibility: A conclusion fit for a separatist.

You stumble at the title of sacred: every straw lies in your way; your Calepine could haue taught you that Hoddes, Castles, religious busynesses, olde age in selfe, haue this stile giuen them: And Virgill (*vittasque resolutis, sacraq[ue] capitib[us]*) no Epithere is more ordinary to Councells and Synods: The reason whereof may bee ferched from that inscription of the Elibertine Synode; of those nine etene Bishoppes, is saide: VVhen the holy and religious Bishoppes were set: How few Councells haue not had this Title? To omit the late; The holy Synode of Carthage, vnder

Ana-

*Obligatio sine
coer[re]tione nulla.
Reg. Iur.
Non iura di-
cenda sunt. Ecce.
de Cunctat. l. 19
Answ. to the
Admon. p. 279
cited also by D.
Sparks p. 14*

*Aug. Ep. 86
In h[ab]itu enim re-
bus, de quibus
nihil certi statu-
it scriptura di-
uinam nos populi
Dei relinquentia
maiorum pro
lege tenenda fuit.
Lxxim Decad. 4
l. 4
Nulla lex satis
commoda omnibus est, id modo
queritur, si ma-
iori parti & in
summa prodest.*

*Cum censidissent
sancti & religi-
osii Episcopi. Bin.
Tom. 1. p. 239
Sancta Synod.
Carthagi. 4. sub.
Anastasio. 553
Sancta & Paci-
fica Synod. Anti-
ochen. 1. p. 420*

*Sancta dei &
Apostolica Syno-
dus 433.
Pervenit ad
sanctam syno-
dum can. Nic.
18. 309.
Sancta Synod.
Laodicena. 288.*

Anastasius: The holy and peaceable Synode at Antioch : The holy Synode of God, and Apostolical, at Rome vnder Iulius. The holy and great Synode at Nice: And not to bee endlesse: The holy Synode of Laodicea (though but prouinciall). What doe these Idle exceptions argue but want of greater?

S E P.

To let passe your Ecclesiasticall consistories wherem sinnes and absolutions from them are as venall and saleable as at Rome; Is it not a law of the Eternall God, that the Ministers of the Gospell, the Bishops or Elders shoulde bee apt and able to teach? 1. Tim. 3. 2. Tit. 1. 9. and is it not their grievous sin to be unapt hereunto? Isa. 56. 10. 11. And yet vwho knoweth not that the Patrons amongst you present, that the Bishops institute, the Archdeacons induct, the Churches receive, and the Lawes both Ciuill and Ecclesiasticall allow and infirme Ministers unapt and unable to teach. Is it not a law of the Eternall God that the Elders shoulde feede the flocke ouer vwhich they are set, labouring amongst them in the vword and doctrine? Act. 20. 28. 1. Pet. 5. 1. 2. And is it not sin to omitt this duty? Plead not for Beall. Your dispensations for Non-residence and pluralities of Benefices, as for two, three, or more; yea tac quo, as many as a man will have or can get, are so many dispensations with the lawes of God, and firs of men. These things are too impious to be defended, and too manifest to be denied.

SECTION 33.

Sins sold in our Courts.

G. Job. Tron. &
Lxx. ac Amst.

Som great men when they haue done ill, outface their shame with enacting Lawes to make their sinnes lawfull. While you thus charge our practise, you bewray your owne: Who hauing separated from Gods Church, devise slauders to colour your sinne: Wee must be shamefull, that you may bee iudicent: You load our Ecclesiasticall consistories with a shamelesse reproach: Farre bee it from vs to iustifie any mans personall sinnes; yet it is safer sinning to the better part: Fie on these odious comparissons: sinnes as saleable as at Rome? vwho knowes not that to bee the Mart of all the world? Periuries, murders, treasons are there bought and solde: when caser in ours? The Popes Cofers can easily confute you alone: What tell you vs of these? let me tell you: Mony is as fit an aduocate in a consistory, as fauour or malice: These, some of yours haue complained of, as bitterly as you of ours. As if wee liked the abuses in Courts: as if corrupt executions of wholesome lawes must bee imputed to the Church, whose wrongs they are. No lesse hainous, nor more true is that which followeth. True Elders (not yours) should bee indeed Author: This we call for, as vehemently (not so tumultuously) as your felues.

That they shoulde feede their flockes with worde and doctrine, vvec require more then you: That Patrons present, Bishoppes institute, Arch-

Arch-deacons induct some, which are vnable, we graunt and bewaile : But that our Church-lawes iustifie them, wee deny, and you flauder : For our law (if you knowe not) requires, that every one to bee admitted to the Ministry, should understand the Articles of Religion, not onely as they are compendiouslie set downe in the Creede, but as they are at large in our booke of Articles ; neither understand them onely, but be able to proue them sufficently out of the Scripture, and that not in English onely, but in Latine also : This competency would proue him (for knowledge) *Adiutoriu* : If this bee not performed, blame the persons, cleare the law . Profound Master Hooker telles you, that both arguments from light of nature, lawes, and statutes of Scripture, the Canons that are taken out of auncient Synodes, the Decrees and constitutions of sincerest times, the sentences of all Antiquity, and in a word, every mans full consent and conscience, is against ignorance in them that haue charge and cure of soules. And in the same booke ; Did anie thing more aggrauate the crime of *Ierooboams* Apostasie, then that hee chose to haue his Clergie the scumme and refuse of his whole land ? Let no man spare to tell it them, they are not faithfull towrdes God, that burden wilfully his Church, with swarms of unworthy creatures : Neither is it long, since a zealous and learned Scritor dedicated to our present Lord Arch-bishoppc by his owne Chaplaine, hath no lesse taxed this abuse, whether of insufficiency, or negligence (though with more discretion) then can be expected from your malitious pen. Learne henceforth not to diffuse crimes to the innocent.

For the rest : your *Baal*, in our dispensations for pluralities, would thus plead for himselfe : First hec would bidde you learne of your Doctor to distinguish of sinnes : sinnes (saith hee) are either controuertible, or manifest : if controuertible or doubtfull, men ought to beare one with another's different judgement ; if they doe not, &c. they sin : such is this : if some be resolued, others doubt ; and in whole volumes plead, whether conuenience, or necessitie : how could your charity compare these with sinnes evicted ? Secondly, hee would tell you that these dispensations are intended and directed, not against the offence of God, but the daunger of humane lawes : not securing from sinne, but from losse : But, for both these points of Non-residence and insufficiencie, if you sought not rather strife then satisfaction ; his Maiesties speech in the Confer, at Hampton Court, might haue staid the course of your quarrellous pen : No reasonable minde, but would rest in that gratiouse and Royall determination. Lastly, Why looke you not to your owne Elders at home ? euen your handfull hath not auoyded this crime of Non-residency : What woonder is it, if our wold of men haue not escaped ?

V. v. 9

S. p.

Can. 24
M. Hooper s. b.
Eccles. Pol.

P. 36. 3

D. Down. of
the office and
dignity of the
Ministr.

Contra popl.
P. 179
Diff. 34. Can.
laetor,

Papa poteſt con-
tra Aſtōlem
diſpenſat. &c.
Can. 25. q. 1
Can. ſane quidā.
Diſpenſat in E-
angelio &c.
De conceſſ. pra-
bend. Tit. 8. c. 2.
Propoſuit ſecū-
dum plenitudi-
nem potestatis de
iure poſſumus ſu-
pra ſin diſpenſa-
re. & Goffe
paulo inf. Paſa
contra Aſtōlem
diſpenſat. &c.
S. 2. conſer. p. 52
M. Whiſtē diſco.

S E P.

You are wiser and I hope honeste than thus to attempt; though that received
maxime amongst you (No ceremony, no Bishoppe; no Bishoppe, no King) sa-
uors too strongly of that weed. But what though you bee loyall to earthly Kings
and their Crownes, and Kingdomes, yet if you be Traytors and rebels against
the King of his Church Iesus Christ, and the scepter of his Kingdome, not suf-
ferring him by his lawes and officers to raigne ouer you, but instead of them doe
stoop to Antichrist in his offices & ordinances: shall your loyaltie towards men,
excuse your treasons against the Lord? though you now cry never so lowde, we
haue no King, but Caesar, Joh. 19.15: yet is there another King, one Iesus,
which shall returne, and passe a hevy doome upon the rebellions, Luk. 19.27.
These enemies which would not haue me reigne ouer them, bring them and
slay them before me.

S E C T I O N . 34.

Our loyaltie to
Princes clea-
red, theirs que-
stioned.

*Bardag. Giff.
Inconf. of Brow
P. 113*

*Ibid.
Inquir. into Th.
white.*

P. 36

YOU that confesse our wisedome and honesty, must now plead
for your owne: your hope is not more of vs, then our feare of
you. To depose Kings and dispose Kingdomes is a proud
worke: you want power, but what is your will? For excommunication
it is cleare enough: While you fully hold that every priuate man hath
as much power in this centurie, as the Pastor; and that Princes must be
equally subiect with them to these their censures: Let any man now de-
uise; if the Brownists could haue a King; how that King could stand
one day vnexcommunicated? Or if this censure meddle onely with his
soule, not with his Scepter: How morethen credible is it, that some of
your assemblies in Queene Elizabeths dayes concluded, that shew was
not (eu'en in our sense) supreame head of the Church, neither had au-
thoritie to make lawes Ecclesiasticall in the Church? It is well if you
will disclaime it: But you knowe your received position; That no one
Church is superior to other: No authority therefore can reuersc this
Decree; your will may doe it: yea, what better then rebellion appears
in your next clause? VVhile you accuse our loyaltie to an earthly
King, as treasonable to the King of the Church, Christ Iesus; If our
loyaltie bee a sinne, where is yours? If we be traytors in our obedience:
what doe you make of him that commands it? Whether you would
haue vs each man to play the *Rex*, and erect a new gouernment,
or whether you accuse vs as rebels to Christ in obeying the olde: God
blesse King James from such subiects. But whose is that so vnsauo-
rie weed; No Bishoppe, no King? Knowe you whom you accuse? let
me shew you your aduersary; it is King James himselfe in his Hamp-
ton Conference: is there not now suspicion in the word? surely you
had

had cause to feare that the King would proue no good subiect : Blike, not to Christ : What doe you else in the next but proclaime his opposition to the King of K I N G S ? or ours in not opposing his ? As if wee might say with the Israelites. O Lord our God , other Lords besides thee haue ruled vs : If wee would admit each of your Elders to bee so many Kings in the Church, wee should stoope vnder Christs ordinances : Shew vs your Commission, and let it appeare, whether we be enemies, or you vsurpers ; Alas, you both refuse the rule of his true Deputy, and set vp false ; Let this carefull doome of Christ light where it is most due : Euen so let thine enemies perish, O Lord.

E. 3. 1. 1

S E. P.

Not to speake of the errore of vniversall grace, and consequently, of free-will that groweth on space amongst you, what doe you else but put in for a part with GOD in conuerstion? though not through freedome of will, yet in a deuised Ministry the meanes of conuerstion : it being the Lords peculiar as well to appoint the outwarde Ministry of conuerstion, as to gine the inwarde grace.

SECTION 35.

Go on to slander : Euen that which you say you will not speak, you doe speak with much spight and no truth : What hath our Church to doe with errores of vniversall grace or free-will : Errores which her Articles doe flatly oppose : what shamelesnesse is this ? Is shee guilty euen of that which shee condemnes ? if some few priuate iudgements shall conceite, or bring foorth an errore, shall the whole Church doe penance ? would God that wicked and hereticall Anabaptisme, did not more grove vpon you then those errores vpon vs : you had more neede to defend, then accuse : But see, Christian Reader, how this man dragges in crimes vpon vs, as Cacus did his Oxen : Wee doe (for sooth) part stakes with God in our conuerstion : wherin ? in a deuised Ministry : the means of conuerstion ; well fetcht about : There may be a Ministry without a conuerstion : and (*e conuerso*) There may be a conuerstion without a Ministry : Where now are the stakes parred ? yet thus wee part stakes (with the Apostle) that wee are Gods fellow-labourers in this great worke : Hee hath separated vs to it, and ioyned vs with him in it ; it is hee (as we haue proued) that hath deuised our Ministry : yea, your selfe shall proue it : it is his peculiar to appoint the outwarde Ministry, that giues the inwarde grace. But hath not God giuen inwarde grace, by our outwarde Ministry ? Your hearts shall be our witnesses : What will follow therefore, but that our Ministry is his peculiar appointment ?

Errors of Free-will, &c. fauored vpo the Church of England.

1. Cor. 3. 9
Jesus yaoe ou-
refoi' eo mev.

S E C T I O N .

Where (say you) are those rotten heapes of Transubstantiating of bread? And where, say I, learned you your devout kneeling to, or before the bread, but from that error of Transubstantiation? Yea what lese can it insinuate, then either that, or some other the like Idolatrous conceit? If there were not something more in the bread and wine then in the water at Baptisme, or in the word read or preached, Why should such solemne kneeling be so severely pressed at that time, rather then upon the other occasions? And well and truly haue your owne men affirmed that it were farre lese sinne, and appearance of an Idolatry that is nothing so grosse, to tye men in their prayers, to kneele before a Crucifice, then before the bread and wine: and the reason followeth, for that, papists commit an Idolatry farre more grosse and odious in worshipping the bread, then in worshipping any other of their Images or Idolles whatsoeuer. *Apol. of the Min. of Lincoln. Dioc. part. I. page 66.*

S E C T I O N . 36.

Kneeling at the
Sacrament of
the Lords Sup-
per.

*De Consecr. d. 2.
Ego Bereng. Apol.*

O Vr Kneeling you derive (like a good Herald) from the error of Transubstantiation: but to set downe the descent of this pedigree, will trouble you: wee doe vtterly deny it, and challenge your proofe. How new a fiction Transubstantiation is, appeares out of Berengaries recantation to Pope Nicholas: The error was then so yong, it had not learned to speake; shew vs the same noueltie in our kneeling: Till of late men held not the bread to be God; of olde they haue held it sacred: This is the gesture of reverence in our prayer at the re ceit, as Master Burgesse well interpreted it, not of Idolatrous adoration of the bread. This was most what in the elevation: the abolishing wher of cleares vs of this imputation: you knowe we hate this conceit, why doe you thus force wrongs vpon the innocent? Neither are wee alone in this vse: The Church of Bohemie allowes, and practiseth it: and why is this error lese palpable in the wafers of Geneua? If the King should offer vs his hand to kiste, wee take it vpon our knees: how much more when the King of heauen giues vs his sonne in these pledges? But if there were not something more then iust reverence, why doe wee solemnly kneele at the Communion, not at Baptisme? Can you finde no difference? In this (besides that there is both a more lively and feeling signification of the thing represented) we are the parties, but in the other, witnesses: This therefore I dare boldly say; that if your partner M. Smith should ever (which God forbid) perswade you to rebaptise, your fittest gesture (or any others at full age) would be to receiue that Sacramentall water, kneeling: How glad you are to take all scraps, that fall

An Apologie against Brownists.

71

fall from any of ours for your aduantage? would to God this obseruation of your malitious gatherings wold make all our reuerend brether en wary of their censures: Surely, no idolatry can bee worse then that Popish $\alpha\gamma\sigma\alpha\lambda\alpha\kappa\epsilon\alpha$. The Bread, and the Crucifixe, striue for the hicer place: if wee should therefore bee so tyed to kneele before the bread, as they are tyed to kneele before the Crucifixe, their sentence were iust: They adore the Crucifixe, not wee the bread: they pray to the Crucifixe, not wee to the bread: they direct their deuotions (at the best) by the Crucifixe to their Sauiour, wee doe not so by the bread, wee kneele no more to the bread, then to the Pulpit when wee ioyne our prayers with the Ministers: But our quarrell is not with them; you that can approue their iudgements in dislike, might learne to follow them in approbation, and peaceable Communion with the Church: if there be a galled place you will bee sure to light vpon that. Your charitic is good; whatsoeuer your wisedome bee.

S E P.

To let passe your deuots kneeling unto your Ordinary when you take the Oath of Canonicall obedience, or receive absolution at his hands, which (as the maine actions are religioun) must needes bee religious adoration, what is abe adoring of your truely humane (though called Diuine) seruice-booke in & by which you worship God, as the Papists do by their Images? If the Lord Iesus in his testament have not comanded any such book, it is accursed & abominable: if you thinke hee haue, shew vs the place where, that wee may know it, trith with you; or manyfesto vnsow vs that ever the Apostles used them selfes or commended to the Churches after them any such seruice-booke. Was not the Lord in the Apostles time, and Apostolike Churches, purely and perfectly vvorshipped, when the Officers of the Church in their ministrations manifested the spirit of prayer which they had received according to the present necessities and occasions of the Church, before the least parcell of this patchery came into the world? And might not the Lord now be also purely & perfectly worshipped, though this painted Image, with the painted and carued Images, were sent back to Rome, yea or cast to hell from whence both they and it came? Speake in your selfe, might not the Lord be intirely vvorshipped with pure and holy worship, though nane other book but the holy Scriptures were brought into the Church? If yea, (as who can deny it that knowes what the worship of God meaneth) what then doth your seruice book there? The word of God is perfect and admitteth of none addition. Cursed be he that addeth to the word of the Lord, and cursed be that which is added, and so bee your great Idoll the Communion Booke, though like Nabuchadnezzars Image some part of the matter bee gold and siluer, which is also so much the more detestable by how much it is the more highly advanced amongst you.

Vvv 3

S E C-

Whether our
Ordinary and
Seruice-Book,
be made Idols
by vs.

*Paulus in vita
Ambros.*

*Passeg. twixt
Clifton and
Smith.
AEgyptii rbi
laute epulati
sunt, post canam
id faciunt.
Socr. l. 5. 21*

S E C T I O N 37.

YE more Idolatry ? And which is more, New, and strange ; such (I dare say) as will neuer be found in the two first Commaundements. Behold here two new Idols, Our Ordinary, and our Seruice-book, a speaking Idol, and a written Idol. *Calecute* hath one strange Deity the diuel, *Siberia* many, whose people worship euery day what they see first. Rome hath many merry Saints : but Saint Ordinary, and Saint Seruice-booke , were neuer heard of till your Canonization. In earnest, doe you think we make our Ordinary an Idol ? what else ? You kneele deuoutly to him when you receiuie either the Oath or absolution. This must needs be religious adoration: is there no remedy ? You haue twice kneeled to our Vice-Chauncellour, when you were admitted to your degree ; you haue oft kneeled to your parents, and Godfathers to receiu a blessing , did you make Idols of them ? the partie to be ordained kneels vnder the hand of the presbiterie : doth he religiously adore them ? Of olde they were wont to kisse the hands of their Bishops, so they did to *Baal* : God and our Superiors haue had euer one & the same outward gesture: Though here, nor the Agent is so much regarded ; as the action : if your Ordinary would haue suffered you to haue done this peice of Idolatry, you had neuer separated.

But the true God-Bell and Dragon of England is the humane-Diueine-Seruice-Booke : Let vs see what ashes or lumpes of pitch this *Daniel* brings: We worship God in & by it, as Papists doe by their Images: Indeed we worship God in, & by prayers contained in it: Why should we not ? Tell mee why is it more Idolatry for a man to worship God in, and by a prayer read, or got by heart, then by a praier conceiued ? I viter both, they are both mine: if the heart speake them both, feelingly and deuoutly, where lies the Idol ? In a conceiued prayer, is it not possible for a mans thought to stray from his tongue ? in a prayer learned by heart , or read, is it not possible for the heart to ioyne with the tongue ? If I pray therefore in spirit, and heartily vtter my desires to God, whether in mine owne words, or borrowed (and so made mine) what is the offence ? But (say you) if the Lord Iesus in his Testament haue not commanded any such Booke, it is accursed, and abominable: But say I : if the Lord Iesus hath not any where forbidden such a book, it is not accursed nor abominable : Shew vs the place where, that wee may knowe it with you : Nay, but I must shew you where the Apostles vsed any such seruice-booke : shew you me , where the Apostles baptiz'd in a Basen : or where they receiu'd women to the Lords table : (for your διαθετος 1. Cor. 11. will not serue) shew mee that the Bible was distinguisht into Chapters and verses in the Apostles time: shew me that they euer celebrated the Sacrament of the Supper at any other time then euening, as your Anabaptists now doe: shew me that they vsed

sed one prayer before their Sermons alwaies, another after, that they preached euer vpō a Text: where they preached ouer a Table: or lastly, shew me where the Apostles vsed that prayer which you made before your last prophecy; and a thousand such circumstances. What an idle plea is this from the Apostolike times? And if I should tell you that S. Peter celebrated with the Lords praier, you will not beleue it: yet you knowe the History. But let the Reader knowe that your quarrell is not against the matter, but against the booke; not as they are prayers, but as stinted, or prescribed: Wherein, all the world besides your selues are Idolaters: Beholde all Churches that were, or are, are partners with vs in this crime. Oh Idolatrous Geneua, and all French, Scottish, Danish, Dutch Churches! All w^{ch} both haue their set praiers wth vs, & approue them. *Quod ad formulam, &c.* as concerning a forme of praiers and rites Ecclesiastical (saith reverend *Caluin*), I doe greatly allow that it shold be set and certaine, from which it shold not bee lawfull for Pastors in their function to depart. Judge now of the spirit of these bolde controllers, that dare thus condemne all Gods Churches, through the world as Idolatrous. But since you call for Apostolike examples; did not the Apostle *Paul* vsē one set form of appreciations, of benedictions? What were these but lesser praiers? The quantity varies not the kinde: Will you haue yet auncienter precedents? The Priest was appointed of olde to vsea set forme vnder the law, Num. 6. 23. so the people, Deut. 26. 3. 4. 5. &c. 15. Both of them a stinted Psalme for the Sabbath, Psal. 92. What saith your Doctor to these? Because the Lord (saith he) gaue formes of Prayers and Psalmes, therefore the Prelates may? Can wee thinke that *Ieroboam* had so slender a reason for his Calues? Mark (good Reader) the shifts of these men: This answerer calles for examples, and wil abide no stinting of prayers, because wee shew no patternes from Scripture: We doe shew patternes from Scripture, and now their Doctor saith, God appointed it to them of olde, must we therefore doe it? So, whether we bring examples or none, we are condemned: But Mast. Doctor, whom I beleech you should wee follow, but God in his owne seruices? If God haue not appointed it, you cry out vpon inuictioms: if GOD haue appointed it, you cry, wee may not follow it: shew then where God euer inioyned an ordinary seruice to himselfe, that was not ceremoniall (as this plainly is not): which shold not be a direction for vs? But if stinting our prayers be a fault (for as yet you meddle not with our blasphemous Collects) it is well that the Lords praier it selfe beareth vs companie, and is no small part of our Idolatrie: Which, though it were giuen principallie as a rule to our praiers, yet since the matter is so heauenly, and most wisely framed to the necessitie of all Christian hearts; to deny that it may bee vsed intirely in our Sauours words, is no better then a fanatical curiositie: yeeld one & all; for if the matter be more diuine, yet the stint is no less faultry: This is not the least part

Platin. initio.

*Calvin Ep. ad
Proiect. Augl.
Ep. 87**Answe. to the
Minist. Conser-
ter. 237.**Conserter. 236**Omnibus aristi-
bus gregiu (id
est) Apostoliis
sui dedit morem
orandi, dimicare
nobis &c. Aug.
Ep. 89*

part of our patchery : except you varip this, the rest you cannot. But might not God be purely and perfectly worshipped without it ? Tell mee, Might not G O D be purely and perfectly worshipped without Churches, without houses, without garments, yea without hands or feet ? In a word, could not God be purely worshipped, if you were not ? Yet would you not seeme a superfluous creature : speake in your selfe : Might not God bee intirely worshipped with pure and holy worship, though there were no other bookees in the world, but the Scripture ? If yea, as who can deny it, that knows what the worship of God meaneth ? What then doe the Fathers and Doctors, and learned Interpreters ? To the fire with all those curious arts and volumes, as your Predecessours called them : Yea, let me put you in minde, that God was purely & perfectly worshipped by the Apostolike Church before euer the new Testament was written. See therefore the idleness of your proofes ; God may be serued without a prescription of prayer, but (if all Reformed Churches in Christendome erre not) better with it : The word of God is perfect, and admits no addition : Cursed were we, if we should adde ought to it : Cursed were that w^{ch} should be added : But cursed be they that take ought from it, and dare say, ye shall not pray thus, O V R F A T H E R, &c. Doe wee offer to make our priaers Canonickall, doe we obtrude them as parts of Gods word ? Why cauill you thus ? Why doth the same prayer written adde to the word, which spoken addeth not ? Because conceined prayer is commanded, not the other : But first, not your particular priaier : Secondly, without mention either of conception, or memory, God commands vs to pray in spirit, and with the heart : These circumstances only as they are deduced from his Generals, so are ours : But whence soever it please you to fetch our Book of publike Priaer, frō Rome or Hell ; or to what Image soever you please to resemble it ; Let moderate spirits heare what the pretious Iewel of England saith of it : We haue come as neere as wee could to the Church of the Apostles, &c. neither only haue we framed our doctrine, but also our Sacra-ments, and the forme of publike prayers according to their Rites and Institutions. Let no lew now obiect Swines-flesh to vs : He is no iudicious man (that I may omit the mention of Cranmer, Bucer, Ridley, Tay-ler, &c. some of whose hands were in it, all whose voices were for it) with whom one Iewell will not over-weigh tenne thousand Separatists.

*Apolog. p. 170
Accessimus &c.*

H. Bar. ag. Gyff.

S p.

*The number of Sacra-ments seemes greater amongst you by one at the least, then Christ hath left in his Testament, and that is Marriage ; vvhich howso-
ever you doe not in expressē termes call a Sacra-ment (no more did Christ
and the Apostles call Baptisme and the Supper Sacra-ments) yet doe you in
truth*

truth create it a Sacrament, in the administration and use of it. There are the parties to bee married and their mariage, representing Christ and his Church, and their spiritual Vnion: to which mysterie, saith the Oracle of your service-Booke exprestly, God hath consecrated them: there is the Ring hallowed by the said service-Booke, (whereon it must bee laid) for the Element; there are the wordes of consecration; In the name of the Father, and of the Son, and of the baly Ghost; there is the place, the Church; the time usually, the Lords day; the Minister, the Parish-Priest. And being made as it is a part of Gods worship, &c of the Ministers office, what is it if it be not a Sacrament? It is no part of praier, or preaching, and with a sacrament it hath the greatest consimilitude: but an Idol I am sure it is in the celebration of it being made a Ministeriall duty and part of Gods worshippe, without warrant, call it by what name you will.

SECTION. 38.

How did Confirmation escape this number? how did Ordination? it was your ouer-sight, I feare, not your charity: some things seeme, and are not: such is this your number of our Sacraments: you will needes have vs take in marriage into this ranke: why so? we doe not (you confels) call it a Sacrament as the vulgar, mis-interpreting Pauls Mysteriu, Eph. 5. why should we not if we so esteemed it? wherefore serue names, but to denotate the nature of things? if wee were not ashamed of the opinion, wee could not bee ashamed of the word: No more (say you) did Christ and his Apostles call Baptisme & the Supper, Sacraments; but we doe, and you with vs: See now whether this clause doe not confute your last: where hath Christ euer said, There are two Sacraments? Yet you dare say so: what is this but in your sente an addition to the word: yea, we say flatly, there are but two: yet wee doe (you say) in truth create it a Sacrament: how oft, and how resolutely hath our Church maintained against Rome, that none but Christ immediatly can create Sacraments? If they had this aduantage against vs, how could we stand? How wrongfull is this force, to fasten an opinion vpon our Church whiche she hath condemned? But wherein stands this our creation? It is true, the parties to be married, and their mariage represent Christ, and his Church, and their spiritual vnion: Beware least you strike God through our sides: what hath Gods spirit said, either lesse, or other then this? Ephe. 5. 25, 26. 27. & 32; Dooth he not make Christ the husband, the Church his spouse? Dooth he not from that sweet coniunction, and the effects of it, argue the deer respects that should bee in mariage? Or what doth the Apostle alledge elsewhere vnto, when he saies (as Moses of Eve) we are flesh of Christs flesh, and bone of his bone? And how famous amongst the auncient is that resemblance of Eve taken out of Adams side sleeping, to the Church taken

Marriage not
made a Sa-
crament by the
Church of
England.

ken out of Christ's side sleeping on the Crosse ? Since marriage therefore so clearely represents this mysterie : and this vse is holy and sacred: what errour is it, to say that marriage is consecrated to this mysterie? But what is the Element? the Ring; These things agree not; you had before made the two parties to be the matter of this Sacrament? What is the matter of the Sacrament, but the Element? If they bee the matter, they are the Element; and so not the Ring; both cannot be: if you will make the two parties to be but the receiuers; how dooth all the mysterie lie in their representation? Or if the Ring bee the Element, then all the mystery must be in the Ring, not in the parties: Labour to be more perfect, ere you make any more new Sacraments: but this Ring is laide vpon the seruice-booke: why not? For readinesse, not for holynesse: Nay, but it is hallowed (you say) by the booke: If it bee a Sacramental Element, it rather hallowes the booke, then the booke it: you are not mindfull enough for this trade: But what exorcismes are vsed in this hallowing? Or who euer helde it any other then a ciuill pledge of fidelitie? Then follow the wordes of consecration: I pray you, what difference is there betwixt hallowing, & consecration? The Ring was hallowed before the book; now it must be consecrated: How idly? by what words? In the name of the Father, &c. These words you knowe are spoken after the Ring is put on: was it euer heard of, that a Sacramental Element was consecrated after it was applied? see how ill your slaunders are digested by you: The place is the Church, the time is the Lords day, the Minister is the actor, and is it not thus in all other reformed Churches aswell as ours? Beholde, we are not alone: all Churches in the world (if this will doe it) are guilty of three Sacra-ments: Tell me, would you not haue marriage solemnized publiquely? You cannot mislike: though your founder seemes to require nothing here but notice giuen to witnesses, and then to bed: Well, if publique; you account it withall, a graue and weighty busynesse: therefore such, as must be sanctified by publique prayer: What place is fitter for publique prayer then the Church? Who is fitter to offer vp the publique prayer, then the Minister? who should rather ioyne the parties in mar-riage, then the publique deputy of that God, who solemnly ioyned the first couple? who rather then he which in the name of God may best blesse them? The praiers which accompany this solemnity are parts of Gods worship, not the contract it selfe: This is a mixt action, therefore, compounded of Ecclesiasticall and ciuill: imposed on the Minister, not vpon necessity but expedience: neither essentiall to him, but accidentally annexed, for greater conuenience. These two fruidous grounds haue made your cauile eyther very simple, or very wilfull.

Bre. Rule of Christians. 172.

S 2 P.

S. R.

Your Courts of fatallities from vnbence your dispensations and tolerations for Non-residence, and Plurality of Benefices are had together with your commuting of penances and absolving one man for another. Take away this power from the Prelats, and you make the beast in a timme.

SECTION 39.

Commutation
of Penance in
our Church.

Se if this man be not hard driven-for accusations, when he is faine to repeat over the very same etime, which hee had largely vrged before? All the world will knowe that you want variety, when you send in thicke twise sodde Coleworts: Somwhat yet wee find new, Commutation of Penance: Our Courts would tell you, that here is nothing dispensed with; bat some ceremonie of shame in the confessiōn: which in the greater fort is exchanged (for a common benefit of the poore) into a pecunary mulct; yet (say they) not so, as to abridge the Churche of her satisfaction, by the confession of the offender: and if you graunt the ceremony devised by them, why doe you finde faule that it is altered, or commuted by them? As for absolution, you haue a spite at it, because you soughte it, & were repulled: If the censures be but their owne (so you hold) why blame you the menaging of them in what manner seemes best to the authors? This power is no more a limme of the Prelacy, then our Prelacy is that beast in the Reuelation: and our Prelacy holdes it selfe no more Saint Johns beast, then it holds you Saint Pauls beast. Phil. 3: 2.

S E C T I O N 40.

I Aske of auricular Confession; you send me to our High Commission Court: these two are much alike: But here is also very absolute necessity of confessiōn: True; but as in a case of iustice, not of flurish: to cleare a truth; not to obtaine absolution: to a bench of Judges, not to a Priests care; Here are too many ghostly Fathers for an auricular Confession: But you will mistake; it is enough against vs, that men are constrained in these Courts to confess against themselves: why name you

Oath ex officio

*D. Cosombis
Apel.*

*D. Andr. de-
term. de Inve-
nienda...*

ET ALIIS TIBI.

Numb. 5. 12
1 Ch. 7. 19

1. Sam. 14. 43

*G. Johns. &
M. Crud.*

*Trouble at Am-
sterdam. p. 132*

*Non potest quis
in una causa
codem monumto
duas portare per-
sonas, ut in eadem
indicio & accu-
sator sit & in-
dex. Optat. Mi-
lensis. 1. 7*

you these Courts onely? Euen in others alio oathes are vrged, not onely (*ex officio mercenario*, but *nobili*): The honourablest Court of Star-Chamber giues an oath in a Criminall case to the Defendant; So doth the Chancerie, and Court of Requests: Shortly, to omit farraine examples, how many instances haue you of this like proceeding in the common lawes of this land? But wchall you might learne that no Enquiry *Ex officio* may be thus made but vpon good grounds, as fame, scandal, vehement presumption, &c. going before, and giuing iust cause of suspicion: Secondly, that this proceeding is not allowed in any case of crime, whereby the life, or limmes of the examined party, may bee endangered: nor yet, where there is a lust suspition of future periury, vpon such inforcement. Thus is the suspected wife vrged to cleare her b*honesty*, by oath: Thus the Master of the house must cleare his truthe Exod. 22. 8. Thus *Achan* and *Iosua* are vrged to be their owne accusers, though not by Oath: But if perhaps any sinister course be taken by any corrupt Justicer in their proceedings, must this bee imputed to the Church? Looke you to your petty-Courts at home, which some of your owne haue compared to these courses, not onely to the Commission-Court of England, but to the Inquisition of Spaine: See there your Pastor defending himselfe to bee both an accuser and Judge in this lame cause: See their proceedings *Ex officio* without Commission; and if your prisons cannot waite it, your excommunications may.

Though you haue lost the shrines of Saines, yet you retaine their daies, and those holy as the Lords day, and that with good profit to your spirituall carnall Courts, from such as profane them vwith the least and most lawfull labour, notwithstanding the libertie of the six dayes labour, vrwhich the Lord hath giuen; and as much vwould the Masters of these Courts bee stirred at the casting of these Saines daies out of the Calendar, as were the masters of the posseid maidie, vrwhen the spirit of dimission was cast out of her. Act. 16. 12.

SECTION 41.

*Holy-dayes
how obserued
in the Church
of England.*

Vee haue not lost, but cast away the Idolatrous shrines of Saints: their daies we retaine; theirs, not for worship of them, w^{ch} our Church condemneth, but partly for commemoration of their high deserts, & excellent examples: partly for distinction: indeed therfore Gods daies, not theirs: their praises redound to him: shew vs where wee implore them, where wee consecrate daies to their seruice:

service; The maine end of Holy-dayes is for the service of God, and some, as *Socrates* leis downe of olde (*quose a laborum contentiane relaxione*) for relaxation from labour: if such dayes may be appoynted by the Church (as were the Holy-dayes of *Purim*, of the dedication of the wall of Ierusalem, the dedication of the Temple) whose names should they rather beare: (though but for mere distinction) then the blessed Apostles of Christ? But this is a colour only: for you equally condemn those dayes of Christ's birth, Ascension, Circumcision, Resurrection, Annunciation, which the Church hath byond all memory celebrated: what then is our faulte? We keep these holly as the Lord's day in the same manner, though not in the same degree: Undererde, we come to the Church, and worship the God of the Martyrs and Saints: is this yet our offence? No; but wee sustaine from our most lawfull labour in them; True, yet not in contumie obhedençy, but in obedience to the Church: If the Church shall iudice a solemn fast: doe you not houlde it contemptuous to spend that day in lawfull labour; notwithstanding that liberty of the said dayes in which God hath given? Why shouldest thou bee lawfull in a case of detraction, which may avor in prale and exultation? If you had not louerd to cauill, you wouldrather haue accepted the Apologie, or excuse of our lyster Churches in this debate, then aggravated these ycharitable pleas of your owne: yet euен in this, your owne Synagogue at Amsterdam (if we may belieue your owne) is not altogether guileless: your hands are still and your shoppes shut upon festiuall daies; But we accuse you not: would God this were your worst. The Masters of our Countre wold tel you, they wold not care so much for this dispossessiōn, as that it shold be done by such coniurers as your selfe.

S E C 2

If an ignorant and unpreaching Ministry be approued amonst you, and the people constrained by all kinde of violence to submit vnto it, and therewith to rest (as vwhat is more vsuall throughout the whole kingdome) then let no modest man once open his mouth to deny that ignorance is constrained and approued amonst you. If the seruice said or sung in the parish Church may be called devotion, then sure there is good store of unknowne devotion, the greatest part in most parishes, neither knowing nor regarding what is said, nor vwherefore, in the same place, in the same time, in the same ministrant.

S E C T I O N 42.

YOur want of quarrells makes you still run ouer the same complaints: which if you redouble a thousand times will not become just, may become tedious: God knowes how farre we are from approving an unlearned Ministry: The protestations of our grā-

X x x

Socr. 1.5. c. 21
Eph. 9. 17
Acte 12. 27
1. M. ac. 4. 29
Ioh 10. 13
Aug. Ep. 4. 4
Jesus a Christianis Catholice
nullum colimor.
norum, nūl
deniq; vt numen
storari quod sit
fatum & condi-
tum a Deo.
Quæ tota orbe
terrarum, &c.
sicuti quoq; Do-
mini passio &
resurreccio & in-
carnationis
& aduentus
(spiritus sancti
anniversari à se-
militate cele-
brantur. Aug.
F. p. 118
Churches of Fr
& Flanders, in
Harm. confes.
Th. Whates Dis-
cover. p. 19

Our approba-
tion of an-
learned Minis-
try disproued.

An Apologie against Brownists.

Confer. at
Hampst.

tious King, our Bishops, our greatest Patrons of conformitie in their publique writings, might make you ashamed of this bolde assertion: we do not allow that it shold be, we bewaile that it wil be: our number of Parishes compared with our number of Diuines, will soon shew, that either many Parishes must haue none, or some Diuines must haue many Congregations, or too many Congregations must haue scarce Divine-incumbents: Our Dred Soueraigne hath promised a medicine for this disease; But withall tels you that Ierusalem was not built all on a day. The violence you speake of is commonly in case of wilfull contempt, not of honest and peaceable desire of further instruction, or in supposall of some tolerable abilitie in the ministry forsaken: we do heartily pray for laborers into this haruest: we do wish that all Israel could prophesie: we publish the Scriptures, we Preach, Catechize, Write, and (Lord thou knowest) how many of vs would doe more, if wee knew what more could be done, for the information of thy people, and remedy of this ignorance which this aduersary reproves vs to approue.

We doubt not but the seruice laid in our Parish-Churches, is as good a seruice to God, as the extemporarie deuotions in your Parlors: But It is an vnknowne deuotion, you say: Through whose fault? The Readers, or the Hearers, or the matter? Distinct reading you cannot deny to the most Parishes: the matter, is easie Prayers, and English Scriptures: if the hearers be regardlesse, or in some things dull of conceit, lay the fault from the seruice to the men: All yours are free from ignorance, free from wandering conceits: we enuie you not, some knowledge is no better then some ignorance, and carelessness is no worse then mis-regard.

S E P.

What are your sheet-penances for adultery, and all you purse-penances for all other faines? then vrwhich though some vrore in Popery, yet none more common.

S E C T I O N 43.

Penances in-
ioyned in the
Church of
England.

*Sacra et cincti
incubare, corpus
ordibus obca-
rare, presbyteris
adsolvi, et aris
Deo adgenula-
ri. Terci de penit.*

C Omming now to the Vaults of Popery, I aske for their Penances, & Purgatorie; those Popish Penances, which presumptuous Confessors inioyned as satisfactory, and meritorious vpon their bold absolutions: You sende me to Sheet-penances and Purse-penances: the one, ceremonious corrections of shame, inioyned and adioyned to publique confessions of vncleannes, for the abasing of the offender, and hate of the sin: such like, as the ancient Church thought good to vse for this purpose. Hence they were appointed (as Tertullian speaketh) in sackecloth and ashes, to craue the prayers of the Church,

to besmeare their body with filthynesse; to throwe them selues downe before Gods minister, and Altar; not to mention other more harte and perhaps, no lesse ancient Rites; and hence, were those five stations of the Penitent, whereby hee was at last receiued into the body of his wondred Communion: the other, a pecuniarie mulct impoled vpon some (not all, you foulcley slander vs) lesse hainous offences; as a penalty, not as a penance: I hope you deny not; Sodome; Murther, Robberie, and (which you would not) Theft it selfe, is more deeplye avenged: But did euer any of ours vrge either sheete or purse as the remedie of Purgatorie, orialoyne them, to auoid thole infernall paines? vnlesse wee doe so, our Penances are not Popish, and our answerer is idle.

Canon. Greg.
Neocesar.
δροιλασις
ανεκασισε.

S E C T.

Touching Purgatorie, though you deny the doctrine of it, and teach the contrarie, yet how vwell your practise sutes vwith it, let it bee considered in these particulars: Your absoluing of men dying excommunicate after they bee dead, and before they may haue Christian buriall. Your Christian Buriall in holy ground (if the party vwill bee as the charges;) your ringing of hallowed bells for the soule: your singeing the Corps to the graine from the Church stye; your praying ouer or for the dead, especially in these vwordes, That God vwould hasten his kingdome, that vree with this our brother (ththough his life vvere neuer so trvretched and death desperate) and all other departed in the true faith of thy holy name may haue our perfect consummation both in body and soule. Your generall doctrines and your particular practises agree in this, as in the most other things, like Harpe and Harrow. In vwordes you professe many truths, which in deed you deny.

These and many moe Popish denyses (by others as large discouered to the vworlde) both for pompe and profitte, are not onely not rased and buried in the dust, but are advanced amongst you, aboue all that is called God.

S E C T I O N 44.

YOur next accusation is more ingeniously malitious; our Doctrine you grant contrarie to Purgatorie: but you will fetch it out of our practise, that wee may build that which we destroy: Let vs therefore purge our selues from your Purgatorie: Wee absolve men dying Excommunicate; A rare practise, and which yet I haue not liued to see: but if Law-makers contemnerare occurrents, surely accusers do not: Once is too much of an euill: Mark then; Do we absolve his Soule after the departure? No: what hath the body to do wth Purgatory? Yet for the body: do we by any absolutiō seek to quit it from

The practices
of the Church
of England,
concerning the
Funerals of the
dead.

*Aug. de Civitas.
l. 1.*

*Atheniensis de-
creuerunt ne si-
quu Se interfe-
cisse sepeliretur
in agro Attico.
&c.*

*Sleeping-places
Carmen.*

Euseb. l. 7. c. 12

τῶν τοπῶν

Σεμνούμενων

καὶ νοσητῷ.

Splendidissima

sepultura tradi-

dit. Eus. l. 7. c. 15

Curatio funeris,

conditio sepulta-

ra, pompa exo-

quiaturum, magis

sunt virorum so-

latia quam sub-

fidia mortuorum

Aug. de Civit.

l. 1. c. 12

Si enim paterna

vestis et annulus

tanto char. est

posterioris, nullo

modo ipsa sper-

venda sunt cor-

pora. Aug. de

limit. l. 1. c. 13

Orig. conser. Cels.

18. Rationalem

etiam honorar-

e deditimus &c.

sinne? Nothing lesse: reason it selfe giues vs, that it is vncapable either of sinne or pardon; To lye vnburied, or to bee buried vnseemely, is so much a punishment, that the Heathens obiected it (though vpon the hauocke and furie of Warre) to the Christians: as an argument of Gods neglect. All that authoritie can doe to the dead Rebell, is to put his carcasse to shame, and deny him the honour of seemly sepulture: Thus doth the Church to those which will die in wilfull contempt. Those Grecian Virgins that feared not death, were yet restrained with the feare of shame after death: it was a reall not imaginarie curse of *Iezabell*; The dogges shall care *Iezabell*. Now the absolution (as you call it, by an vnproper, but malicious name) is nothing else, but a libertie giuen by the Church (vpon repentance signified of the fault of the late offender) of all those externall rites of decent Funerall: Death it selfe is capable of inéqualitie, and vnseemeliness: Suppose a iust Excommunication: What reason is it, that hee which in his life and death would be as a Pagan, should be as a Christian in his buriall? What is any, or all this to Purgatorie?

The next intimation of our Purgatorie, is our Christian buriall, in the place, in the manner: The place holy ground, the Church, Church-yard, &c. The manner Ringing, Singing, Praying over the Corps. Thus therefore you argue, Wee burie the bodie in the Church, or Church-yard, &c. therefore wee hold a Purgatorie of the Soule; a prooife not lesse strange then the opinion: Weedoe neither scorne the carcasses of our friendes, as the olde Froglodites: nor with the old Egyptians respect them more, then when they were informed with a liuing soule: but wee keepe a meane course betwixt both, vsing them as the remainders of dead men, yet as dead Christians: and as those which we hope one day to see glorious. Wee haue learned to call no place holy in it selfe (since the Temple) but some more holy in their vse, then others. The olde (*καμψήτα*) of the Christians, wherein their bodies slept in peace, were not lesse esteemed of them, then they are scorne of you. *Galienus* thought hee did them a great fauour (and so they tooke it) when he gaue them the liberty not onely of their Churches, but of their former burying-places. In the same booke *Eusebius* commends *Astyrius* a noble Senator, for his care, & cost of *Marinus* his burial. Of all these Rites of Funerall, and choice of place, we professe to hold with *Augustine*, that they are onely the comforts of the liuing, not helpes of the dead: yet as *Origen* also teacheth vs, wee haue learned to honour a reasonable (much more a Christian) soule; and to commit the instrument or case of it honourably to the graue. All this might haue taught our answerer, that wee make account of an heauen, of a resurrection; not of a Purgatorie: But wee ring hallowed bells for the soule: Doe not those belles hang in hallowed Steeples too? and doe we not ring them with hallowed ropes? What fancie is this? If Papists were

were so fond of olde; their follie and their belies (for the most part) are both out of date; we call them soule-bels, for that they signifie the departure of the soule, not for that they helpe the passage of the soule. This is meere boyes-play: But wee pray ouer or for the dead; Doe we not sing to him also? Pardon-me; I must needs tell you, here is much spirre, and little wit. To pray for the condemnation of the glorie of all Gods elect: What is it, but by kingdome come? How vainely do you seek a knot in a rush; while you call it so holy a petition! God afid learme how much better it is, to call them our Brothers, which are not, in an harmelesso ouer-weening, and ouer-hoping of chartie: then to call them no brothers, which are, in a proud and censorious vncarriableness: you shanot bee content to tell an vntruth, but you must face it out: Let any Reader judge how farre our practise fitthis. Hafft dissented from our doctrine, would to God in nothing more: Yes (saith this good friend) in the most other things; our words professe, our deedes deny: rat once you make vs hypocrites, and ybirs selues phisies. Let all the worlde knowe, that the English Church at Antwerp professeth nothing which it practiseth not: wee day nor bee so holy, or so happy: *et cetera*.

Generality is a notable shelter of vntruthe: Many moe, you say, Popish devices, yet name none; No, you cannot: Advanced aboue all that is called God? surely this is a paradox of slanders: you meant at once to shame vs with falsehood, and to appose vs with Riddells: wee lay to the Highest, whom haue we in heaven but thine? and for earth, your selfe haue granted: wee give too much to Princes, (which are earthen Gods) and may come vnder Pauls (*tau oecarum*). Either haime our Deitic, or craue mercy for your wrong: certainly, though you haue no remorse, yet you shall haue shame.

S E C T I O N 45.

You are farre from doing to the Romish Idolls, as vs did to the Egyptian Idols Mithra and Serapis, whose Priests were expell'd their Ministerie and Monuments exposed to vtter scorne and desolation, their Temples demolished and razed to the very foundation.

S E C T I O N 45.

THe Maiestie of the Romish Pettie-gods (I truely tolde you) was long agone, with Mithra and Serapis, exposed to the laughter of the vulgar: you straine the comparison too far; yet we follow you: Their Priests were expell'd: for (as your Doct. yeeldeth) other Actors came vpon the same stage: others in religion, else it had been no change: Their Ministerie and Monuments exposed to vtter scorne:

XXX;

Their

The Churches
still retained in
England.
Socrat. His.
Eccles. l. 5. c.
16.7.
Bed. hist. Eccl.
l. 1. Cte. Gregor.

An Apologie against Brownists.

*Ep. Aug. fno c.
30. & Edibar-
to regi c. 32. Con-
tra fibi &c. Sed
& Hereticorum
tempora rafata a
Constantino. Eu-
seb. l. 3. c. 6. 3.*

*Aug. de cinct. l.
8. c. 27.
Hooker 5 b c. 13
Id Aug. contr.*

*Maximin.
Arian. Nonne
si tempium &c.
Optat Milenit
l. 6 Lawfis pro-
culdubio pallas,
Indicatu quid
decodicitur sec-
fus. Aut verum
que lavate, aut
&c. Si quod
tangit aspectus
lavandum est, re-
parates, &c. Vi-
demus rectum.
videmus & car-
cum &c. hec a
robis lauari non
possunt.*

*Athanas. Apol.
Euseb. de vita
Conf.*

*Othe Frising. l.
5. c. 3*

Their Masses, their oblations, their adorations, their invocations, their annoyings, their exorcizings, their shrift, their absolutions, their images, roode lots, and whatsoeuer else of this kinde: But the Temples of those old Heathens were demolished and razed: Heere is the quarell: ours stand still in their proude Maiestie: Can you see no difference betwixt our Churches and their Temples? The very name it selfe (if at least you haue vnderstood it) Kirke or Church (which is nothing but an abbreviation of *κυριακη*, the Lords house) might haue taught you, that ours were dedicated to God, and theirs to the Diuell, in their false gods: *Augustine* ~~were~~ were you, as directly, as if he were in my roome: The Gentiles (saith hee) to their Gods erected Temples, we not Temples vnto our Martyrs, as vnto Gods, but memorials as vnto dead men, whose spirits with God are still living: These then if they were abuised by Popish Idolatrie, is there no way, but downe with them, downe with them to the ground? Well fare the Donatists yet, your olde friends: they but washed the walles that were polluted by the Orthodoxe; by the same token that *Optatus* askes them, why they did not wash the books, which ours toucht, & the heauens which they lookt vpon: What, are the very stones sinfull? what can be done with them? The very earth where they shoulde lyce on heapes would bee vncleane: But not their pollution angers you more, then their proude Maiestie: What house can be too good for the maker of all things? As God is not affected with state, so is hee nor delighted in basenesse. If the pompe of the Temple were ceremoniall, yet it leaues this moralitic behinde it, that Gods house shoulde be decent: and what if goodly? If wee did put holinesse in the stones, as you doe vncleanenesse, it might bee sinne to be costly: Let mee tell you, there may be as much pride in a clay wall, as in a carued: Proud Maiestie is better then proude basenesse: The stone or clay will offend in neither, wee may in both: If you loue Cottages, the ancient Christians with vs, loued to haue Gods house stately, as appeares by the example of that worthie Bishop of Alexandria, and that gratious *Constantine*, in whose daies these sacred piles began to lift vppe their heads vnto this enuied height: Take you your owne choyce, glue vs ours: let vs neither repine, nor scorne at each other.

S E P.

But your Temples, especially your Cathedrall and mother Churches, stand still in their proud Maiestie possessed by Arch-Bishops and Lord-Bishops, like the Flamins and Arch-Flamins amongst the Gentiles, from whome they vvere derived and furnished with all manner of pompous and superstitious monuments, as carued and painted Images, masing Copes and surplices, chaunting and Organ-musicke, and many other glorious ornaments of the Romish

mis Harlot, by which her Maiestie is commended to, and admired by the vulgar: so farre are you in these respects for being gone, or fled, yea or crept either, out of Babylon.

Now if you be thus Babylonish where you repute your selues most Sion-like, and thus confounded in your owne euidente, what defence could you make in the things wherof an aduersarie would challenge you? If your light be darknesse, how great is your darkenesse?

SECTION 46.

ALL this while I feared you had beene in Popish Idolatrie; now I finde you in Heathenish: These our Churches are still possessed by their Flamins, and Arch-Flamins: I had thought none of our Temples had beeene so ancient: Certainly I finde but one poore iuinous building, reported to haue worne out this long tyrannie of time: For the most, you might haue read their age, and their Founders in open records: But these were deriuied from those: surely, the Churches as much as the men: It is true, the Flamins, and whateuer other heathen Priests, were put downe, Christian Bishops were set vp: Are these therfore derived from those? Christianitie came in the roome of Iudaisme: was it therefore derived from it? Before you told vs, that our Prelacy came from that Antichrist of Rome; now from the Flamins of the Heathen: Both no lesse, then either: If you cannot be true, yet learne to be constant. But what meane you to charge our Churches with carued and painted Images? It is well you write to those that knowethem; Why did you not say we bow our knees to them, and offer incense? perhaps you haue espied some olde dustie statue in an obscure corner, couered ouer with Cob-webs, with halfe a face, and that miserably blemisht, or perhaps halfe a Crucifixe inverted in a Church windowe, and these you surely noted for English Idols: no lesse dangerous glasse you might haue seene at Geneva, a Church that hates Idolatrie, as much as you doe vs: What more? Massing copes and Surplices: some copes (if you will) more Surplices, no Massing: Search your booke, againe; you shall finde Albes in the Mass, no Surplices. As for Organ-musick, you should not haue fetcht it from Rome, but from Ierusalem: In the Reformed Church at Middleburgh, you might haue found this skirt of the Harlot: which yet you grant at least crept out of Babylon; ludge now (Christian reader) of the weight of these grand exceptions: and see whether ten thousand such were able to make vs no Church, and argue vs not onely in Babylon, but to be Babylon it selfe: Thus Babylonish wee are to you, and thus Sion-like to God: euerie true Church is Gods Sion: euerie Church that holds the Foundation is true, according to that golden rule, Ephel. 2. 21. Euerie building that is coupled together in this corner-stone groweth unto an holy Temple

The Founders
and Furnitures
of our Chur-
ches.

Lamb. l. 4. diff.
24. I fid. l. 7. Es-
mol. cap. 12.
Theophilus E-
pis. cum ceteras
Statuas deorum
:onfringeret, v-
nam integrum
Ierarciis in sibi, o-
amq; in loco
publico erexit, ut
Genitiles tempore
progrederentur non
inficiarentur se
huiusmodi Deos
coluisse. Ammo-
nius Grammati-
cus hac de re
v. alio discrucia-
tus, Dixit gra-
uenum plagam reli-
gioni: Gracorum
inflam, quod
illa una flama
non existeretur.
Socrat. l. 5. c. 16.

Temple in the Lord : No aduersarie either man or Diuell can confound vs, either in our evidences, or their owne Challenges : we may be faultie, but wee are true : And if the darkenesse you finde in vs bee light, how great is our light ?

S E P.

But for that not the separation but the cause makes the Schismatike ; and least you should seeme to speake euill of the thing you knowe not, and to condemne a cause unheard, you lay downe in the next place the supposed cause of our separation, against v which you deale as insufficienly. And that you pretend to bee, none other then your consoiting wth the Papist in certayne Ceremonies : touching v which and our separation in regard of them thus you write.

M. H. If you haue taken but the least knowledge of the grounds of our iudgement and practise, how dare you thus abuse both vs and the reader, as if the onely or chiefe ground of our separation were your popish ceremonies ? but if you goo onely by guesse, having never so much as read ouer one treatise published in our defence, and yet sticke not to passe this your censorious daome both upon vs and it ; I leauie it to the reader to iudge whether you haue been more lauish of your censure or credit. Most vnjust is the censure of a cause unknowne, though in it selfe never so blame-worthy, v which nevertheless may be praise-worthy, for ought he knowes that censures it.

S E C T I O N 47.

On what
ground separa-
tion or cere-
monies were
objected.

HE that leaues the whole Church in a grosse and wilfull error, is an hereticke ; hee that leaues a particular Church for appendances is a schismatike : such are you, both in the action, and cause : The act is yeelded, the cause hath beene in part scanned, shall be more : This I vainely pretended to be our consoiting in ceremonies wth the Papists : Behold heere the ground of your loude challenge of my ignorance : Ignorance of your iudgement and practise : Here is my abuse of you, of my reader : and, how durst I ? Good words (M. R.) What I haue erred, I wil confesse : I haue wronged you indeed : but in my charitie : I knew the cause of Brownisme, but I knew not you : For (to lay ingenuously) I had heard and hoped, that your case had beeene lesse desperate : My intelligence was, that in dislike of these ceremonies obtruded, and an hopelesnesse of future libertie, you and your fellowes had made a secession, rather then a separation from our Church, to a place where you might haue scope to professe, and opportunitie to enioy your owne conceites : whence it was, that I termed you Ring-leaders of the late separation, not followers of the first, and made your plea against our Church, imperfection, not falsehood : I hoped you, as not

not ours, so not theirs: not ours in place, so not quite theirs in pe-
wiſh opinion: I knew it to be no new thing for men inclining to theſe
fancies; to begin new Churches at Amsterdam, ſequell from the reſt:
witneſſe the letters of ſome (ſometimes yours) cited by your owne Pa-
ſtor: I knewe the former ſeparation and hated it; I hoped better of the
latter ſeparation and pitied it: My knowledge both of * Master Smith
whom you followed, and your ſelue, would not let me thinke of you,
as you deſerued: How durſt I charge you with that, which perhaps
you might diſauow? It was my charitie therefore, that made my ac-
cuſations eaſie: it is your uncharitableneſſe that accuses them of igno-
rance. I knew why a Browniſt is a true Schismarick; I knewe not you
were ſo true a Browniſt. But why then did I write? Taking your ſe-
paration at beſt; I knew how iuſtly I might take occaſion by it to diſ-
uade from ſeparation; to others good, thought not to yours: Now
I know you better, or worse rather, I think you heare more: Forgiue
me my charitie, and make the worſt of my ignorance. I knew that this
ſeparation (which now I know yours) ſtands vpon fourre grounds: as
ſome beast vpon fourre feet. First, God worshipped after a false manner,
Secondly, Profane multitude received, Thirdly, Antichriſtian Miniftrey
impoſed, Fourthly, ſubiection to Antichriſtian Gouerneſment: The
ceremonies are but as ſome one paw in every foot: yet if we extend the
worde to the laziest uſe, diuiding all Religion into ceremonie, and ſub-
ſtance; I may yet, and do auerte, that your ſeparation is meekly grou-
ded vpon Ceremonies.

Inq into M.
White.* Which vpon
the Lords pray-
er bath conſu-
ted ſome poſi-
tions of that reſt.Bar. & Greec.
Dafsim.
Penr. Exam.

S E P.

And touching the ceremoniēs here ſpoken of, howſoever we haue for-
merly refuſed them, ſubmitting (as all others did and doe) to the Prelates
ſpirituall jurisdiction, (herein through ignorance ſtrayking at Gnats, and swal-
lowing Camels) yet are we verily peruaded of them, and ſo we were before
we were ſeparated, that they are but as leaues of that tree, and as badges of that
man of finne, wherof the Pope is head, and the Prelates ſhoulders. And ſo
we for our parts ſee no reaſon, why any of the Bifhops ſwarne ſeruants
(as all the Ministers in the Churche of England are Canonically) ſhould make
nice to weare their Lords liueries. Which ceremoniēs notwithstanding we
knowe weſt enough, howſoever you for aduaantage extenuate, and debase them
unto vs, to be aduanced, and preferred in your Churche, before the preaching
of the Gofpell.

It is much that they being not ſo much as Reed, nor any part of the buil-
ding (as you pretend) ſhould ouerturne the beſt builders amongſt you as they
doe. The proportion betwixt Zoar and them holds weſt: Zoar weſt a neigh-
bour unto Sodome both in place and finne, and obnoxious to the ſame deſtru-
ction with it: and it was Lots error to deſire to haue it ſpared, Gen. 19. 15.

18. 19. 20. and so he never found rest nor peace in it, but forsooke it for feare of the same iust judgement, vr which had overtaken the rest of the Cities, vers. 30. The application of this to your ceremonies I leave to your selfe, and them to that destruction, to vr which they are denoted by the Lord.

S E C T I O N 48.

Estimation of
Ceremonies, &
subiection to
the Prelates.

And touching ceremonies; you refused them formerly, but not long: and when you did refuse them, you knew not wherefore; for immediatly before your suspension, you acknowledged them to be things indifferent, and for matter of scandall by them you had not informed your selfe (by your owne confession) of a whole quarter of a ycare after: Why refused you then, but as the Poet made his playes, to please the people, or as *Simon Magus* was baptised for cōpanies? But refusing them, you submitted to the Prelates spirituall Iurisdiction: there was your crime; this was your Camell; the other your Gnats: Did euer any Prelate challenge spirituall rule ouer your conscience?

This they all appropriate to the great Bishop of our soules: and if other; grant them as your malice faineth: what sinne is it to be the subiect of a Tyrant? now vpon more grace, refusing the Prelacie, you haue branded the ceremonies: So you did before your separation; Tell vs how long was it after your suspension, and before your departure, that you could haue beeene content (vpon condition) to haue worn this linnen badge of your man of sinne? Was not this your resolution, when you went from Norwich to Lincolne-shire, after your suspension? Deny it not; my witnesses are too strong. But let vs take you as you are: these ceremonies, though too vile for you, yet are good enough for our Ministers of England: As if you said, Lord, I thanke thee, I am not as this Publican: Why for our Ministers? Because, thole are the Liueries, and these the sworne seruants of the Antichristian Bishoppes: Wee haue indeed sworne obedience to our Ordinaire, in honest and lawfull commandements, but seruice to Christ: But doth all obedience imply seruitude? This obedience is, as to spirituall Fathers, not to Masters: yet so are wee the seruants of Christ, that we are readie to giue our seruice to the least of his Saints: Thus vile will wee bee for God: How much more to those whome God hath made (as Hierome sayes) *Principes Ecclesie*; whiles they command for God: What doe wee heerein, but that which *Epphanius* vrged of old against *Arius*; What but the same which *Ignatius* (that holy and olde Martyr) requires (not once) of all Presbiters, and offers the ingagement of his owne soule for vs in this act.

As for our ceremonies, aggrauate them how you can for your aduantage, they are but ceremonies to vs: and such, as wherein we put no holinessse, but order, decencie, conuenience: But they are preferred (you say)

¹ Cor. 4. 2
² Ier. in Ps. 44.
Homer, Class. 3.
Poteſt Eccl. c. 10
Vt enq. ſome
clerics & ſua
plebs in his qua
Dominis ſunt, pte
obsequenterat.
Ignat. Epi. ad
Tarsens.

say) in our Church, before the preaching of the Gospell : A most wrongfull vncruth ; We hold preaching an essentiall part of Gods seruice, ceremonies none at all: the Gospel preached we hold the life and soule of the Church ; Ceremonies either the Garment, or the lace of the Garment : The Gospell preached we hold the Foundation and Wals, Ceremonies hardly so much as Reed, or Tile : But how then (say you) have they ouerturned our best builders ? This is a worde of rare fauour : I had thought you had held vs all ruiners, not builders : Or if builders; of Babylon, not of Ierusalem : In which worke, the best builders are the worst. Those whose hand hath beene in this act would tell you, that not so much the Ceremonies are stooode vpon, as obedience : If God please to try Adam but with an Apple, it is enough : What doe we quarell at the valew of the fruit, when wee haue a prohibition ? Shimeis slaine : what, metterly for going out of the Citie ? the act was little; the bond was great : what is commanded, matters not so much, as by whom ; insult not, we may thanke your outrage for this losse.

For your retortion of my Zoar and Sodome: I can giue you leane to be wittie, you vse it so seldome : but when you haue played with the allusion what you list, I must tell you that hee which will needes vrge a Comparison to goe on fourte feete, is not worthy to goe vpon two : Zoar was neare to Sodome, not part of it : Zoar was reserved when Sodome was destroyed : Zoars neerenesse to the place where Sodome stooode, needed not haue givien Lot cause of remoucall. Zoas might safely haue beene the harbour of Lot : his feare was, for want of faith : God promised him & the place securitie : the far-fetche application therefore of the wickednes of Zoar to our Ceremonies might well haue beene forborne and kept to your selfe : much lesse needed you (like some Anti-Lot) to call for fire and brimstone from heauen vpon your Zoar.

Fidem Domino
habere debuerat
qui secundum serua-
torum propter
eum dicerat.
Mercer. in Gen.

S E P.

How vrewe vwould haue behaued our selues in the Temple, wherethe Many-changers were, and they that sold Dones, vve shall answe you, vwhen you proonne your Church to be the Temple of God, compiled and buile of spiriuall-heauen and lively stones, 1. Kin. 5. 17. 18. & 6. 7. 1. Pet. 2. 5. and of the Cedars, Firs, and Thyme trees of Lebanon, 2. Chr. 2. 8. framed and set together in that comely order vwhich a greater then Salomon hath prescrived: unto vwhich God hath promisid his presence. But vwhilst we take it to be (as it is) a confused heape of dead and defiled, and polluted stones, and of all rubbish, of bryers and brambles of the vildernes, for the most part, fitter for burning then building, vve take our selues rather bound to shew our obedience in departing from it, then our valour in purging it, and to follow the prophets counsel in flying out of Babylon as the bee goats before the flock, 1er, 50. 8.

S E C-

The state of the Temple, and of our Church in resemblance.

SECTION. 49.

How you would haue behaued your selfe in the Temple to the Money-changers, you will answer when we proue our Church to bee Gods Temple, & built of that chaser, and in that forme which God hath prescribed : and here you tend vs to 1. K. s. 17, and 2. Chr. 2. 8. Ignorantly, as if *Salomon's* Temple had stood till Christ's time ; when neither the first, nor second (thought called *Beth-Gheolum*) ouerlasted more then fourtyn hundred yeeres : Or as if the Maser had beeinge vnder the very roofof that Temple. Whether *Herod* were byk of the same master with *Salomon*, & in full correspondence to it, I dispute not : it was certaintely dedicated to Gods seruice, and that (which you wold hardly digest) in a solemn anniversarie holy day ; though not credded vpon the word of any Prophet. But to let passe Allegories : wee must proue our selues the true Church of God : Thus wee dooir : Wee are true Christians, for wee were baptizid into the same of Christ, wee truely professe our continuance in the same faith, into which wee were baptizid : wee ioynge together in the publique seruices of God : wee maintain euery point of the most ancient Creeds : wee overthrowe not the foundation by any consequence. Therfore what euer is waneing to vs, what euer is superfluous, in spight of all the gates of Hell, wee are the true Church of God. Let mee aske you : Were not the people of the Iewes in the Prophets and in Christ's time a confused heape of dead and defiled, & (for I will vse your Taurologies) polluted stones, and of all rubbish, of bryers and brambles of the Wildernes, for the most part fitter for burning, then building ? Can we be worse then they ? If wickednesse can defile a Church, they shall iustifie vs : did either those Prophets or our Sauour, rather shew their obedience to God, in departing from it, then their valour in purging it ? you haue well imitated these heauenly patterns. But what ; Can your charitie find nothing but rubbish ? Not one square stone, not one liuing ? You will be iudging till God judge you : if you take not heed of these courses, you wil so run w^t the He-goats, that you will stand with the Goats on the left hand : That God whose place you haue usurped, giue you more wisdome and loue.

S E P.

And vwhat I pray you is the valour vwhich þe left hearted and most zealous Reformers amongst you, haue manifested in driving out the Money-changers ? doth it not appeare in this, that they suffer themselves to be driven out vwith the two stringed Whippe of Ceremonies and subscription, by the Money-changers, the Chancellors and Officials, vwhich sell finnes like Dones ; and by the chiese Priests the Biskoppes vwhich seize them on vwork ?

work? so farre are the most zealous amongst you from driveng out the Money-changers, as they themselves are driven out by them, because they will not change with them to the vtmost farthing.

SECTION. 50.

THe valour of our most zealous Reformers hath truly shewed it self in yeeldance: As in Duels, so here, he is the most valiant that can so master himselfe as not to fight: you according to the common opinion of Swaggerers, blame the peaceable of cowardise, & accuse them of suffering. Beholde a new crime: That they suffer themselves to be driven out: What should they haue done? Should they haue taken armes, and cry the sword of God, and Gedion? You that will not allow a Prince to compell subiects, Wil you allow subiects to compell Princes? God forbidde: This were high Treason against G O D s anointed: what then? Should they approoue the Ceremonies by subscription, by practise? This you exclaime vpon, as high Treason against the highest: What yet more? Should they haue preached with their mouthes stopt? This is it, which you haue learned of your founder, and through not many hands received, and required with no lesse violence: Clamour and tumulte is that you desire; still let our sinne be peaceable obedience, yours fury and opposition. Your headstrong conceit is, that it is a sinne to be silenced: Men must preach evn when they may not: all times, before you, would haue wondred at this Paradox: For how-eyer the Apostles, which had not their calling strown me, would not be silenced by men, yet we finde that all their successors held that those hands which were laide vpon their heads, might bee laide vpon their mouthes: look into all Histories: Those Constitutions (which though not Apostolike) (yet were ancient) in the seventh Canō punish a Bishop or Presbiter, that vpon pretence of Religion Separates from his wife, with deposition: and if any Presbiter shall shift his charge without licence (τὸτον κελεύγημεντι λεπτόγενι) and hasty inflicts the same penalty vpon fornication, adultery, periury.

The great Nicene Councells take the same order with some mislikid Bishops, and Presbiteris in divers Canons: *Gaudentius* in the Councell of Sardi, takes it for graunted, that a Bishop may by Bishops bee deposed: so the second Councell of Carthage, *Cat. 13.* so the fourth Councell of Carthage more then once imposes degradation: so *Ier.* the first threatres to put some offending persons from the office of their Ministerie: so (that I may not be endlesse) blessed *Cyprian* aduilos *Rogatia* was a good olde Bishop, which was abused by a malapert Deacon, by the authority of this, Chaire to right himselfe, and either to depose, or to expell the offender. *Leontius* in *Socrates*, is deprived of his Priesthood: yea, what Councell or Father gives not both rules and instances, of this

Y y y practise?

Whether Ministers should endure themselves silenced.

B. R. Refor. with
out Tat.

ἐπιμεγάνθε
ναραιρέσθω
Wee charge
him not to
serve any more.

So Can. 19.

Can. 29.

Can. compotatum
fuerit deponatur.

Can. 19. De Cle-

ricatus honorepe-
cilebitur. C. 2.

E clero deponen-

tur & sit alienus.

4 Canon. Can.

17. et Can. 18.

A ministerio
cessare debetris

Council. Sardic.

c. 4. c. 5. C. 5.

4. c. 48. & 56

57. Leo. Ep. 1

Seet. 5.

Cypr. l. 3. Ep. 9

Socr. l. 2. c. 21

An Apologie against Brownists.

practise? See how farre the auncient Church was from these tumultuous fancies: No, no, (M. R.) we well finde, it is doing that vndoes the Church, not suffering: If your fellowes could haue suffered more, and done less, the Church had beene happy: As for our Church officers, you may rayle vpon them with a lawlesse safty: there is a great ditch betwixt you and them: else you might pay deare for this sin of slandering them with their cheap peny-worths: How idly doe you insult ouer those, whom your Mony-changers haue driuen out of their Pulpits: When you confess (after al your valour) that they haue driuen you both out of Church and Country: who can pity a miserable insulter?

S E P.

For the Wafers in Geneva, and disorders in Corinth, they were corruptions which may and doe (or the like unto them) creep into the purest Churches in the world: for the reformation whereof Christ hath giuen his power unto his Church, that such evils as are brought in by humane frailty, may by diuine authority be purged out. This power and presence of Christ you want, holding all by bosome (or rather by vilenesse) under the Prelats, unto whose sinfull yoke you stoole in more then Babylonish bondage, bearing and approoving by personall communion, infinite abhominations. And in these two last respects principally, your Babylonish confusion of all sorts of people in the body of your Church, without separation, and your Babylonish bondage under your spirituall Lords the Prelats, we account you Babylon, and flee from you.

SECT ION 51.

Power of refor-
ming abuses
giuen to the
Church: & the
issue of the
neglect of it.

Ber. 42. Giff. p.
27. & 38

YOU that can graunt therewill be corruptions in all other Churches, will endure none in ours: If England should haue either vnleauened Wafers, or drunken Loue-feasts (though no other blemishes) she could not but be Babylon: We enuy not your fauours: These, or whatsoever like enormities, Christ hath giuen power vnto his Church to reforme: but what if the Church neglect to vse it? What if those evils, whiche are brought in, by humane frailty, will not by diuine authority be purged out? Now the error (by your doctrine) is growen fundamentall; so Christ is lost, and the foundation raced: if wee shall then afflame (against our friendes, to conuince our enemies) The Church of Geneva hath beene seriously dealt with, in this corruption, and dissuaded by vehement importunity, yet still persisteth: How can you free them, & charge vs? see how we loue to be miserable, with company. This power to purge out all corruptions, Christ hath not giuen vs: if he hath giuen it you; you must first begin to purge out your selues: you

you haue done it; but still there remaine some: would God wee had as much execution as power: Our Church should bee as cleane as yours is schismatical. If you should measure faculties by their exercise; Naturall rest should bee the greatest enemy to vertue: and the solitarie Christian should bee miserable: This power of ours is not dead, but sleepeth: When it awaketh vnto more frequent vse, (which we earnestly pray for) look you for the first handfull of it: None can be more worthy: as it is, wee offend not more in defect then you in excesse: Of whom that your Lazarillo of Amsterdam G. I. could say, that you haue excommunications as readie as a Prelate hath a prison: Christ is in many that feele him not; but we want not the power onely, but the presence of Christ: How so? he was with vs while you were here: Did hee depart with you? will the separatists engrosse our Sauiour to themselves, & (as Cyprian said of Papianus) goe to heauen alone? yea, confine the God of heauen to Amsterdam? What insolence is this? we haue him in his Word: we haue him in his Sacraments: we haue him in our harts; we haue him in our profession; yet this enemie dare say wee want him: Wherin? I suppose in our censures: We haue Peters keyes (as his true successours both in office, and doctrine): our fault is, that we yse them not, as you would: What Church doth so? your first Martyr, doth as zealously inueigh against the practise of Geneva, and all other reformed Congregations in this point, as against vs: both for the wodden dagger (as he tearems it) of suspension, and for their Confistorial excommunications. Woe were to all the world, if Christ should limit his presence onlie to your fashions: Here you found him, & here you left him: Would to God wee did no more grieue him with our sinnes, then you please him in your presumptuous censures: in the rest, you rail against our Prelates and vs: Can any man think that Christ hath left peaceable spirits, to goedwell with railers? Indeed, yours is free-hold: so you would haue it: free from subiectiōn, free from obedience: This is loosenesse, more then liberty: You haue broken the bonds, and cast the cords from you: but you miscall our Tenure: Wee hate villenage no lesse then you hate peace; and hold (*in capite*) of him, that is the head of his bo-die, the Church: vnder whose easie yoake we doe willingly stoope in a sweet Christian freedome; abhorring, and reproouing, and therefore (notwithstanding our personall communion) auoiding all abominationes: In these two respects therefore of our confusion, and bondage, wee haue well scene in this discourse, how iustlie your Sion accounts vs Babylon: since it is apparent for the one, that heere is neither confusion, nor Babylonish, nor without separation: For the other, no bondage, no seruility: Our Prelats being our Fathers, not our Masters: and if Lords for their externall dignity, yet not Lords of our Faith: and if both these your respects were so, yet so long as we doe inviolably hold the foundation, both directly, and by necessary sequell: any rayle or

Y y 2

tearm

Troubl. & Excō.
at Amsterd. An
ta fuisse Ecclesia
es? Et qui te of-
fenderis a Chris-
to excluditur.
Hieron. Epiphon.
Cyp. Soius in
calam ascend.
Papianus? Et
ad Acsosum Ng-
uatiuum.
Constant. Erigit
tibi sc. alia Acs.,
& ad carū ſolus
ascendito. Socr. J.
1. c. 7.

Bart. Giff. ref.
So ſame of their
owne have tear-
med their excō-
municatio-
nem.
Confess. by M.
John. Inqu. p. 65

Col. 1. 18

Amaris Parens
& Episcopus de-
bet, non timet.
Hier. ad Theo-
philum.

tearm vs, but no Separatist shall proue vs Babylon: you may flie whither you list: would God yet further, vnlesse you had more loue.

S E P.

M.H. having formerly expostulated with vs our supposed impiety in forsaking a ceremonious Babylon in England, proceeds in the next place, to lay down our madnesse in chusing a substantiall Babylon in Amsterdam: and if it bee so found by due triall as bee suggesteth, it is hard to say, whether our impiety or madnesse be the greater. Belike M. H. thinkes vree gather Churches heere by towne-rowes, as they doe in England, and that all within the parish procession are of the same Church. Wherfore else tels hee vs of Jewes, Arrians, and Anabaptists, w^tth whom wee haue nothing common but the streets and market-place? It is the condition of the Church to live in the world, and to haue ciuill society w^tth the men of this world, 1. Cor. 5. 10. John 17. 13.

But what is this to that spirituall communion of the Saints, in the fellowship of the Gospell, wherein they are separated, and sanctified from the world unto the Lord? Ioh. 17. 16. 1. Cor. 1. 2:Cor. 6. 17. 18.

S E C T I O N . 52.

The view of
the sins & dis-
orders of o-
thers, whereup-
on obiectet: &
how far it shold
affect vs.

I Neede no better Analyser then your selfe; save that you doe not onely resolve my parts, but adde more: whereas every motion hath a double terme, from whence, and whither: both these could not but fall into our discourse. Having therefore formerly expostulated with you for your (since you will so tearm it) impiety, in forsaking a ceremonious Babylon of your owne making in England: I thought it not vnfitt to compare your choise with your refusall; England vwith Amsterdam, w^tch it pleaseth you to intitle a substantial Babylon: impiety and madnesse are titles of your owne choice; let your guiltinesse bee your owne accuser: The truthas, my charity and your vncharitablenesse haue caused vs to mistake each other. My charity thus: Hearing both at Middleburgh, and heere, that certaine companies from the parts of Nottingham and Lineolne (whose Harbinger had beene newly in Zeland before mee) meant to retyre themselves to Amsterdam, for their full liberty, not for the full approbation of your Church: not fauouring you maine opinions, but emulating your freedom in too much hate of our ceremonies, and too much accordance to some grounds of your hatred: I hoped you had bin one of their guides; both because Lincoln-shire was your Country, and Master Smith your Oracle, and Generall. Not daring therfore to charge you with perfect Brownisme, what could I thinke might be a greater motiu to this your supposed change, then the view of our (so oft proclaimed) wickednesse;

and

and the hope of lesse cause of offence in those forraine parts : this I vtged, fearing to go deeper then I might be sure to warrant : Now comes my charitable answerer, & imputes this easiness of my challenge, to my ignorance ; and therefore wil needs perswade his Christian Reader, that I knew nothing of the first separation, because I obiected so little to the second.

It were strange if I should thinke , you gather Churches there by Town-rowes (as we in England) who know that some one prilon might hold all your refined flock : you gathered here by Hedge-rowes ; but there it is easier to tell how you diuide ; then how you gather : let your Church be an intire body, inioyng her owne spirituall communion, yet if it be not a corrosive to your heart to conuerse in the same streetes, and to be ranged in the same Towne-rowes with Iewes, Arians, Anabaptists, &c. you are no whit of kinne to him , that vexed his righteous soule with the vncleanesses of foule Sodom. That good man had nothing but ciuill society with those impure neighbours : hee differed from them in Religion , in practise ; yet could hee not so carelesly turne off this torment : His house was Gods Church; wherin they had the spirituall communion of the Saints : yet whiles the Cittie was so vncleane, his heart was vnquiet : We may (you grant) haue ciuill society with ill men , spirituall communion onely vwith Saines : Those must be accounted the world , these onely the Church ; your owne allegations shall condemne you . They are not of the world (saith Christ) as I am not of the world : Both Christ , and they were parts of the Iewish Church : The Iewish Church was not so sanctified, but the most were extreamely vncleane : therefore we may be parts of a visible unsanctified Church ; and yet be separtate from the world. Saint Paul writes to his Corinthians, sanctified in Christ, Saints by calling : True ; but not long after, he can say, ye are yet carnall. In his second Epistle : Come out (saith he) from among them : But, from whom ? From Infidels by profession, not corrupted Christians.

Separation frō
the world, how
required.

1. Cor. 17. 16

1. Cor. 1. 2
1. Cor. 3. 3

S E P.

We indeede haue much wickednesse in the Cittie vndeere vree lues ; you in the Church . But in earnest, doe you imagine vtre account the Babylon of England Babylon , or the Cittie of Amsterdam Syon R. It is the Church of England , or stote Ecclesiasticall , vwhich vree accuse Babylon , and from vwhich vree vrisydrome in spirituall communion : but for the Common-wealth and Kingdome , as vree honour is abone all the states in the woorlde , so vwould vree thankfully embrate the meanest corner in it , at the extreamest conditions of any people in the Kingdome . The hellish impieties in the Cittie of Amsterdam doe no more prejudice our beauteous communion in the Church of Christ, then the frogs, lice, flies, moraine,

T y y 3

moraine and other plagues overspreading Egypt, did the Israelites, when Golhen the portion of their inheritance was free, Exod. 8. 19. nor then the deluge, wherewith the whole world was covered, did Noah, when hee and his family were safe in the Arke, Gencl. 7. nor then satans throne did the Church of Pergamus being established in the same city with it, Reu. 2. 12. 13.

S e c t i o n 53.

The neernes of
the State and
Church, & the
great errors
found by the
Separatists in
the French and
Dutch Chur-
ches.

*Cassiod. de Offic.
boni viri. Bellar.
do Lasci.*

*Enseb. in vita
Conf.*

THe Church and State, if they be two, yet they are twins; and that so, as either's euill proves mutuall: The sinnes of the City not reformed, blemish the Church; where the Church hath power and in a sort comprehends the State, shee cannot wash her hands of tollerated disorders in the Common-wealth: hence is my comparison of the Church (if you could haue seene it, not the Kingdome) of England, with that of Amsterdam: I doubt not, but you could bee content to sing the olde song of vs, *Bona terra, mala gens*: Our land you could like vwell, if you might bee Lords alone. Thankes bee to God it likes not you, and iustly thinkes the meanest corner too good for so mutinous a generation: when it is weary of peace it will recall you: you that neither in prison, nor on the Seas, nor in the Coasts of Virginea, nor in your way, nor in Netherland could liue in peace, What shall wee hope of our ease at home? Where yeeare, all you thankfull Tenants cannot in a powerfull Christian State moue GOD to distinguishe betwixt the knownen sinnes of the Citie, and the Church: How oft hath our gracious Soueraigne, and how importunely, beeene sollicited for a tolleration of Religions? It is pitty that the Papists hyred not your aduocation: who in this point are those true Cassanders, which reverend *Calvin* long since confuted: Their wishes herein are yours: To our shame and their excuse: his Christian heart held that tolleration vnchristian and intollerable, which you either negle&t or magnifie: Good *Constantine* winkt at it in his beginning; but as *David* at the house of *Zeruiab*: Succeeding times found these Canaanites to bee prickes and thornes, and therefore both by mulcts and banishments sought either their yealdance or voidance. If your Magistrates having once given their names to the Church, indeuour not to purge this Augementable; how can you preferre their Communion to ours?

But how soever now, least wee should thinke your Land-lords haue too iust cause to pack you away for wranglers, you turne ouer all the blame from the Church to the City; yet your pastor and Church haue so found the City in the Church, and branded it with so blacke markes, as that all your smooth extenuations cannot make it a les Babylon then the Church of England: Beholde now, by your owne Confessions either Amsterdam shall be, or England shall not bee Babylon: These eleuen

eleuen crimes you haue sound and proclaimed in those Dutch and French Churches : First, That the assemblies are so contrived; that the whole Church comes not together in one : So that the Ministers cannot together with the flocke sanctifie the Lords day ; The presence of the members of the Church cannot bee knownen, and finally no publique action, whether excommunication, or any other can rightly bee performed. Could you lay worse of vs ? Where neither Sabbath can bee rightly sanctified, nor presence or absence knownen; nor any holy action rightly performed, what can there be but meere confusion ?

Fr. Johns. Articles ag. the Fr. & Dutch Churches.

Secondly, That they baptise the seede of them who are no members of any visible Church ; of whome moreouer they haue not careas of members, neither admit their Parents to the Lords Supper : Mere Babylonisme, and sinne in constitution, yea the same that makes vs no Church : for what separation can there be in such admittance ? what other but a sinfull commixture ? How is the Church of Amsterdam now gathered from the world ?

Thirdly, That in the publike worship of God they haue devised, & vsed another forme of prayer, besides that which Christ our Lord hath prescribed, Mat. 6. reading out of a booke certaine prayers inuented and imposed by man. Beholde here our fellow Idolaters : and (as followes) a daily Sacrifice of a set Service-booke, which in stead of the sweet incense of spirituall prayers is offered to God; very Swines-flesh, a new Portuile, and an equal participation with vs of the curse of addition to the word.

Ber. ag. Giff.

Fourthly, that rule and commandement of Christ, Matth. 18. 15. they neither obserue, nor suffer rightly to bee obserued among them. How oft haue you taide that there can be no sound Church without this course, because no separation ? Beholde the maine blemish of England in the face of Amsterdam !

Fiftly, That they worship God in the Idoll Temples of Antichrist : so the Wine is marr'd with the vessel, their Service, abomination with ours : neyther doe these Antichristian stones want all glorious ornaments of the Romish harlot yet more.

Sixtly, That their Ministers haue their set maintenancè after another manner then Christ hath ordained, I. Chr. 14. and that also such , as by which any Ministry at all, whether Popish or other might be maintained : Either tithes, or as ill : Beholde one of the maine Arguments whereby our Ministry is condemned as false and Antichristian, falling heauy vpon our neighbours.

Seuenthly, That their Elders change yearly, and doe not continue in their office, according to the doctrine of the Apostles and practise of the Primitiue Church : What can our Church haue worse then false Gouernours ? Both annuall and perpetuall they cannot be : What is (if not this) a wrong in Constitution ?

Eightly,

Eightly, That they celebrate mariage in the Church, as if it were a part of the Ecclesiasticall administration : a foule shame and sinne : and what better then our third Sacrament ?

Ninthly, That they vse a new censure of suspension which Christ hath not appointed : no lesse then English presumption.

Tenthly, That they obserue daies and times, consecrating certaine dayes in the yeare to the Natiuity, Resurrection, Ascension of Christ: Behold their Calendar as truely possessed : Two Commaundements solemnely broken at once ; and we not Idolaters alone.

Eleuenth, which is last and worst, that they receiue vnrepentant excommunicates to be members of their Church, which by this meanes becomes one body with such as be deliuere unto Satan ; therefore none of Christs body : England can be but a miscellane rabble of profane men ; The Dutch and French Churches are belike no better: who can be worse then an vnrepentant excommunicate ? Goe now and say, It is the Apostacie of Antichrist to haue communion with the world in the holy things of God, which are the peculiars of the Church, and cannot without Sacriledge bee so prostituted and profaned ; Goe say, that the plaguy-spirituall-leprosic of sinne rising vp in the foreheads of many in that Church, vnshut vp, vncouered (yea wilfully let loose) infects all both persons and things amongst them : Goe now and flie out of this Babylon also , as the Hee-goates before the flocke, or returne to ours : But how-euer these errours be grosse , perhapses they are tractable ; Not the sinne vndoes the Church, but obstinacy : heere is no euasion. For beholde, you doe no more accuse those Churches of corruption, then of wilfulness : for diuers times haue you dealt with them about these fearefull enormities : yea you haue often desired, that knowledge thereof might be by themselves giuen to the whole body of their Church, or that (at least) they would take order it might be done by you : They haue refused both; What remaines, but they be our fellow-Heathens and Publicans ? And not they alone, but all reformed Churches besides in Christendome, which doe ioynly partake in all these (except one or two personall) abhominations : will you neuer leauue till you haue wrangled your selues out of the world ?

But now I feare I haue drawne you to say, that the hellish impieties both in the City, and Church of Amsterdam are but frogs, lyce, flies, moraine and other Egyptian plagues, not preiudicing your *Gohen* : Say so if you dare; I feare they would soon make the Ocean yonredde Sea, and Virginia your Wildernesse.

The Church is *Noahs Ark*, w^{ch} gaue safety to her Guests, wherof ye are part ; but remember that it had vncleane beasts also, & some sauage : If the waues drown you not, yet (me thinks) you shoulde complain of noy-some society. Sathan's throne could not preiudice the Church of Pergamus:but did not the Balaamites (the Nicolaitanes?) Yet their beauely communion stood, & the Angel is sent away with but threats.

S E P.

H. Ainsworth
in his Counter-
peyson.

S E C T I O N .

It is the w^rill of God and of Christ, that his Church shold abide in the w^rorld, and conuerse with it in the affaires thereof w^rhich are common to both: But it is the Apostasie of Antichrist to haue communion w^rith the w^rorld in the holy things of God, w^rhich are the peculiars of the Churc^h, and cannot without great sacrilidge be so prostituted and profaned.

S E C T I O N . 54.

AS it were madnesse to deny that the Churc^h shold conuerse with the world in the affaires therof: Soo deny her Communione in Gods holy things, with any of those of the world, which profess Christianitie (as yet vncensured) is a point of Anabaptistical Apostasie: such of the world are still of the Churc^h. As my censure can not eiect them, so their sinne (after my priuate endeouour of redresse) cannot defile mee: I speake of priuate Communicants: If an vnbidden Guest come with a ragged garment, and unwashen hands, shall I forbearre Gods heauenly dainties? The Master of the feast can say, Friend, how camst thou in hither: not, Friends why came you hither with such a Guest? God biddes me come: hee hath imposid this necessarie, neuer allowed this excuse: My teeth shall not be set on edge with the sowe grapes of others: If the Churc^h is not ouer the knownen unworthy, the sinne is hers: If a man will confein unworthy, the sinne is his: But if I come not because hee comes, the sinne is mine: I shall not answer for that others sinne: I shall answere for mine vnu[n]eglect: An other mans fault cannot dispense with my duty.

Conuersation
with the world.

Dubius modis no
te maculat ma
les, videlicet si
non confundit
si redarguit, d.
23. q. 4. a malu.

S E C T I O N . 55.

The ayre of the Gospell w^rhich you drawe in, is nothing so free and cleare as you make shew: it is onely because you are used to it, that makes you so iudge. The thick smoake of your Canons, especially of such as are planted against the Kingdome of Christ the visible Churc^h; and the administration of it, doe both obscure and payson the ayre, w^rhich you all drawe in, and wherin you breath. The plaguy-spirituall leprosie of sinne rising uppe in the foreheads of so many thousands in the Churc^h, vnsight uppe, uncovered; infects all both persons and things amongst you. Leu. 13. 45. 46. 47. 2. Cor. 6. 17. The blasting Hierarchie suffers no good thing to growe, or prosper, but vnto others all both bud and branch. The daily sacrifice of the Service-booke w^rhich in stead of spirituall prayer sweete as incense, you offer uppe morning and evening, smels

smells so strong of the Popes Portuse, as it makes many hundreds amongst your selues, stop their noses at it; and yet you boast of the free and cleare aire of the Gospell, wherein you breash.

SECTION 55.

The impure
mixtures of the
Church of
England.

1. *Cannons.*

2. *Sinne vncou-*
sured.

Certe nullum cri-
men maculat
nescientem.
Aug. Ep. 48

AS there is no element which is not through many mixtures de-parted from the first simplicitie : So no Church ever breathed in so pure an Ayre, as that it might not iustly complaine of som thicke and vnwholsome euaporations of errour and sinne. If you challenge an immunity, you are heercin the true broode of the auncient Puritanes & Burif too many sinnes in practise have thickned the Aire of our Church, yet noone heresie, > that smoake of the bottomlesse pit hath never corrupted it : and therefore iustly may I auerre, that heere you might drawe in the cleare Aire of the Gospell : No vvhervpon earth more freely : And if this bee but the opinion of custome, you whom absence hath helped wth a more nice and dainty sent, speake your worst : Shew vs our heresies, and shame vs : you haue done it, and beholde foure maine infections of our English aire : The first, the smoake of our Canonis. Wittily : I feare the great Ordinances of the Church, haue troubled you more with the blowe, then the smoake : For you tell vs of their Plantation against the Kingdome of Christ : What Kingdome ? The Visible Church : Which is that ? Not the Reformedist peace of ours, whose best are but Goats and Swine : Not the close Nicodemians of your owne See, amongst vs, which would be loath to be visible : Not forrainers ; notheim they extend not : None therefore in all the world, but the English Parlour-full at Amsterdam : Can there be any truer Donatisme ? Crie you still out of their poysoning the Aire : We hold it the best cleansed by the batteries of your idle fancies, by ridding you from our Aire, and by making this your Church innisi-ble to vs ; smart you thus, till we complaine.

The second is the plague or Leprosie of sinne vnshut vppe and vncevered : VVec knowe that sinne is as ill, as the Diuell can make it, a most loathsome thing in the eies of God, and his Angels, & Saints : and we grant to our grieve, that among so many millions of men, there may bee found some thousands of Lepers : Good lawes and censures meete with some, others escape : It is not so much our fault, as our grieve : But that this Leprosie infects all persons, and things, is shame-fully ouer-reacht : Plague and Leprosie haue their limits, beyond which, is no contagion ; If a man come not neare them, if hee take the winde in an open aire, they infect not : such is sinne : It can infect none but the guilty : Those which act or assent to, or beare with it, or detest it nor, are in this pollution : But those vvhich can mourne for it, and cannot redresse it, are free from infection : How many foule Lepers spiritually

spiritually did our Sauiour see in the publique Ayre of the Iewish Church? wherewith yet hee ioyned, and his, not fearing infection so much, as gracing the remnants of their ruinous Church: Were thole seven thousand Israelites whose knees bowed not to Baal, infected with the Idolatry of their neighbours? yet continued they still parts of the same Church.

1. Reg. 19. 18

But this yet exceeds: Not onely all persons, but all things? What? Our Gospell? Our beauen, earth, Sea? Our Bookes, Coyne, Commodities? Beholde you see the same heaven with vs, you haue no Bibles but ours: our Ayre in his circular motion comes to be yours: the water that washeth our lland, perhaps washeth your hands: Our vncleane Siluer (I feare) maintaines you: Our Commodities (in part) enrich your Land-lords: and yet al things amongst vs infected? you are content to take some euill from your neighbours.

The third is our blasting Hierarchie, which suffers no good thing, (that is no Brownist, no singular fancy) (for what good things haue wee but yours?) to growe, or prosper amongst vs, but withers all both budde and branch, would to God the root also: The last, is a daily sacrifice of a seruice-booke: an incense, how euer vnscarorie to you, yet such as all Churches in Christendom hold sweet and offer vp as fit for the nostrils of the Almighty; we are not alone thus tainted; all Christian Churches that are, or haue bin, present the same Censers vnto God: But ours smels strong of the Popes Portuise: See whether this bee any better then triuall cauilling: If eyther an ill man, or a Diuell shall speake that which is good, may not a good man vse it? If a good Angell, or man shall speake that which is euill, is it ever the better for the Deliuerer? If Sathan himselfe shall say of Christ: Thou art the sonne of the living God, shall I feare to repeat it? Not the Author, but the matter, in these things is worthy of regard: As Jerome speakes of the poysoned workes of Origen, & other dangerous Treatisours, Good things may bee receuied from ill hands: If the matter of any prayer bee Popish, fault it for what it contains, not for whence it came: what say you against vs in this, more then Master Smith (your stout Anabaptist) laith of our baptizing of Infants: Both of them equally condemned for Antichristian. Still therefore wee boast of the free, and cleare ayre of the Gospell: if it bee annoyed with some practicall euills, wee may bee soule, the Gospel is it selfe, and our profession holy, neither can we complaine of alleuils while wee want yon.

3. Hierarchy.

4. Service-book.

Patres nostri nō
soñ ante Cypr-
ianū vel Agrip-
pinū, sed possea.
alberrimā con-
suetudinē tenuis-
runt, ut quic-
quid diuinū at-
que leuis:nam
in aliqua heresi
vel schismate in-
tegrum reperiēt
approbent possit
quam negarent.
Augsd.

S.B.R.

S E C T .

That all Christendome should so magnifie your happiness (as you say) is much, and yet your selues, and the best amongst you, complaine so much both in word, and writing, of your miserable condition, vnder the imperious and superstitious impositions of the Prelates; yea and suffer so much also vnder them, as at this day you doe, for seeking the same Church-gouvernment and Ministry, which is in use in all other Churches save your owne. The truth is, you are best liked vwhere you are worst knownen. Your next neighbours of Scotland knowe your Bishops Gouvernement so well, as they rather chuse to undergoe all the miserie of bonds and banishment, then to partake with you in your happiness this way, so highly doe they magnifie and applaud the same. Which choice I doubt not other Churches also vwould make, if the same necessarie were laide vpon them. And for your graces, vree despise them not, nor any good thing amongst you, no more then you doe such graces and good things as are to be found in the Church of Rome, from which you separate notwithstanding. Wee haue by Gods mercie, the pure and right use of the good gifts and graces of God, in Christ's Ordinance which you want. Neither the Lords people, nor the holy vessels could make Babylon Syon, though both the one and the other were captiued for a time.

S E C T I O N . 56.

The iudgement
of our owne, &
our neighbours
of our Church.

*Secret. l. 1. c. 4
Constant. Atac.
& Aris. Ac. ta-
men si resisteret
res vicissim de re
quapd minimi
momets difficitus
(siquidem neq; omnes de omni-
bus rebus idem
sentimus) nihil ob-
stante tam fieri
reterit, ut enim
a concordia hu-
cere inter vos, in-
tegregis seruetur,
& una inter
omnes communio
& conficiatio
cautulatur.*

THAT w^{ch} followeth is but words, a short answer is too much: That all Christendom magnisies the worthines of our Church, in so cleare evidences of their owne voyces you cannot deny; and now when you see such testimonies abroad (least you should say nothing) you fetch cauls from home: Those men which (you say) complaine so much of their miserable condicione vnder the Prelates impositions, haue notwithstanding with the same pens and tonges not onely iustified our Church, but extold it: you haue found no sharper aduerstaries in this very accusation, for which you malicioosly cite them: How freely, how fully haue they euinced the truth? yea the happiness of the Church of Engeland against your false challenges: and yet your forehead dare challenge them for Authors. So hath their moderation opposed some appendances, that they haue both acknowledged and defended the substance with equall vehemence to your opposition: neither doe they suffer (as you traduce them) for seeking another Church-gouvernment: looke into the Millenaries petition (the common voice of that part) I am deceiued, if ought of their complaints sound that way, much lesse of their sufferings: deformity in practise is objected to them, not indeuour of innouation; That quarrel hath been long silent, your motion cannot reviue it: would God you could as much

much follow those men in moderate and charitable carriage, as you haue out-run them in complaint.

It pleaseth you to devise vs, like pictures vpon course Canuasse, which shew fairest at farthest; attributing foraine approbation (which you cannot deny) to distance, more then to desert. How is it then, that (besides strange witnessses) wee which looke vpon this face without prejudice, commend it, (God knowes) without flatterie? we can at once acknowledge her infirmities, and blesse God for her graces: Our neighbours, (yea our selues) of Scotland, knowe our Church so well, that they doe with one consent praise her for one of Gods best daughters; neither doethe most rigorous amongst them, more dislike our Episcopall Gouvernement, then imbrace our Church: what fraud is this; to flye from the Church in common, to one circumstance? we can honour that noble Church in Scotland, may we not dislike their alienations of Church-liuings? If one thing offend, doe all displease? Yet euen this Gouvernement, which you would haue them resist to bonds and banishment (who knowes not?) begins to finde both fauour and place: what choice other Churches would make, as you doubt not, so you care not. If you regarde their sentence, how durst you revile her as a false harlot, whom they honour as a deere sister? If you were more theirs then wee, you might vpbraide vs: Now you tell vs what perhaps they wold do; we tell you what they do, & will do: Even with one voice, blesse God for England, as the most famous & florishing Church in Christendom: your handfull onely makes faces, and envie his true glory; Who yet (you say) despise not our graces, no more then wee those of Rome: See how you despise vs while you say, you are free from despite: How malicious is this Comparison, as if wee were to you, as Rome to vs: and yet you despise vs more: Wee grant Rome a true Baptisme, true Visibility of a Church, though monstrously corrupted: you give vs not so much: Thankes be to God, we care lesse for your censure, then you doe for our Church: Wee haue by Gods mercy the true and right vse of the word and Sacraments, and all other essentiall gifts and graces of God; if there might be some farther helps in execution, to make these more effectuall, we resist not; But those your other imaginarie ordinances, as wee haue not, so we want not; Neither the Chaldeans, nor any idolatrous enemies could make Sion Babylon, nor the holy vessels profane; so as they should cease to be fit for Gods vse: but they were brought backe at the returne of the captiuitie, to Ierusalem: Such were our worship, ministery, Sacraments, and those manifolde subiects of your cauils, which whiles you disgrace for their former abuse, you call our good euill, and willingly despise our graces.

M. Smiths re-
port vpon M.
Clifton. p. 50.

S E C T.

Where the truth is a gainer, the Lord (which is true) cannot be a loser. Neither is the thankes of ancient fauours lost amongst them, whiche still press on towards new mercies: Vnthankfull are they unto the blessed maiestie of God, and unfaithfull also, which knowing the wylle of their Master doe it not, but go on presumptuously in disobedience to many the holy ordinances of the Lord and of his Christ, whiche they know, and in word also acknowledge; he hath given to his Church to be obserued, and not for idle speculation, and disputation vrrightly obedience.

It is not by our sequestration, but by your confusion, that Rome and Hell gaines. Your odious commixture of all sortes of people in the body of your Church, in whose lappe the vilest miscreans are dandled, sucking her breasts as her naturall children, and are blessed by her (as having right inherente) vrrith all her holy things, as Prayer, Sacraments, and other ceremonies, is that which aduantageh hell, in the finall obduration and perdition of the iwwicked, whom by these meaneys you flatter and deceiue.

The Romish Prelacy and Priesthood amongst you, vrrith the appurtenances for their maintenance and ministrations, are Romes aduantage. Which therefore she challengeth as her owne, and by whiche she also still holds possession amongst you, under the hope of regaining her full inheritance at one time or other. And if the Papists take aduantage at our cōdemnation of you, by separation from you: it concernes you, vwell to see where the blame is, and there to lay it; least through light, and inconsiderate judgement, you iustifie the iwwicked, and condigne the righteous.

S E C T I O N 57.

The issue of Separation.

*inter licet re-
fusū & non licet
negligū. nutans
ac remicant eni-
ma Christianorū.
Opere. Contra.
Pam.*

AEt the sequell of my answerer is mereley sententious: it is fitter for vs to learne then reply: VVhere the truth gaines (say you) God loseth not: I tell you againe, where God loseth, the truthe gaineth not, and where the Church loseth, God (which indowd her) cannot but lose: Alas what can the truthe either get or saue by such vnkind quarrels? Surely suspition on some hands, on others refection: for (as Opiterus of his Donatists) betwixt our *Lites*, and your *Non-lites*, many poor soules waue and doubt: neither will settle, because we agree not: Thinkes are not lost, where new fauours are called for, but where old are denied. While your Poecie is: Such as the mother such is the daughter; where are our olde, our any meritics? They are vnthankfull, which knowe what God hath done, and confess it not: They are unfaithful to God and his deputie, which knowing themselves made to obey, presume to ouer-rule, and vpon their priuate authoritie, obtrude to the Church those ordinances to be obserued, which never

neuer had being but in their owne idle Speculation.

Your Sequestration and our confusion, are both of them beneficiall, where they should not: and as you pretend our confusion for the cause of your Separation; So is your Separation the true cause of too much trouble, and confusion in the Church: Your odious tale of com-mixture hath cloyed and surfeited your reader already, and receiuied answere to satiric: this one dish so oft brought forth, argues your povertie: The visible Church is Gods drag-net; and field, and floore, and Arke: heere will be ever at her best, sedge, tares, chaffe, vncleane Creatures: yet is this no pretence for her neglect: The notoriously evill she casts from her brest, and knee, denying them the vse of her prayers, and (which your leaders mislike) of her Sacrament. If diuers thorough corruption of vnfaythfull officers, escape censure; yet let not the transgredions of some, redound to the condemnation of the whole Church: In Gods iudgement it shall not; wee care little, if in yours. We tell wicked men, they may goe to hell with the water of Baptisme in their faces, with the Church in their mouthes, wee denounce Gods iudgements unpartially against their sinnes, and them: Thus we flatter, thus we deceiue. If yet they will needs runne to perdition; *Perditio tua ex te Israhel*:

Non enim propter
eius m's bonis
deferendi, sed
propter bonos
malitolerandi
sunt &c. Sicut
toleraverunt
Propheta &c.
Aug. Ep. 48.
Bar. ag. Giff.

Our Clergie is so Romish as our Baptisme: If therefore Romish, because they came thence; we haue disproued it: If therefore Romish, because they haue bene vled there, we grant and iustifie it: That ancient confession of their faith which was famous through the world we receiuie with them: If they hold one God, one Baptisme, one Heauen, one Christ, shall we renounce it? Why should we not cast off our Christendome and humanitic, because the Romans had both? How much Rome can either challenge, or hope to gaine in our Clergie and Ministracion, is well witnessed by the blood of those Martyrs, eminent in the Prelacie, which in the frch memories of many was shed for God, against that Harlot: and by the excellent labours of others, both Bishops and Doctors: whose learned pens haue pulled downe more of the walls of Rome, then all the corner-creeping Brownists in the world shall euer be able to doe, while Amsterdam standeth. It is you that furnish these aduersaries with aduantages, through your wilfull diuisions: Take Scilders his arrowes, single out of the theafe, the least finger breakes them, while the whole bundle feares no stresse: wee know well where the blame is, our deseruings can be no protection to you: you went from vs, not wee from you. Please not our constraint, you should not haue bene compelled to forsake vs, while Christ is with vs: But who compels you not to call vs bretheren? to deny vs Christians? your zeale is so faste from iustifying the wicked, that it condemnes the righteous.

S E P.

And for the suspicion of the rude multitude, you neede not much feare it. They wvill suspect nothing that comes under the Kings broad scale: they are ignorant of this faulx. Though it were the masse that came wvith authoritie of the magistrate, they (for the most part) wvould be wwithout suspicion of it: so ignorant and profane are they in the most places, I. Sam. 10. 10. It is the wvise hearted amongst you that suspect your dealings, wwho will also suspect you yet more, as your unsound dealing shall be further discouered.

S E C T I O N . 58.

The Brownists
scornful opinion
of our people.

How scornfully do you turne ouer our poore rude multitude, as if they were beasts not men; or if men, not rude but sauage: This contempt needed not: These sonnes of the earth may goe before you to heauen: Indeed as it was of old saide, that all Egyptians were Phylitions: so may it now of you; All Brownists are diuines, no Separatist cannot prophesie: No sooner can they looke at the skirts of this hill, but they are rapt from the ordinarie pitch of men: Either this change is perhaps by some strange illumination, or else your learned paucitie got their skill amongst our profane and rude multitude: wee haue still many in our rude multitude, whom wee dare compare with your teachers: neither is there any so knude and profane that cannot pretend a scandal from your separation: Even these soules must be regarded (though not by you.) Such were some of you, but yee are washed, &c.

The wise hearted amongst vs doe more then suspect, finde out our weakenesses, and bewaile them; yet doe they not more discouer our imperfections then acknowledge our truth: If they be truely wise, wee cannot suspect them, they cannot forsake vs: Their charitic will couer more, then their wisdomes can discouer.

S E P.

Lastly, the terrible threat you utter against vs, that eu'en whoredomes and murders shall abide an easier answere then separation, wwould certainly fall heavy upon vs, if this answere were to be made in your Consistorie Courts, or before any of your Ecclesiasticall judges; but because wee knowe, that not Antichrist, but Christ shall be our judge, we are bold upon the warrant of his Word and Testament, (which being sealed with his blood may not be altered) to proclaim to all the world separation from what soever riseth vp rebelliously, against the scepter of his kingdome, as we are undoubtedly perwaded, the Communion, governement, ministry, and worship of the Church of England doe.

S E C.

SECTION 59.

MY last threate, of the easier answeres of whoredomes, and adulteries, then Separation, you thinke to scoffe out of countenance. I feare your conscience will not alwaies allow this mirth; Our Consistorie haue spaged you enough: let those which haue tryed, lay, whether your corrupt Eldership be more safe judges: If ours imprison iustly, yours excommunicate vniustly; To be in Custodie is lesse grievous, then out of the Church: at least if your censures were worth any thing, but contempt: As *Ierom* laid of the like: It is well that malice hath not so great power as will: you shall one day (I feare) find the Consistorie of heauen more rigorous, if you wash not this wrong with your teares; That tribunall shall find your confidence, presumption; your zeale, furie. You are bold (surely more then wise) to proclaime: we haue no need of such cryers: doublestle your head hath made Proclamations long, now your hand beginnes. What proclaime ye? Separation from the Communion, Gouvernement, Ministry, and worship of the Church of England: what neede it? Your act might haue fauored your voyce: what should our eyes and cares bee troublec with one bad obiect?

But why separate you from these? Because they rise vp rebelliously against the Scepter of Christ: The Scepter of Christ is his worde: he holdes it out, we touch and kisse it: What one sentence of it, doe wee wilfully oppose? Away with these foolish impieties: you thrust a Reed into your Sauiours hand, and say, Haile King of the Jewes, and will needs perwade vs, none but this is his rod of iron: Lastly, vpon what warrant? Of his will and Testament. You may wrong vs; But how dare you fasten your lies vpon your Redeemer and Judge? What clause of his bath bid you separate? We haue the true Copies: As wee hope or desire to be fauored, we can finde no sentence that soundeth towardre the fauour of this your act: Must God be accused of your wilfulness? Before that God and his blessed Angels, and Saints, we feare not to protest that we are vndoubtedly perswaded, that whosoeuer wilfully forsakes the Communion, Gouvernement, Ministry, or worshippes of the Church of England, are enemies to the Scepter of Christ, and rebels against his Church and Anointed: neither doubt we to say, that the Mastership of the Hospitall at Norwich, or a leale from that Citie (sued for, with repulse) might haue procured that this separation from the Communion, Gouvernement, and worship of the Church of England, shoud not haue bene made by *John Robinson*.

The conclusion
from the feare-
full answere of
Separation.

Troub. & ex-
com. at Antl.
C. Iohns. pro-
fesses he found
better dealing
in the Bishops
Consistorie; &
mighthaue
found better i
the Inquisition
Ierom. Cyp de
simplic prelat.
*Ad pacis premi
um venire non
ocurrunt que
necessum mini
discordie iure
superum. *Ibid.*
*Inexpiabilis &
granis culpa dis-
cordia nec p. si-
fione purgatur.**

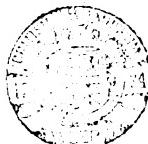
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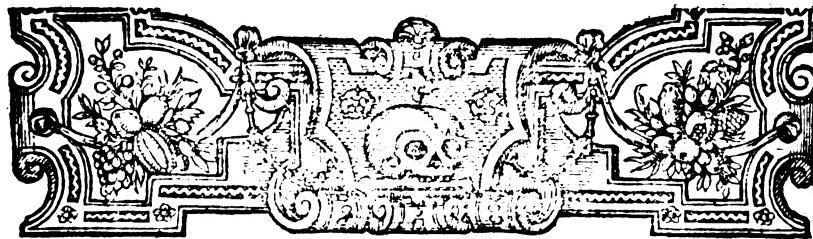
A TABLE OF ALL THE Sections contained in this Booke.

	Fol.
T He entrance into the vvorke.	719.
The answerers Preamble.	720.
The parties written to, and their crime.	722.
The kindes of separation, and vwhich is iust.	724.
The antiquite and examples of separation.	726.
What separation is to be made by Churches in their planning, &c.	728.
What separation the Church of England hath made.	729.
Constitution of a Church.	730.
Order 2. Part of Constitution, how farre requisite, &c.	732.
Constraint requifit.	733.
Constitution of the Church of England.	734.
The answerers title.	737.
The Apostacie of the Church of England.	ibid.
The Separatistis acknowledgements of the graces of the Chu. of England.	741.
The vnnaturalnesse of some principall separatistis.	742.
What the separatistis think themselues beholden to the Ch. of England for.	744.
The Motherhood of the Church of England how farre it obligeith vs.	745.
The want of pretended Ordinances of God, whether sinfull to vs, &c.	746.
The bonds of Gods vword vniuersally pleaded by the Separatistis.	748.
The necessarie of their pretended Ordinances.	749.
The enormities of the Church in common.	750.
The Church of England is the Sponfe of Christ.	751.
How the Church of England hath separated from Babylon.	752.
The separation made by our holy Martyrs.	754.
What separation England hath made.	755.
The maine grounds of separation.	756.
The truth and warrant of the Ministerie of England.	757.
Confused Communion of the profane.	759.
Our Errors intermingled vwith Truth.	760.
Whether our Prelacy be Antichristian.	762.
	<i>The</i>

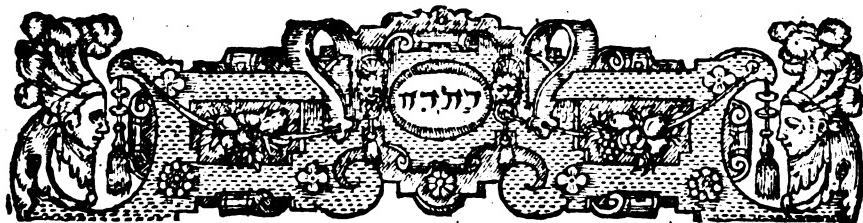


The Contents.

<i>The judgement and practise of other Reformed Churches.</i>	Fol. 763.
<i>Our Synodes determination of things indifferent.</i>	764.
<i>Sinnes folde in our Courts.</i>	766.
<i>Our loyaltye to Princes cleared, theirs questioned.</i>	768.
<i>Errors of Free will, &c. fained vpon the Church of England.</i>	769.
<i>Kneeling at the Sacrament of the Lords Supper.</i>	770.
<i>Whether our Ordinarie and service booke, be made Idols by vs.</i>	772.
<i>Mariage not made a Sacrament by the Church of England.</i>	775.
<i>Commutation of Penance in our Church.</i>	777.
<i>Oath ex Officio.</i>	ibid.
<i>Holy-dayes how obserued in the Church of England.</i>	778.
<i>Our approbation of an unlearned Ministry disproued.</i>	779.
<i>Penances inioyned in the Church of England.</i>	780.
<i>The practises of the Ch. of England, concerning the Funerals of the dead.</i>	781.
<i>The Churches still retained in England.</i>	783.
<i>The Founders and Furnitures of our Churches.</i>	785.
<i>On what ground Separation or Ceremonies vvas obiectet.</i>	786.
<i>Estimation of Ceremonies, and subiecction to the Prelates.</i>	788.
<i>The state of the Temple, and of our Church in resemblance.</i>	790.
<i>Whether Ministers shold endure themselues silenced.</i>	791.
<i>Power of reforming abuses giuen to the Ch: & the issue of the neglect of it.</i>	792.
<i>The view of the sinnes and disorders of others, vvhерupon obiectet: and how farre it shold affect vs.</i>	794.
<i>The nearnesse of the State and Church, and the great errors found by the Separatists in the French and Dutch Churches.</i>	796.
<i>Conuersation vwith the vworld.</i>	799.
<i>The impure mixtures of the Church of England.</i>	800.
<i>The judgement of our owne, and our neighbors, of our Church.</i>	802.
<i>The issue of Separation.</i>	804.
<i>The Brownists scornefull opinion of our people.</i>	806.
<i>The Conclusion from the fearefull answer of Separation.</i>	807.







A SERIOVS DIS- SWASIVE FROM POPERIE.

To W. D. Revolter, &c.



OU chaleng'd me for my bold asser-
tion of our manifolde diuisions: I do
heere make it good wth vsurie. Those
mouthes that say they teach you the
truth, say also (and you haue beleev-
ed them) that they all teach the same.
As you finde them true in this, so
trust them in the other: For me, I can-
not without indignation see, that in
this light of the Gospell, God and his
truth should thus bee losers by you:
and that a miserable soule should suf-
fer it selfe thus grossely couzened of it

selfe, and glory: Many can write to you with more profoundnes, none
with more sincere feruency, and desire to saue you.

I call heauen and earth to record against you this day, that if you re-
lent or answer not, your perishing is wilfull. We may pierce your weak-
nes, but God shall plague your Apostacie; if you had bee[n]e bred in
blindnesse, your ignorance had bee[n]e but lamentable, now your choice
and loue of darknes is scarefull and desperate. Alas! you cannot be con-
demned without our sorrow and shame. What should we do? We can
but intreat, perswade, protest, mourne, and gage our soules for yours;
if these availe not, who can remedy that which wil perish? Heare this yet
(you weake Revolter) if there be any care left in you of that soule which
you haue thus prostituted to error; if you haue any regarde to that God
whose simple truth you haue contemned and forsaken; what is this that
hath

hath druen you from vs, allured you to them? For Gods sake, let me but expostulate a little ere my silence: Either be conuicted or inex-
cusable: Our baddeliues haue set you off; Woe is me that they are no-
holier; I bewaile our wickednes, I defend it not; Onely aske how they
live in Italy; if they bee not (for the more part) filths to the worst of
ours, goe with them and prosper. Let all indifferent tonges say, whe-
ther that very See whereon your faith depends, even within the smoake
of his Holines, be not (for vices) the sinke of the world; we may
condemne our selues, their liues shall iustifie vs: But you list not to look
so farre; you see their liues at home, you see ours: The comparison is
not equall; they take this for the time of their persecution; wee of our
prosperitie. The stubbornest Israelite, and the most godlesse Mariner
could call vpon God in his trouble: wee are all worse with libertie:
Looke backe and see how they lived in former times while they pro-
spered; No Turkes (saith *Erasmus*) more abominably: though now
at the worst, how many holy Professors might you finde, which would
scorn that the most strict Hermit, or austere Cappucine, should go before
them in a gratiouse life, and in true mortification? even amongst twelue,
there will be one diuell: I wish they were so good that wee might emu-
late them: but for my part, I never yet could know that Papist, which
made conscience of all Gods ten morall lawes: Shortly, whatsoeuer
is vbraided to vs; the truth is pure, though men be vnholy; and God
is where he was, whatsoeuer becomes of men: For you, if you had not
fallen to coole affections, and a loose life, you had bene still ours: It
is iust with God to punish your secure negligence with error and delu-
sion; and to suffer you thus to lose the truth, who had lost your care of
obedience and first loue. And now you doe well to shift off this blame
to others sins, which haue most cauile to accuse your owne.

From manners to looke towards our doctrine: the noueltie of our
Religion (you say) hath discouraged you; theirs hath drawne you
with reverence of her age. It is a free challenge betwixt vs, let the el-
der haue vs both; if there be any point of our Religion younger then
the Patriarchs and Prophets, Christ and his Apostles, the Fathers
and Doctors of the Primitive Church, let it be accursed, and condem-
ned for an upstart; shew vs evidence of more credit and age, and carry
it. The Church of Rome hath beene ancient, nor the errors; neither
doe we in ought differ from it, wherein it is not departed from it selfe.
If I did not more feare your weariness then my owne; forgetting the
measure of a Preface, I would passe through every point of difference
betwixt vs, and let you see in all particulars, which is the olde way;
and make you knowe, that your Popish Religion doth but put on a
borrowed visour of grauitie vpon this Stage, to out-face true anti-
quitie. Yet least you should complaine of wordes, let mee without
your tediousnesse haue leave but to instance in the first of all Controuer-
sies

lies betwixt vs; offering the same proove in all, which you shall see performed in one, I compare the iudgement of the ancient Church with yours, see therefore and be ashamed of your novelty.

First our question is, Whether all those booke which in our Bibles are stiled *Apocryphall*, and are put after the rest by themselues, are to bee receiued as the true Scriptures of God? Heare first the voyce of the olde Church: to let passe that cleare and pregnant testimonie of *Melito Sardensis* in his Epistle to *Quesimus* cited by *Eusebius*. Let *Cyprian* or *Ruffinus* rather speake in the name of all: Of the olde Testament (saith hee) first were written the fife booke of *Moses*, *Genesis*, *Exodus*, *Leuiticus*, *Numbers*, *Deuieronomie*; after these the booke of *Josua* the sonne of *Nun*, and that of the *Judges*, together with *Ruth*; after which were the fourre booke of the *Kings*, which the Hebrewes reckon but two: of the *Chronicles* which is called the booke of *Dayes*; and of *Ezra*, are two booke, which of them are accounted but single, and the booke of *Ester*. Of the Prophets there is *Esay*, *Hieremic*, *Ezekiel*, and *Daniell*, and besides, one booke which containes the twelue smaller Prophets. Also *Job*, and the *Psalmes of David* are single booke: of *Salomon* there are three booke deliuered to the Church, the *Proverbes*, *Ecclesiastes*, *Song of Songs*. In these they haue shut vppe the number of the booke of the olde Testament. Of the new, there are fourre Gospels, of *Matthew*, *Marke*, *Luke*, and *John*; the *Actes* of the Apostles, written by *Luke*; of *Paul* the Apostle fourteene Epistles, of the Apostle *Peter* two Epistles, of *James* the Lords brother and Apostle, one; of *Iude*, one; of *John* three, Lastly the *Reuelation of John*. These are they which the Fathers haue accounted within the Canon; by which they would haue the assertions of our faith made good: But wee must knowe there are other booke, which are called of the Ancients not *Canonicall* but *Ecclesiasticall*, as the *Wisdome of Salomon*, and another booke of *Wisdome*, which is calld of *Iesus the sonne of Sirach*; which booke of the Latins, is tearemed by a generall naime *Ecclesiasticus*: of the same ranke is the booke of *Toby* and *Judith*, and the booke of the *Maccabees*: Thus farre that Father; to *Hierome* after that he bath reckoned vp the same number of books with vs in their order, hath these wordes: This Prologue of mine (saith he) may serue as a well defenced entrance to all the books which I haue turned out of Hebrewe into Latine; that we may knowe, that whatsoeuer is besides these is *Apocryphall*: therefore that booke which is intituled *Salomons Wisdome*, and the booke of *Iesus the sonne of Sirach*, and *Judith*, and *Tobias* and *Pastor*, are not *Canonicall*: the first booke of the *Maccabees* I haue found in Hebrewe, the second is Greeke: which booke (saith hee) indeede the Church readeth but receiueth not as *Canonicall*. The same reckoning is made by *Origen* in *Eusebius*, word for word. The same by *Epiphanius*, by *Cyrill*, by *Athanasius*, *Gregory*,

*Especially, Toby,
Judith, Wisd. of
Salomon, Ecclesi-
asticus, Maccabe-
ees.*

*Euseb. l. 4. c. 25.
Exposit. Sym-
boli veteris in-
strumenti pri-
mo omnium
Mosis quinq;
libri, &c.*

*H.e. suorumque
patres intra Ca-
nonem conclu-
serunt, ex qui-
bus fidei nostrae
assertiones, &c.
Alij libri sunt
qui non Cano-
nici, &c.
In prologo
galeato Tom.
3. p. 16. Hic pro-
logus Scriptu-
ram quasi Ca-
nonum priori-
pium omnipotus
libris quos de
Hebreo &c.
Ut scire valeat
mos quicquid
extra hos est
inter Apocry-
pha esse poten-
dum: sicut in
propterea que
vulgo Salomo-
nis inscribitur
& Iesu, &c. non
sunt in Canonе,
&c. Euseb. l. 6.
c. 24: Haud igno-
randum au-
tem fuerit ver-
teris instrumenti
libros sicut
Hebrei tra-
dunt. ss.
apocryphas sibi
in Sacra, &c.
sicut etiam
Gregory, &c. Gregor.*

A serious Discursive from Popery.

Gregory Nazianzen, Damascen: yea by *Lyranus*, both *Hugoes, Caeterus, Carthusian, and Montanas* him selfe &c.

All of them with full content refuting these same Apocryphal books with vs. Now heare the present Church of Rome in her owne words, thus: The holy Synode of Trent hath thought good to sette downe with this Decree a list Catalogue of bookees of holy Scripture, least any man shold make doubt which they be which are received by the Synode; And they are these vnder-written, Of the olde Testament; fure bookees of Moses, then *Joshua*, the *Judges*, *Ruth*, four bookees of the *Kings*, two of the *Chronicles*, two of *Esdras*, the first and the second, which is called *Nehemias*, *Tobias*, *Judith*, *Ester*, *Job*, the *Psalter of David*, containing one hundred and fiftie Psalmees, the Proverbs of *Salomon*, *Ecclesiastes*, the *Song of Songs*, the bookee of *Wisdome*, *Ecclesiasticus*, *Ezay*, *Hieremy*, &c. two bookees of the *Macabees*, the first and the seconde.

And if any man shall not receive these whole bookees with all the parts of them, as they are wont to be read in the Catholicke Church; and as they are had in the olde vulgar latine Edition; for holy and Canonical, let him be accursed. Thus saith: Judge you now of our age, and say, whether the opinion of the auncient Church (that is ours) be not a direct enemy to Popery, and flatly accursed by the Romish.

Passe on yet a little further. Our question is whether the Hebrew and Greek Originals bee corrupted; and whether those first Copies of Scripturtes bee not to be followed aboue all Translations. Heare first the auncient Church with vs: But (saith Saint Augustine) howsoever it bee taken, whether it bee beleued to bee so done, or not beleued, or lastly whether it were so or not so; I holde it a right course that when any thing is found different in either bookees (the Hebrew and Septuagint) since for the certaintie of things done there can bee but one truth; that tongue should rather bee beleued from whence the Translation was made into another language. Upon which wordes *Ludovicus Vives* (yet a Papist) saith thus: the same (saith he) doth *Hierome* proclame every where, and reason it selfe teacheth it, and there is none of sound judgement that will gainsay it; but in vaine doth the consent of all good wittes teach this, for the stubborn blockishnesse of men opposeth against it. Let *Hierome* himselfe then, a greater linguist bee heard speake: And if there be any man (saith hee) that will say the Hebrewe bookees were afterwardes corrupted of the Jewes; let him heare *Origen*, what hee answers in the eight volume of his explanations of *Ezay* to this question, that the Lord and his Apostles which reprove other faults in the Scribes and Pharises, would never haue beeene silent in this, which were the greatest crime that

Hæc sunt Apocrypha, *Iclus*, *Sapientia*, *Parstor*, & *Macabœorum libri*, *Judith* atque *Tobij*. *Hugo Card.*
Concil. Trident. de Canon. Script. April. 8. promulg in quart. Sessione.
Sacrorum veteris et librorum indicem huic decreto adscri- bendum cen- suit, &c.

Sunt autem infra-scripti Testamenti veteris quinq; libri Mblis, &c.

Tobias, Iudith, Sapien- tia Salomo- nis, Ecclesi- asticus, Mac- cab. 2.

Si quis autem libros ipsos integros cum omnibus suis partibus prout in Ecclesia Catholica legi contineuerunt, & in veteri vulgaria latina editione habentur, pro facies & canonicas non suscepit, Anathema sit.

Aug. de Civit. dei. l. 15. c. 13.
Sed quomodo libertatis istud accepitur, &c.

Ei linguis po- tius credatur unde est in aliam facta translatio.

Ludovi. Vives ibid. Hoc ipsum Hieronymus certe obique; hoc ipsum docet ratio, &c. Sed frustra bonorum ingeniorum consensus hoc docet.

Hierom. l. 3. com. in Esiam quod si aliquis dixerit Hebreos libros postea a Iudeis falsatos, &c.

could

could bee. But if they say that the Hebrewes falsified them after the comming of Christ and preaching of the Apostles, I cannot holde from laughter, that our Sauiour and the Euangelists and Apostles should so cite testimonies of Scripture, as the Iewes would afterwards deprauie them : *Thys Jerome.* And the Canon law it selfe hath this determinatio, that the truth & credite of the books of the old Testament shold be examined by the Hebrew Volumes of the new, by the Greek. And Pope *Innocentius* as he is cited by *Gratian* could say, *Hauue recourse to the diuine Scriptures in their Original Greek.* The same lastly by *Bellarmino* own confession, the Fathers teach every where : *As Jerome* in his book against *Helvidius*, & in his Epistle to *Marcella*, that the latine Edition of the Gospels is to be called back to the greek fountains; & the latine Edition of the old Testament, is to be amended by the Hebrew, in his Comment upon *Zachary*, 8. The very same hath *Aussem* in his second booke of Christian doctrine, Chap. 1. l. 12. 15. and Epist. 19. and elsewhere. This was the olde Religion and ours; now heare the new. The present Church of Rome hath thus : The holy Synode decreeth that the olde vulgar latine Edition in all Lectures, Disputations, Sermons, Expositions, be held for Authenticall, saith the Councell of Trent : And her Champion *Bellarmino* hath these words ; That the fountaine of the Originals in many places is the muddy and impure, wee haue formerly shewed, and indeede it can scarce bee doubted, but that as the latine Church, hath beeene more constant in keeping the faith, then the Greek, so it hath beeene more vigilant in defending her booke from corruption. Yea some of the Popish Doctors, mainetaine, that the Iewes in hatred of the Christian faith, did on purpose corrupt many places of Scripture : so holds *Gregory de Valencia*, *Iacobus Christopolitanus* in his Praeface to the Psalms, *Canus* in the second booke of his common places. But in stead of all, *Bellarmino* shal shew vp all wth these words ; The Heretikes of this time in hatred of the vulgar Edition, giue too much to the Hebrew Edition, as *Gelvinus*, *Chemnitus*, *Georgius Major* : All which would haue every thing examined and amended by the Hebrew text, which they commonly call a most pure fountaine. See now whether that which *Bellarmino* confesseth to haue beeene the judgement of *Jerome*, *Aussem*, and all the auncient Fathers be not heere condemned by him, as the opinion of the Heretikes : Ours was theirs, & theirs is condemned under our names ; Judge whether in this also Popery be not an upstart.

Et hinc etiam etiudicium est, quod non solum in aliis, sed etiam in Iudeo. in opere christiana relig. studiose deprauasse : ita docet Iac. Christopolitanus & Capre, &c., Bell. p. 100. So *Reynoldi* in his refutation, p. 303. Against *Isaac Vallé*, *Andradini*, *Monta*, &c. Hæretici huius temporis, odio vulgate editionis ministrum tribunum editioni Hebraicæ &c. omnia examinari voluerunt ad Hebreum testum, quem agnoscunt sicutem purissimum fontem appellavit. Bell. l. 2. de verb. 6. 2.

Sed autem dixerint post aduentum Domini salvatoris &c. Hebraeos libros fuisse. falso, cachi- onem tenere non potero, ut sal- uator & Apo- stoli, &c. cap. 6 Decr. p. 1. dist. 5. c. v. veterum Ut veterum li- brorum fides de Hebreis no- lumminibus ex- minanda est, ita nouoru graci sermonis nos- ma desiderat. Ad Decr. p. 1. d. 19. c. 3. Ad dividare. curse scripta Graeca. Bellar. l. de verb. dei. 2. cap. 11. S. 3. Accedit quod patres gallum docent ad fontes Hebraeos & Graecos esse recurrentia : & Hieron. in lib. contra He- luid. & in Epist. ad Marcellam &c. Concil. Trid. sess. 4. Sacrosancta synodus statuit ut hanc ipsa veritas &c. pro authentica habeatur. Bell. de verb. l. 2. c. 11. Nunc autem fontes multus in logisturbi- dos fluere, &c. Omnia cponen- dunt Iudeos.

2. de verb. dei. 2. Nunc autem fontes multus in logisturbi- dos fluere, &c. Omnia cponen- dunt Iudeos.

Aaaa

Yet

Epiph. n. const.
Anom. os. bazar.
cl. 76.
Omnis sicut
clarus & lucida
&c.
Basil. in Ascet.
or Regul. bre-
uiores.
quæ ambiguae,
& obscure vi-
demur dicas in
quibusdam lo-
cis scripta
&c. reg. 267.
Aug. Ep. 3.
Non audet in
scriptis diffi-
cultate peruen-
tus ad ea quæ
necessaria sunt
sicut. &c.
Aug. p. doct.
Christ. I. 2. c. 9.
In ijs que a-
perte in scrip-
tura positi sunt
quæ obsecrari illa
omnia quæ co-
ntinent fide mor-
ales, vivendi.
Magnifice &
salubriter spiriti:
Gaudius ita
scrip. &c.
De doct. Christ.
stab. II. 2. c. 4.
Aug. Epit. 3.
Modus ipse
dilectio quo-
sancta scriptu-
ra &c.
Sed in tute dom-
ines tristis scrip-
tose,
Chrysost. Hom.
2. de Lazaro.
Qui nob̄ sunt
manifesta quæ-
cunque in
Euangel. &c.
quoniam po-
sis intelligere
quæ ne leuiter
quidem inspi-
tare velis &c.
tum librum in
manus tege &c.
Citat. ab ipso
Bellarm. Apostoli
vero & prophetæ omnia contra fecerunt manifesta, claraque: quæ prodiderunt, exposuerunt nobis
velut communis ordes doctores, ut per se quisq; dicere possit ea quæ dicuntur, ex sola lectione.

Yet one step more: Our question is, whether the Scripture be easiest or most obscure; and whether in all essential points it doth not interpret itself, so as what is hard in one place is openly laid forth in another: Hear the judgement of the old Church and ours: All things are cleare and plaine and nothing contrary in the Scriptures, saith Epiphanius. Those things which seeme doubtfully and obscurely spoken in some places of Scripture are expounded by them, which in other places are open and plain, saith Basil: What could Calvin or Luther say more?

There is no so great hardness in the Scriptures to come to those things which are necessary to salvation, saith Austin: In those things which are openly laid downe in Scripture, are found all those things which containe our faith and rules for our life, saith the same Father; who yet againe also saith thus: The spirit of G O D hath Royally and wholesomly tempered the holy Scriptures so, as both by the plain places he might preuent our hunger, and by the obscure he might auoide our nice slothfulness; for there is (scarce) any thing that can be fetcht out of thols obscurities, which is not found most plainly spoken elsewhere.

And because Bellarmine makes exception at this (Fere Scarce) compare this place with the former, and with that which he hath in his third Epistle, thus: The manner of speech in which the Scripture is contrived, is easiest to bee come to of all; although it bee throughout attained by few: Those things which it containeth plaine and easiest, it speakes like a familiar friend, without gudging the heart of the learned and unlearned, &c.

But it indues all men with an humble manner of speech, whome it dooth not onely feede with manifest truth, but exercite with secrecy, hauing the same in readiness, which it hath in secrecy: Thus Austin. To omit Irenæus and Origen: Chrysostome (whom Bellarmine saith wee alledge alone for vs) besides many other plaine places, writeth thus:

Who is there to whom all is not manifested, which is written in the Gospel? who that shall hear, Blessed are the meek, Blessed are the mercifull; Blessed are the pure in heart, and the rest; who desire a teacher to learne any of these things which are here spoken? As also the signes, miracles, histories are not they knowne and manifested to every man? This pretence and excuse is but the cloak of our slothfulness: thou understandest not those things which are written; how shouldest thou understand them, which wil not so much as slightly looke into them? take the book into thy hand, read all the history, and what thou knowest remember, and what is obscure runne often ouer it. So Chrysostome: yea he makes this difference betwixt the Philosophers and Apostles: the Philosophers speake obscurely; But the Apostles and Prophets omnia contra fecerunt manifesta, claraque: quæ prodiderunt, exposuerunt nobis velut communis ordes doctores, ut per se quisq; dicere possit ea quæ dicuntur, ex sola lectione.

phets (saith he) contrarily make all things deliuered by them, cleare and manifest ; and as the common teachers of the world haue so expounded all things that every man may of himselfe by bare reading, learn those things w^{ch} are spoken : yea lastly, so far he goes in this point, as that he asketh, Wherfore needs a preacher ? all things are cleare and plaine in the Diuine Scriptures ; but because ye are delicate hearers, and seeke delight in hearing, therefore yee secke for Preachers. You haue heard the olde Religion , now heare the new : Bellarmine hath these wordes : It must needes be confessed that the Scriptures are most obscure ; Here therefore (saith hee) Luther hath devised two euasions ; One that the Scripture, though it bee obscure in one place, yet that it doth clearly propound the same thing in another. The second is, that though the Scripture be clear of it selfe, yet to the proud & vnbelleuers it is hard, by reason of their blindnes and ciuill affections : to the Lutherans (saith Eckius) contend that the Scriptures are cleare and plaine : so Duranus against Whitakers : so the Rhemists in their annotations ; and generally all Papists. Judge now if all these forenamed Fathers , and so the Auncient Church were not Lutherans in this point ; or rather wee theirs ; & yeeld that this their old opinion by the new Church of Rome is condemned for hereticall : and in all these lay vpon your soule ; whether is the elder ?

Let me draw you on yet a little further : Our question is, whether it be necessary or fit that all men (euen of the Laity) should haue liberty to heare and read the Scriptures , in a language which they understand. Hearre first the voice of the old religion . To omit the direct charges of Gregorius Nissen and Ambrose ; thus hath Jerome vpon the Psalmes, The Lord will declare ; and how will he declare ? Not by word but by writing ; In whose writing ? In the writing of his people, &c. Our Lord and Sauiour therefore tel vs , and speakest in the Scriptures of his Princes : Our Lord will declare it to vs in the Scriptures of his people, in the holy Scriptures : which Scripture is read to all the people ; that is, so read as that all may understand ; not that a few may understand, but all.

What faithfull man saith Augustine (though he be but a Nouice, before he be baptized and haue received the holy Ghost) doth not with an equall minde reade and beare all things, which after the ascension of our Lord are written in Canonicall truth, and authority, althoough as yet he vnderstands them not as he ought ?

But of al other, Saint Chrysostome is euery where most vchement and direct in this point : Amongst infinite places, heare what he saith in one of his Homilies of Lazarus.

I doe alwaies exhort, & will neuer cease to exhort you (saith he) that Omnia quæ post ascensi. &c. quis fidelis vel etiā catechumenus antequā spiritū sanctū baptizatus accipiat. non ex quo animo, &c. Aug. trac. in Io. 96. & to the same purpose l. 2. de doct. Christi. c. 8. Chryl. h5. 3. de Lazar. Semper bortor & horari non deficiam ut non hic tamquam attestudatis. &c.

Chryl. hom 3. ii.
Laz. Quāmō-
biē opus est
concionatore,
omnia sunt
plana ex Scrip-
tūris diuinis. sed
quia delicatissi-
mis, &c. H5. 3
in 2. Thess.
Bellarm. l. 3. de
verbo c. 1. Ne-
cessario fatendū
est scripturas
esse obscurissi-
mas. Lutherus
duo effugia ex-
cogitauit ; vnu
quod scriptura
etiam si alicubi
obscura, tamē
illud idem alibi
clare proponat,
&c. ibid. g. 2
Eccius in En-
chirid. c. 4. Lu-
therani contem-
dūr scripturas
sacras esse claras
Duranus contr.
Whitak. li. 6.
Rhemists in i.
Pe. 3. 16. & in
their Preface at
large, &c.
Homili. in 4
Dominic. ab
Epiphā. Ambr.
ler. 35. Hieron.
in Ps. Dominus
narrabit, & quo
modo narrabit?
Nō verbo sed
scriptura: in cui-
us scriptura: in in
populorū, &c.
Dominus nar-
rabit in scriptu-
ris populorū in
scripturis sanctis ; quæ scrip-
tura populis
omnibus legi-
tur, hoc est ut
omnes intelligan-
te, non ve-
pauci intellige-
rent, sed ut om-
nes. in Psal. 86.

A a a a 2

you

Ego forensibus
 causis affixus
 sum, &c.
 Vxori elo & li-
 beros, familie
 curam gero, &c.
 Qui montium
 vertices occu-
 parunt, &c.
 Quid ais ho-
 mo? non est tui
 negotijs scriptu-
 ras euoluere,
 &c. Imo tuum
 magis est quā
 illorum, &c.
 Neq; nunc fie-
 ri potest ut quis-
 quam, &c.
 Ne negligamus
 nobis parare
 libros, &c.
 Quid igitur in-
 quirunt, &c.
 Publicani, pis-
 catores, Taber-
 naculū, opifi-
 ces, pastores &
 Apostoli idio-
 tez illiterati, &c.
Note, that which
is read in Chry-
stosome
& τωσολας,
in some better
copies is
αιτωσολας
which signifies
Goat-heards,
more agreeable
to the place.
 Vt & tamulus,
 & Vidua muli-
 er, & omnium
 hominū indoc-
 itissimus, exau-
 diti lectione a-
 liquid lucri vti-
 litatisq; repor-
 tet. H̄. in ḡ. 29
 Obsecro vt
 subinde huc ve-
 niatis, &c.
 In Coloss. H̄. 9.
 Audite obsec-
 cro secularis
 omnes, &c.
Rhemish in their
Preface to their
Testament.

you will not heere onely attend to thole things which are spoken, but when you are at home, you continually busie your selues in reading of the holy Scriptures; which practise also I haue not ceased to drive into them which come priuately to me: for let no man say, Tush, they are but idle words, and many of them such as should be contemned: Alas, I am taken vp with law causes, I am employed in publique affaires, I follow my trade, I maintaine a wife and children, and haue a great charge to looke to; It is not for mee to read the Scriptures, but for them which haue cast off the world; which haue taken vp the solitary tops of Mounaines for their dwellings, which liue this contemplatiue kinde of life continually.

What saiest thou O man? Is it not for thee to turn ouer the Scriptures, because thou art distracted with infinite cares? Nay, then it is for thee more then for them; for they do not so much need the help of the Scriptures, as you that are lost in the midst of the waucs of worldly busines.

And soone after: Neither can it be possible that any man should without great fruit be perpetually conuersant in this spirituall exercise of reading: and straight; Let vs not neglect to buy our selues bookes, least we receiuē a wound in our vitall parts; and after he hath compared the bookes of Scripture to gold, he addeth, But what say they, if wee vnderstand not those things which are contained in those books? What gaine wee then? Yes surely, though thou dost not understand those things which are there laide vp, yet by the very reading much holines is got: Although it cannot be, that thou shouldest be alike ignorant of all thou readest; for therfore bath the spirit of God so dispensed this word, that Publicanes, Fishers, Tent-makers, Shepheards and Goat-heards, plain vnlettered men may be fauēd by these books; least any of the simpler sort should pretend this excuse, That all things which are said shold be easie to discerne; and that the workman, the seruant, the poor widow, and the most vnlearned of all other, by hearing of the word read, might get some gaine and profit.

And the same Father elsewhere, I beseech you (saith he) that you come speedily hither, and harken diligently to the reading of the holy Scriptures; and not only when you come hither, but also at home take the Bible into your hands, & by your diligent care reap the profit contained in it. Lastly, in his Homilics vpon the Epistole to the *Colossians*; he cries out, Hear, I beseech you, O all you secular men, prouide you Bibles which are the medicines for the soule; At least get the new Testament. Now on the contrary, let the new Religion of Rome speak; first by her Rhemish Jesuites, thus: We may not thinke that the Translated Bibles into vulgar tongues were in the hands of euery Husbandman, Artificer, Prentise, Boyes, Girles, Mistresse, Maide, Man; that they were sung, playcd, alledged of euery Tinker, Tauerner, Rimer, Minstrell: The like words of scorn & disgrace are vsed by *Hofius*, & by *Eckius*, and by *Bellarmino de verbo. l. 2. c. 15.* The

The wise will not here regard (say our Rhenemists) what some wilfull people doe mutter, that the Scriptures are made for all men, &c. And soone after they compare the Scriptures to fire, water, candles, kniues, swords, which are indeed needfull, &c. but would marre all if they were at the guiding of other, then wise men. All the Hereticks of this time, saith *Bellarmino*; agree that the Scriptures should be permitted to all, & deliuered in their own mother tongue; But the Catholike Church forbids the reading of the Scriptures by all, without choice: or the publike reading or singing of them in vulgar tonges, as it is decreed in the Councell of *Trent*, Sel. 22. c. 8. & can. 9. If you thinke (saith *Duræus*) that Christ bad all Christians to search the Scriptures, you are in a gross error; For how shall rude and ignorant men search the Scriptures, &c. And so he concludes, that the Scriptures were not giuen to the common multitude of belevuers.

Judge now what either we say, or these Papists condemne, besidesthe antient iudgement of the Fathers: and if euer either *Calvin* or *Luther* haue beeene more peremptory in this matter, then Saint *Chrysostome*, I vow to be a Papist. If ours be not in this the old Religion, be not you ours.

Yet this one passage further, and then no more, least I weary you: Our question is; Whether the Scriptures depend vpon the authority of the Church; or rather the Church vpon the authority of Scriptures?

Hearre first the antient Church, with, & for vs: The question is (saith Saint *Austen*) betwixt vs and the Donatists, where the Church is. What shall wee doe then? shall wee secke her in our owne wordes, or in the words of her head, the Lord Iesus Christ? I suppose we ought to seek her rather in his words, which is the truth; and knowes best his owne body, for the Lord knowes who are his; we will not haue the Church sought in our words. And in the same booke, Whether the Donatists hold the Church (saith the same Father) let them not shew, but by the Canoncall booke of Divine Scriptures; for neither doe we therefore say they should beleeue vs, that we are in the Church of Christ, because *Opatius* or *Ambrose* hath commended this Church vnto vs which we now hold; or because it is acknowledged by the Councils of our fellow-teachers, or because so great miracles are done in it: it is not therefore manifested to be true and Catholike; but the Lord Iesus himselfe judged, that his Disciples should rather be confirmed by the testimonies of the Law and the Prophets: These are the rules of our cause, these are the foundations, these are the confirmations.

And vpon the Psalmes, Least thou shouldest erre (saith the same *Augustine*) in thy iudgement of the Church: least any man should say to thee, this is Christ which is not Christ, or this is the Church which is not the Church; for many, &c. Hearre the voyce of the Shepheard himselfe,

A a a a 3

which

Bellar. de ver. I. 3. c. 15
Hæreticibus temporis omnes in eo conueniunt, ut oporteat scripturarum omnibus permittere immo & tradere in sua lingua, &c.
At Catholica ecclesia, &c.
Prohibet ne plurimum omnibus sine discrimine concedatur eiusmodi lectio, &c.
Duræus cont.
Whit. I. 6
Si Christianis omnibus ut scripturas scrutentur a Christo dictum esse intelligi, in magno certe errore, &c.
Promiscue sedelium turbæ &c.
Basil. Ep. 83
Aug. de voita- te ecclæsiæ, sive Epist. cont.
Petilianus Do- natistæ cap. 2
Later nos autem & Donatistas quæstio est, vbi sit ecclæsia, quid ergo facturi sumus? in verbis nostris eam quæsturi, &c.
Aug. ibid. c. 16
Vrsum ipsi ecclæsia teneant, non nisi diuinarum scripturarum Canonicis libris ostendant, &c. quia nec nos propterea dicimus, &c.
Aug. in Psa. 69. in illa verba.
Omnes qui querunt te &c.
Ne in Ecclesia errares, ne quis, &c.
Multi enim

dixerunt carnē
nō habuisse :
ostendit, &c.
So Ep. 166. &
in Ps. 57. &c.
Chrys. hom. in
Matth. 49.
qui vult cog-
noscer, quā
sit vera ecclesia
Christi, unde
cognoscet nisi
&c.

Eckius in En-
chirid. c. de ec-
clesia.

Scriptura non
est authentica
sine autoritate
ecclesiarum; Scrip-
tores enim Ca-
nonici sunt me-
bra ecclesiarum, unde
de heretico co-
tendere volent,
&c.

Eckius ibidem
Scriptura defi-
nit in concilio,
vulnus est spiri-
tui sancto &c.
rem tam claram
expressam, &
definitam ecclesia
sua auctoritate
mutauit, &c.

Ecce potestas
ecclesiae super
scriptura.

Si tollamus au-
thoritatem pre-
sentis ecclesiae
& presentis co-
ciliis, in dubium
reuoari posse-
runt omnium ali-
orum conciliorum
decreta, & tota
fides christiana,
&c. Bell. De ef-
fectu sacram. l. 2
c. 25. pag. 300
Omnium dog-
matum firmi-
tas, &c.

So Pigh. l. 1. de
Hier. ec. Stapl. l.
9. Princ. doct. c.
1.

Compartim est ab his damnata ut heretica in Lutheri libris, quæ in Bernardi Augustiniq; libris, ut Orthodoxa,
imo ut pia leguntur. Erasm. ep. ad Card. Mogunt. pag. 401.

which is cloathed in flesh, &c. He shewes himselfe to thee; handle him, and see. He shewes his Church, least any man should deceive thee vnder the name of the Church, &c. yet *Chrysostome* more directly thus: He that would knowe which is the true Church of Christ, whence may he know it in the similitude of so great confusion, but only by the scriptures? Now the working of miracles is altogether ceased; yea they are rather found to be fainely wrought of them, which are but false Christians; Whence then shall he knowe it, but only by the Scriptures? The Lord Iesus therefore knowing what great confusion of things would be in the last dayes, therefore commands that those which are Christians, and would receiue confirmation of their true faith, should flye to nothing but to the Scriptures; Otherwise if they flye to any other helpe, they shall be offended and perish, not vnderstanding which is the true Church: This is the olde faith; Now heare the new, contradicting it, and vs. The Scripture (saith *Eckius* a Popish Doctor) is not authentical without the authority of the Church: for the Canonickall Writers are members of the Church; Whereupon let it be obiectet to an Heretick, that will striue against the Decrees of the Church, by what weapons he will fight against the Church, hee will say by the Canonickall Scriptures of the fourre Gospels, and *Pauls* Epistles. Let it be straight obiectet to him, how he knowes these to bee Canonickall, but by the Church. And a while after, The Scripture (saith he) defined in a Councell, it seemed good to the holy Ghost and to vs, that you abstaine from things offered to Idols, and blood, and strangled: the Church by her authority altered a thing so clearly defined, and expressed: for it vseth both strangled and blood; Beholde the power of the Church is aboue the Scripture; thus *Eckius*. And besides *Cusanus*, *Bellarmino* saith thus: If we take away the authority of the present Church, and of the present Councell (of *Trent*) all the Decrees of all other Councells, and the whole Christian faith may be called into doubt. And in the same place a little after; The strength of all ancient Councells, and the certainty of all opinions, depends on the authority of the present Church: You haue heard both speake: say now, with whom is true antiquity; and on Gods name detest the newer of both: It were as easie to bring the same, if not greater evidence for the perfection, and all-sufficiency of Scripture; and so to deliuer all the body of our Religion, by the tongues and pennes of the Fathers, that either you must be forced to holde them Nouelists with vs, or your selues such against them: How honest and ingenuous is that confession of your *Erasmus*? who in his Epistle to the Bishop and Cardinal of Ments, could say, It is plainly found, that many things in *Luthers* booke are condemned for Hereticall, which in the books of *Bernard* and *Austen*, are read for holy and Orthodox.

This is too much for a taste : if your appetite stand to it, I dare promise you full dishes : Let me therefore appeale to you, if light and darknesse be more contrary then these points of your religion, to true Antiquity : No, no, Let your Authors glose as they list; Popery is but a yong faction, corruptly raised out of auntient grounds. And if it haue (as wee grant) some antient errors, falsehood cannot be bettered with Age ; there is no prescription against God and truth : What we can proue to be erroneous, we need not proue new : some hundreths of yeares is an idle plea against the ancient of dayes.

What can you plead yet more for your change ? Their numbers perhaps, & our handfuls ? You heard all the world was theirs, scarce any corner ours : How could you but suspect a few ? There are but idle brags ; we dare and can share equally with them in Christendome : And if we could not, this rule wil teach you to aduace Turcisme aboue Christianity, and Paganisme aboue that : the world aboue the Church, hell aboue heauen : If any proofe can be drawne from numbers, Hee that knowes all, layes the best are fewest.

What then could stir you ? Our diuisions and their vnity. If this my following labour doe not make it good to all the world, that their peace is lesse then ours, their dissencion more, by the confession of their owne mouthes, be you theirs still, and let me follow you. I stand not vpon the scoldings of Priests and Iesuites, nor the late Venetian iaires, nor the pragmaticall differences now on foot, in the view of all Christendome, betwixt their owne Cardinals, in their sacred Conclaue, and all their Clergic, concerning the Popes temporall power : Neyther doe I call any friend to be our aduocate ; none but Bellarmine and Navarrus shall be my Orators ; and if these plead not this cause enough, let it fal : See here dangerous rifts and flawes, not in the outward barke onely, but in thevery heart and pith of your religion ; and if so many bee confessed by one or two, what might bee gathered out of all ? and if so many be acknowledged, thinke how many there are that lurke in secret, and will not be confessed ? How loath would we bee (after all exclamationes) that your busie Iesuites, could rake out so many confessed quarrels out of all our Authors ; as I haue beeere found in two of yours ? W^ee want onely their cunning Secrecy in the carriage of our quarrels : Our few (and slight) differences are blazoned abroad with infamy and offence, their hundreds are trafeily smothered in silence.

Let your owne eyes satisfie you in this, not my pen : see now, what you would neuer beleue.

What is it then, that could thus bewitch you to forsake the comely and heavenly truth of God, and to dorevpon this beastly strumper ? to change your Religion, for a ridiculous, sensuall, cruel, irreligious factiōn ? A Religion (if wee must call it so) that made sport to our plaine fore-

*The Peace of
Rome left out,
because it was
but a Translatiōn,
in this editiōn &c.*

fore-fathers, with the remembrance of her grauest deuotions : How oft haue you seene them laugh at themselves, whiles they haue told of their creeping-crouch, kissing the pax, offering their candles, signing with ashes, partiall shrits, merry pilgriimages, ridiculous miracles, and a thousand such May-games, which now you begin (after this long hissing ac) to looke vpon soberly, and with admiration.

A Religion, whose fooleries very boyes may shout, and laught at, if for no more but this, that it teaches men to put confidence in beades, medals, roses, hallowed swords, spells of the Gospell, *Agnus Dei*, & such like idle bables ; ascribing vnto them Diuine vertue : yea so much as is due to the Son of God himselfe, and his pretious blood. I speake not of some rude ignorant ; your very booke of holy-Ceremonies shall teach you whar your holy-fathers doe, and haue done. That tels you first with great allowance, and applause, that Pope *Vitan* the fift sent three *Agnos Dei*, to the Greeke Emperour, with these verses :

Balsamus &
munda cera
cum Chrmatis
vnda confi-
cunt Agnurn,
quod munus
do tibi mag-
num, &c.
Fulgura de cor-
lo, &c. Peccarū
frangit vt Chri-
sti languis &
angit, &c.
Sacr. Cerē. l. i.
Vt ea, quæ in
hoc aquarum
vasculo, prep-
rato ad nominis
tui gloriam in-
fundere decre-
uimus, benedi-
cas : quatenus
ipsorum vene-
ratione & ho-
nore nobis fa-
mulis tuis cri-
mina diluantur,
abstergantur
macula pecca-
torū, impetrantur
venia, gra-
tia conferatur,
vt tandem vna
cum sanctis &
electis tuis vnuā
percipere me-
reamur aeternā.
Fran. a Victo-
ria Ordin.
Prædicotorum
Sum. sacram.
art. 184. p. 104

Balsame, pure Wax, and Chrismes-liquor cleare,
Make up this pretious Lamb, I send thee here;
All lightning it dispels, and each ill sprigts,
Remedies finde, and makes the heart contrite,
Even as the blood that Christ for vs did sbed.
It helps the child-beds paines ; and gives good speed
Vnto the birth ; Great gifts it still doth win
To all that weare it, and that worthy bin :
It quels the rage of fire ; and cleanly bore
It brings from shipwracke safely to the shore.

And least you should plead this to be the conceit of some one phantasticall Pope, hear (and be ashamed) out of the same book, what by prescription euery Pope vseth to pray in the blessing of the water, which seruies for that *Agnus Dei* : If you knowe not, thus hee prayeth : That it would please thee O God, to bless those things w^{ch} we purpose to poure into this vessel of water prepared to the glory of thy name, so as by the worship and honor of them, we thy seruants may have our heynous offences done away, the blemishes of our sins wip't off, and thereby wee may obtaine pardon, & receiu grace frō thee ; so that at the last with thy Saints & elect Children we may merit to obtain everlasting life. *Amen.* How could you choose but be in loue with this superstition, Magicke, blasphemy practised, and maintained by the heads of your Church ?

A Religion, that allowes iuggling Equiuocations, and resuued senses cuten in very othes. Besides all that hath bee he shamelessly written by our lesuites to this purpose ; Hear what *Franciscus Victoria*, an ingenuous Papist, and a learned reader of Divinity in Salmantica, writes in the name of all.

But

But what shall a Confessor doe (saith he) if he be askt of a sin that he hath heard in Confession? May he say that he knowes not of it? I aunswere according to all our Doctors, that hee may; But what if hee be compell'd to swear? I say that he may and ought to sweare that he knows it not; for that it is vnderstood that he knowes it not besides confession, and so he swears true. But say; that the Judge or Prelate shal malitiously require of him vpon his oath, whether he know it in confession or no; I answer, that a man thus urged may stil sweare that he knowes it not in confession; for that it is vnderstood hee knowes it not to reveale it, or so as he may tell: Who teach and doe thus in anothers case, iudge what they would doe in their owne. O wise, cunning and holy periuries, unknownen to our forefathers!

A Religion, that allowes the buying and selling of sins, of pardons of soules: so as now Purgatory can haue no rich men in it, but fooles and friendleie: Diuels are tormenters there (as themselues hold from many revelations of *Bede, Bernard, Carthusian*) yet men can command diuels, and money can command men.

A Religion, that relies wholly vpon the infallibility of those, whom yet they grant haue bin, and may be monstrous in their liues & dispositions. How many of those heires of *Peter* (by confession of their owne records) by bribes, by Whoores, by Diuels, haue climed vp into that chaire! Yet, to say that those men, w^{ch} are confesſed to haue giuen their soules to the diuell, that they might be Popes, can erre, while they are Popes, is heresie worthy of a stake, and of hell.

A Religion, that hood-winkes the poore Laity in forced ignorance, least they should know Gods will, or any way to heaven but theirs: so as millions of soules liue no leſſe without Scriptures, then if there were none: that forbids spirituall food as poyson; and fetches Gods booke into the Inquisition.

A Religion, that teaches men to worship stocks and stones, with the same honour that is due to their Creator: which practise least it should appeare to her simple Clyents, how palpably opposite it is to the second commandement; they haue discreetly left out those wordes of Gods Law, as a needlesse illustration, in their Catechismes and Prayer books of the vulgar.

A Religion, that vtterly ouerthrowes the true humanity of Christ, while they give vnto it tenne thousand places at once, and yet no place: flesh and no flesh, seuerall members without distinction; a substance without quantity, and other accidents; or substance and accidents that cannot be seen, felt, perceiued. So they make either a monster of their Sauiour, or nothing.

A Religion, that vtterly ouerthrowes the perfection of Christs satisfaciō: If all be not paid, how hath he satisfied? If temporal punishments in purgatory be yet due, how is all paid? and if these must be paid by vs, how are they satisfied by him?

Sed quid faciet
Confessor cum
interrogatur de
peccato, &c.
Respondeo se-
cundum om-
nes, quod sic.
Sed fac quod
iudex aut pra-
latus ex malitia
exigat a me iu-
ramentum, an
seiam in con-
fessione? Re-
spondeo: quod
coactus iuret se
nescire in con-
fessione, quia
intelligitur se
nescire ad reue-
landum; aut
taliter quod
possit dicere.

A Religion, that makes more Scriptures then euer God and his antient Church; & those which it doth make, so imperiously obtrudes vpon the world, as if God himselfe shoulde speake from heauen: and while it thunders out curses against all that will not adde these bookesto Gods, regards not Gods cutle, If any man shal adde vnto these things, God shal adde vnto him the plagues that are written in this booke.

A Religion, whose patrons disgrace the true Scriptures of God with reproachfull rearmes, odious comparisons, imputations of corruption and imperfection; and in fine, pinne their whole authority vpon the fleeces of men.

A Religion, that erects a throne in the Conscience to a meere man, and gives him absolute power to make a sinne, to dispense with it, to create new Articles of faith, and to impose them vpon necessity of saluation.

A Religion, that bassoules all temporall Princes, making them stand bare-foot at their great Bishops gate, lye at his foot, holde his stirrup, yea their owne Crownes at his Curtesie, exempting all their Ecclesiastical Subiects from their iurisdiction, and (when they list) all the rest from their allegiance.

Papa facit pro-
tectionē ante
Canonizationē
te nihil intēdere
facere, quod sit
contra fidē aut
ecclesiā Catho-
licam. Aliqui
tamē clarissimi
viri dicunt, &c.
Quia Papa quo
dammodo cog-
batur ad Cano-
nizandum q̄ē-
dā contra suām
voluntatē. Lib.
Sacr. Ceronio.

A Religion, that hath made wicked men Saints, and Saints Gods. Even by the confession of Papists, lewd and vndeserving men haue leapt into their Calendar: Whence it is, that the Pope before his Canonization of any Saint, makes solemne protestation, that hee intends not in that busines to doe ought prejudiciale to the glory of God, or to the Catholike faith & Church: And once Sainted, they haue the honor of Altars, Temples, Invocations; and some of them in a stile fit only for their Maker. I knowe not whither that blessed Virgin receive more indignity from her enemies that deny her, or these her flatterers that deifie her.

A Religion that robs the Christian heart of all sound comfort, whiles it teacheth vs, that we neither can nor ought to be assured of the remission of our sins, and of present grace, and future saluation; That wee can neuer know whether we haue received the true Sacraments of God, because we cannot know the intention of the Minister, without which they are no Sacraments.

A Religion, that racks the conscience with the needless torture of a necessary shrift; wherein the vertue of absolution depends on the fulnesse of confession: & that, vpon examination and the sufficiency of examination, is so full of scruples (besides those infinite cases of unresolued doubts in this fained penance) that the poore soule neuer knowes when it is cleare.

A Religion, that professes to be a bawd of sinne; whiles both (in practise) it tollerates open stewes, and prefers fornication in some cases to honorable Matrimony, and gently blanches ouer the breaches of Gods Law with the name of venials and fauourable titles of diminution; daring

daring to affirme that venial sinnes are no hindrance to a mans cleanness and perfection.

A cruell Religion, that sends poore infants remecklesly vnto the eternall paines of hell; for want of that which they could not live to desire: and frights simples soules with expectation of fained tormentes in purgatory; hot infernall (for the time) to the flames of the damned. How wretchedly & fearfully must their poor Laicks needs die: for first, they are not surc they shall not go to hell; and secondly they are lare to bee scorched, if they shall go to heauen.

A Religion, that makes nature vainly proud in being ioyned by her ascopartner with God, in our iustification, in our saluation; and idly puffed vp in a conceit of her perfection, and ability to keepe more lawes then God hath made.

A Religion, that requires no other faith to iustification in Christians, then may be found in the Diuels themselves: who besides a confused apprehension, can assyne vnto the truthe of Gods revealed will! Popery requires no more.

A Religion, that instead of the pure minde of the Gospel hath long fed her statned soules, with such idle Legende, as the reporter can hardly deliver without laughter; and their abettors not heare without shame and discomfyture: the wiser sort of the world read those stories on winter eueninges for sport, which the poor credulous multitude heares in their Churches, with a devout astonishment.

A Religion, which few ought to bee keare wanting to the doctrine of divers, makes religiouse prohibitions of meat; & differences of diet; superstitiously preferring Gods workmanship to it selfe, and willingly polluting what he hath sanctified.

A Religion, that requires nothing but meere formality in our deuotions; the work wrought suffiseth alone in sacraments, in prayers: So the number be found in the chappeler, there is no care of the affection; as if God regarded not the heart, but the tongue & hands; and while hee vnderstands vs, cared little whether we understand our selues.

A Religion, that presumptuously dares to alter and mangle Christs last institution; and factilegiously robbes Gods people of one halfe of that heavenly prouision, which our Sauour left for his last and dearest legacy to his Church for ever: as if Christs ordinance were superfluous, or any shaueling could be wisor then his Redemeer.

A Religion, that depends wholly vpon nice & poor uncertainties, and unproeable supposals; that Peter was Bishop of Rome; that he left any heirs of his graces & spirit; or if any, but one in a perpetuall & vnsaileable succession at Rome; That hee so bequeathed his infallibility to his chayre; as that wholoeuer sits in it, cannot but speake true; that all which sit where he sate, must by some secret instinct say as hee taught; That what Christ said to him absolutely, etc euer Rome was thought of, must be

be referred, ye arayed to that place alone, and fulfilled in it : That *Linus*, or *Clemens*, or *Cletus*, the schollers and supposed successours of *Peter*, must be preferred (in the Headship of the Church) to *Iohn* the beloued Apostle then liuing : That he whose life, whose pen, whose judgement, whose keyes may erre, yet in his pontifical chaire cannot erre : That the golden line of this Apostolicall succession, in the confusione of so many, long, desperate Schismes, shamefullly corrupt usurpations, & intrusions, yeelded heresies, neither was, nor can be broken. Deny any of these, and Popery is no religion ! Oh the lamentable hazard of so many Millions of poore soules that stand vpon these slippery tearmes, whereof if any bee probable, some are impossible ! Oh miserable grounds of Popish faith, whereof the best can haue but this praise, that perhaps it may be true !

A Religion that hath beeene oft dyed in the blood of Princes : that in somes cases teaches and allowes rebellion against G O D s anointed ; and both suborneth treasons, and excuses, pities, honours, rewards the actors.

A Religion, that overloades mens consciences with heavy burdens of infinite vnecessary traditions ; farre more then ever *Moses* commended vpon by all the Iewish Masters ; imposing them with no lesse authority, and exacting them with more rigour, then any of the roiall lawes of their Maker.

A Religion that cozens the vulgar with nothing but shadowes of holines, in pilgrimage, processions, offerings, holy-water, latine seruices, images, tapers, rich vestures, garish akars, erasures, ceasinga, and a thousand such like (fit for children and fooles) robbing them in the meane time of the sound and plaine helpe of true piety and saluation.

A Religion, that cares not by what wilful falsehoods it maintains a part : as *Wickliffes* blasphemy, *Luthers* aduise from the diuell, *Tindals* community, *Calvins* fayned miracle, and blasphemous death, *Bacres* necke broken, *Bexaes* revolt, the blasting of Huguenots, Englands want of Churches and Christendome ; *Queene Elizabeths* vnwomanlynes, her Episcopall iurisdiction, her secret fruitfulnes ; English Catcholikes cast in Beares skins to dogs, *Plesses* shamefull ouerthrowe, *Garnets* straw, the Lutherans obscene night-reuels ; *Scories* drunken ordination in a Tauerne ; the edict of our gratiouse King *James* (An. 87.) for the establishment of Popery, our casting the crusts of our Sacrament to dogs ; and ten thousand of this nature, malitiously rayled and defended against knowledge and conscience, for the disgrace of those whom they would haue hated, ere knownen.

A Religion, that in the coasience of her owne vnruth, goes about to falsifie, & deprauet all Authors that might give euidence against her, to out-face all ancient truths ; to foist in Gibonish witnessies of their owne

owne forging : and leaues nothing vntempted against heauen or earth, that might aduantage her faction, and dilable her innocent aduersarie: Loe this is your choice. If the zeale of your losse haue made me sharp, yet not malicious, nor false; God is my record, I haue not (to knowledge) charged you with the least vntruth: and if I haue wronged, accuse me: and if I cleer not my selfe, and my chalenge, let me be branded for a slanderer. In the mean time what spiritual phrensic hath ouertaken you, that you can find no beautie, but in this monster of errors? It is to you, and your fellowes that God speakes by his Prophet: O ye heauens be astonied at this, be afraid and vtterly confounded, saith the Lord; for my people hath committed two euils, They haue forsaken me, the fountain of liuing waters, to dig them pits, euen broken pits, that can hold no water: what shalbe the issue? *Et tu Domine deduces eos in putum interitus:* Thou ô God shalt bring them downe into the pit of destruction. If you will thus wilfully leaue God, there I must leaue you: But (if you had not rather die) returne, and saue one; returne to God, returne to his truth, returne to his Church: your blood bee vpon my head, if you perish.

An Aduertisement to the Reader.

THe reader may please to take notice, that in the former Edition there was added unto this discourse, a iust volume of aboue 300. Contradictions and dissensions of the Romish Doctors, under the name of the Peace of Rome; which because it was but a collection out of Bellarmine and Nauar, and no otherwise mine, but as a gatherer and Transflator, I have beere thought good to omitt.

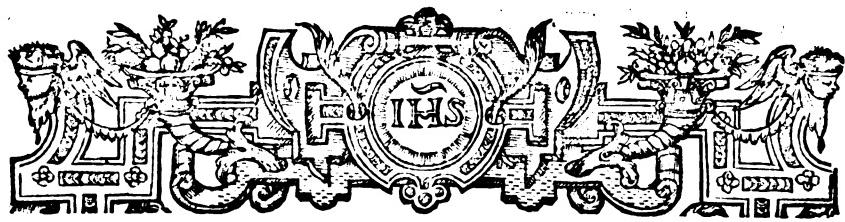
Bbbb

FINIS.

• How I Wish You'd Listen

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ZIVYAT



NO PEACE WITH ROME.

WHEREIN IS PROVED,
that (as termes now stand) there can be no
reconciliation of the Reformed Religion, with
the Romish: And that the Romanists
are in all the fault.

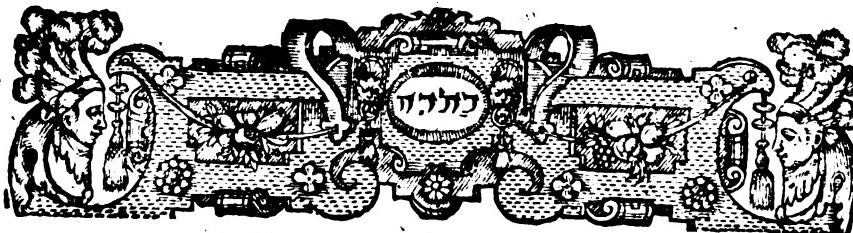
*Written first in Latine, by
J. H.
And now Englished.*



AT LONDON,
Printed by Humphrey Lownes, for Samuel
Macham. 1614.

B b b b 2





TO THE TRVE, SOVND, and holy Church of God; where- socuer warfaring vpon earth.



Present unto thee (deare, and holy Mother) this poore unworthy token of my loue, and loyalty; the not so pleasing, as true report of thy future broyles. How much gladder shoulde I haue beeene (if thy Spouse had so thought good) to haue bene the messenger of thy peace, and securitie! But since the great, and wise moderator of all things, hath thought a Palme fitter for thee, then an Olive; it is for thee to thinke of Victory, not of rest: Thou shalt once triumph in heauen,

and rest for all; But in the meane time, beere is nothing to be looke for, but ambusches, skirmishes, tumults: And how cheerfully must thou needes, both beare, and overcome all oppositions, that art not more sure of the necessity of thy wwarfare, then of the happinesse of thy successe, whiles thou seest thy glorious husband, not onely the leader of this field, but a most iust, and mercifull crowner of thy Conquest. Certainly, it is as impossible for thee to miscarie as to sit still, and not fight: Behold, all the forces of heauen and earth conspire, and reioyce to come voluntaries unto this holy wvarre of thine, and promise thee a most happy issue: Addresse thy selfe therfore (as thou art wont) courageously to this wworkes of God; But remember, first, to inquire (as thou doest) of Abel: Spare no teares to thy desperate Sister, (now thine enemy) and calling heauen and earth to wvitnesse, upon thy knees beseech and intreat her, by her owne soule, and by the deare bowels of Christ, by those pretious drops of his bloody sweat, by that common price of our eternall redemption, that she wwould at the last returnse to herselfe, and that good disposition, which she hath now too long abandoned; that she wwould forbear, any more (as I feare)

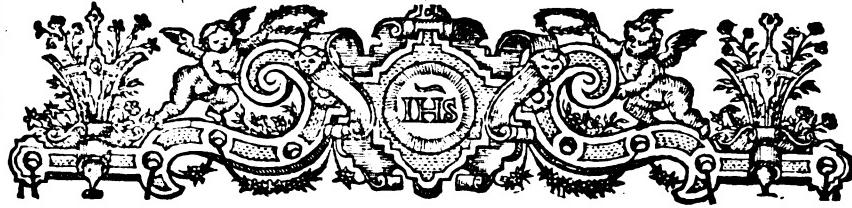
Bhhh;

The Epistle Dedicatory.

feare she hath hitherto vvilfully done) to fight against God: But if she shall still persist to stop her eares against thee, and to harden herselfe in rebellion against her God; forget (if thou canst) who she one was; and flie mercifully vpon this shamelesse daughter of Belial that vaunis herselfe proudly in the glory of her munition; Goe, smite, destroy, conquer, and raigne, as the worthy partner of thine husbands throne: For me, I shall in the meane time be as one of thy rude Trumpets, whose noyse shall both awaken thy courage unto this spirituall baitell, and whose ioyfull gratulations shall, after thy rich spoyle, applaud thine happy returne, in the day of thy Victory.

L H.

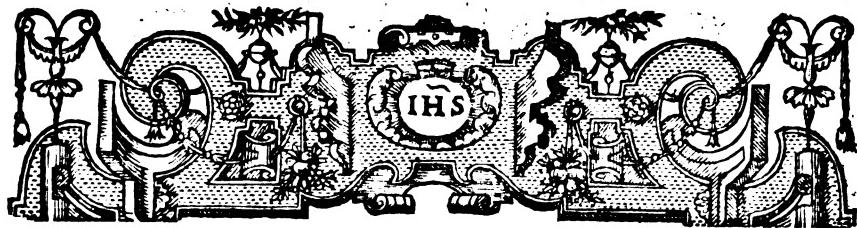




THE SVMME OF THE following Sections.

SECT. I.

- T**He state of the now-Roman Church.
2. The commodities, and conditions of Peace.
3. The obstinate and peace-hating disposition of Papists.
4. That the Confession of the same Creed is not, with them, sufficient to Peace.
5. The impurification or corruption of the Roman Church; and their impossibility of Reconciliation, arising from that wilfull fable of the Popes infallibility.
6. That the other Opinions of the Romish Church vwill not admit Reconciliation.
7. The Romish Heresie concerning Iustification.
8. Concerning Free-will.
9. Concerning Merits.
10. Concerning Satisfaction.
11. Concerning Purgatory.
12. Concerning Pardons.
13. Concerning the distinction of Mortall and Veniall faine.
14. Concerning the Canon of Scripture.
15. Concerning the Insufficiency of Scripture.
16. Concerning the Authoritie of Scripture.
17. Concerning Transubstantiation.
18. Concerning the Multi-presence of Christ's body.
19. Concerning the sacrifice of the Masse.
20. Concerning the number of Mediators, and the Invocation of Saints.
21. Concerning the superstitious, heathenish, and ridiculous worship of the Papists.
22. Concerning the impossibilitie of the meanes of Reconciliation.



THE OPINION OF GEORGE CASSANDER, A learned Papist, and graue Diuine; that by two severall Emperours, Ferdinand, and Maximilian, was set on worke to com- pose these quarrells of the Church:

In his Consultation, page 56. and 57.



Et I cannot deny, but that in the beginning, many out of a godly zeal and care, were driven to a sharp & seuerre reproof of certaine manifest abuses; and that the principall cause of this calamitie, and distraction of the Church, is to be laid upon those, vvhich being puffed up with a vaine insolent conceit of their Ecclesiasticall power, proudly and scornfully contemned, and rejected them, vvhich did rightly, and modestly, admonish their reformation: Wherfore my opinion is, that the Church can never hope for any firme peace, vnlesse they make the beginning, vvhich haue given the cause of the distraction: that is; vnlesse those which are in place of Ecclesiasticall governement, vwill be content, to remit something of their too much rigor, and yeeld somewhat to the peace of the Church; and hearkening unto the earnest prayers, and admonitions of many godly men, vwill set themselves to correct manifest abuses, according to the rule of Diuine scriptures, and of the ancient Church from vwhich they haue swerved.



NO PEACE WITH ROME.

SECTION I.

The State of the now-Roman Church.



Here is no one question doth so racket the minds of men at this day, as this of the Church: The infancy of the Church was sore & long vexed with heresies of an higher nature, concerning God, concerning Christ, which still strooke at the head; but her vigorous & hoarie age, is exercized with a slighter quarell, concerning our selves; which yet raiseth vppe the greater broyles every-where; by howe much, every man naturally loues himselfe, morethen God. Not to meddle with any foraine questions of this nature: Too many seeme unto me to mis-conceive the state of our Church, and the Romish: as if they had beene alwaies two; as if from their first foundations, they had been seuerally seuered in time, and place, like to Babylon and Hierusalem, or those two famous cities, opposed in ~~same~~ ^{any} learned discourse. Hence are those idle demands of some smattering questionists, Where our Church hath thus long hid it selfe? What year and day it came to light? In which age that other Church lost it selfe? Why wee haue withdrawne our selves no further from them? What is become of our fore-fathers? Which was the religion of the former world? From hence, haue those sharpe and rigorous censures passed on both sides, whether of noueltie, or of the desperate condition of those soules, which haue departed out of our owne way.

Alas!

G. Caffand. l. de
Consul. Art. 7.
Ex articulo hoc
de Ecclesia omni-
nis hec distractio-
nem, qua bodie est
in republica
Christiana, ori-
ginem ducit.

Aug. de Cint.

No Peace with Rome.

Julian Cæſ.
et ne wādor
Tāz n̄ ēgēſe,
T̄' 1651a yē-
voſo.
Iudicūm, si
quis quæ fecit
perferat, sequi-
ct.

Ann. Do. 1160

Hierom. Epist.
ad Eugr.

Eg. 31.22.

Iren. I. 1. c. 1.3.

Alas! what monsters both of opinions and questiones haue risen hence; and haue vexed, not their owne authors onely (for the Delphick Oracle said well, It is fit a man should haue, as he doth :) but together with them, the whole Church of God. How many silly soules haue spilted vpon this rocke, which had never needed any votiue monument of their wracke, if they had but learned to houlde no other difference, betwixt vs and Rome, then must needs be granted betwixt a Church miserably corrupted, and happily purged ; betwixt a sickly, languished, and dying Church, and one that is healthfull, strong, and flourishing. Neither therefore did that *Valdes* of France, nor *Wicelle* of England, nor *Hierom* of Prage, nor *Luther* of Germany, euer goe about to frame a new Church to themselves, which was not, but onely indeuored (not without happy successe) to cleanse, scour, restore, reform that Church which was, from that filthie soyle, both of disorder, and errors, wherewith it was shamefully blemished. All these rather desired to be accounted Physicians to heale, then parents to beger a Church : And the same haue wee carefullie done, ever since, and d̄d seriously, and ingenuously professe of our lclues, this day ; Rome is alike to vs (as it was of olde to *Hierome*) with *Eugubium*, *Rhegium*, *Alexandria*; saue that this city is both more famous, and more neare vs : Places do not varie either faith, or title : What Church: ouer God shall call daughter, wee will call sister ; and so we lasey may. How many honest, and chaste matrons haue wee knowne, that haue beene ashamed of a leude sister, and haue abhorred filthynesse in one of their owne blood ? So it fareth now with vs : Rome is ouer-gone with heresie, with Idolatrie ; Let her practise her whoredome at home, by her selfe ; It was not for vs with the safegard of our honestie, to dwell with such a partner. Not onely her wickednes hath thrust vs out, but her violence : Wee yeld therfore, and sorrowfully complaine with the Prophet, How is the faithfull citie become an harlot ! It was full of judgement ; and iustice lodged there in ; but now it is full of murtherers : Thy siluer is become drossie, and thy wine is brewed with water. Away with oþe impious name of a mother : Wee are all the same Church (by the vertue of our outward yocation) whosoeuer all the world ouer worship Iesus Christ, the onely sonne of God, and Saviour of the world, and professe the same common Creed : some of vs doe this more partly, others more corruptly ; In the meantyme we are all Christians, but sond Christians we are not : But how basly doth this sound to a wþake reader, and more then seemes to neede reconciliation with vs selfe, that the Church shold be one, and yet cannot bee reconciled ! Certainly yet so it is : The dignite of the outward forme (which comprehends this unitie in it selfe) availes nothing to grace, nothing to salvation, nothing to the soundnesse of doctrine : The net doth not straight make all to be fish, that it hath dragg'd together ; ye shal finde in it vile weedes, and what-

whatsoeuer else that devouring Element hath disgorged.

The Church is at once One, in respect of the common principles of faith; and yet in respect of consequences, & that rabble of Opinions w^{ch} they had raked together, so opposed, that it cannot by any glew of concord (as *Cyprian* speaketh) nor bond of vnyt, bee conioyned: That w^{ch} Rome holds with vs, makes it a Church; That w^{ch} it obtrudes vpō vs, makes it heretically. The truth of principles makes it one, the error & impiety of additions make it irreconcileable. Neither doth this late & spurious brood of traditions more oppose vs, then it doth those very Principles of Religion, whiche the authours themselues desire to establish: Look on the face therfore of the Roman Church, she is ours, and Gods; Look on her back, she is quite contrary, Antichristian: More plainly; for it is no disputing in Metaphors, as *Clemens* said wel: Rome doth both stabbē the foundation, and destroy it; she holds it directly, destroies it by consequent: In that she holds it, she is a true Church, howsoeuer impurēd; In that she destroys it (what-euer semblance she makes of piety, & holines): she is a Church of malignants: If she did altogether hold it, she should be sound and Orthodox; If altogether she destroy'd it, she should be either no Church, or diuelish: but now that shee professes to holde those things directly, w^{ch} by inference of her consequences, she closely overthowes, she is a truly visible Church, but an vnsound. In what she holds the p[ri]nciples, we imbrace her; in what shee destroys them, wee pity her error, and hate her obstinacy.

The common bond of Christianity never ties vs to fauouring grosse etitors, so much as with silence; there is no such slauery in the dear name of a sister, that it should binde vs to give eyther aide; or countenance to leudnes; Have no such fellowship (saith S. Paul) but rather reprooue: So we haue done, both modestly, and earnestly; The same is befalne vs; which befell the blessed Apostle; wee are become their enemies, for telling the truth.

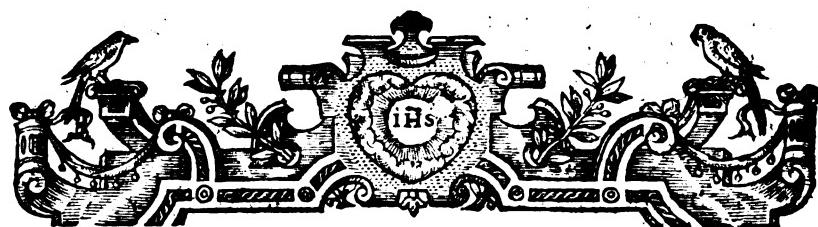
Beholde now wee are thrust out of doore, spet vpon, rayled at; and when opportunity serues, persecuted with most furious torments; And (least any mischiefe should be wanting) obstinacy is now at last added vnto error, & a cruell rage arising from impatience; and now their wickednes began to please them the more, because it displeased vs. And what should we now doe, in such a case; wee, the despised, and rejected Patrons of this spirituall chasity? To let fall so iust a cause, wee might not; vniuersallie we would cast off that God, who challenges this plea for only his. To yeld, and give in, were no other, then to betray the truth of God, and damn our owne soules; No course remains but this one, (and here is our onely safety) with all our courage, and skill, to oppose the wicked Paradoxes, and Idolatrous practises of the Romish Church, till either she be ashamed of her-selfe, or repent that euer she was.

*Cyp. l. 3. ep. 13
Nullo concordia
v[er]itatis ant[er] vni-
tatis vinculo co-
pulari possunt.*

*Psal. 26. 9.
εκλανται το-
μηροφεινων.*

Eph. 5. 11

Gal. 4. 16



SECTION 2.

The Commodities and Conditions of Peace.

Hilar. cit. a Calv.
de verapacificat.
Indic. 6. 23
Tō ēu ζην
2. Sam. 18. 29
Iud. 19. 20
1. Chr. 18. 18
Luc. 2. 14
Io. 14. 27

εἰρήνεια
2. Cor. 13. 11
ποιεῖν εἰρήνην
Iam. 3. 18
Rom. 14. 19

1. Pet. 3. 11

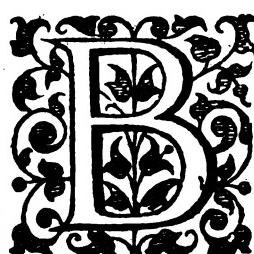
2. Thess. 4. 11

Socr. l. 1, c. 4

Socr. l. 3, c. 21

Cypr. de simplic.
pref.

Ad Paess pro-
mū venire non
possunt qui pacē
domini discordie
furore superuent.



Eautifull is the name of peace (as *Hilary* speaketh) and truely sacred ; and such as scarce fauoureh of the earth : Neither did the Hebrewes by any other tearme choose rather to exprefle all happiness, & perfection of liuing : Neither is there any thing, w^{ch} the Angels did more gladly congratulare vnto men, or which Christ did more careful-
ly bequeath, or the Apostles more earnestly inioyne ; How oft , and how vehemently doth the spirit intreat & command vs to haue peace ? But this (thou sayest) is every mans wish, to haue peace ; but , what if peace will not be had ; Lo then, Saint James charges vs to make peace, by our indeuours, by our patience. Once made , and had , what if it will not stay with vs ? Then, Saint Paul bids to follow those things which concerne peace : What if it will needes away, and hide it selfe ? yet then Saint Peter commaunds to follow, and inquire after it. What if once found, it refuse to come , as *Abrahams* seruant presupposed of *Rebecca* ? Euen then, study to be quiet saith Saint Paul ; or as the word implies, Be ambitious of peace : So let the Author of peace loue vs, as we loue peace ; Who^s there that would not rather wish with *Constantine* quiet dayes , and nights free from care and vexation ? It was a speech worthy of an Emperour, and a Christian, that fell from *Louianus* about that querelous libell of the Macedonians, I hate contention ; and those that are inclined to concord, I loue, and reuerence.

Our aduersaries would make vs belieue they professe and desire no lesse, with an equall zeale of charity, and agreement. God bee iudge betwixt vs both ; and whether-soever perlis to hate peace, let him perish from the face of God, and his holy Angels : Yea (that this impre-
cation may be needlesse) hee is already perished ; For (as *Cyprian*, ac-
cording to his wont, grauelly) they cannot come to the reward of peace,
which haue broken the peace of God , with the fury of discord. And
surely what but the flames of hell can determine the ambition of these
fiery

fierie and boyling spirits? Basil observes well; that GODs fire gave light, and burned not; contrarily, the fire of hell burneth, without lights; and therefore is well worthy of those, who despising the light of truth, delight them selues in the flames of contentions. Those are the true haters of peace, which doe wilfully patronize errors, contrary to the Christian faith. So long as we must dwell by these tents of Kedar, we shall too justly complaine with the Psalmist, I loue peace, but in the meane while, they are bent to warre. And as for vs, which professe our selues the ingenuous clients of peace, since we must needes fight, it is not for vs to doe nothing; For that blessed Quire of Angells, before their Peace vpon earth, well sung, Glory to God in the hyest heauens; and Saint James describes the wisedome of God, to be first pure, then peaceable: And that chosen vessell implies no lesse when to his charge of peace, he addes, If it be possible. That is as impossible to euery good man, wh^{ch} ought not to be done, as that wh^{ch} cannot be done; neither indeed (as the rule of Lawyers runs) can we be said to be able to do that, which we cannot honestly doe. God (saith S. Paul) is not the Author of confusion, but of Peace; It is a wicked peace, it is no peace, that necessarily breeds confusion. That peace is worthy of a defiance, which proclaims warre with God; And I would to God, that peace, which Rome either can performe, or dare promise, were of any better, of anie other nature.

Well then; Let it bee our present taske, carefully to discusse Saint Paul's condition, of Possibility; and to teach, how vaine it is, to hope that a true, holy, and safe peace can be either had, or maintained with our present Romanists; whether we regard the auerse, and stubborne disposition of the one side, or the nature of the matters controverted, or lastly the impossibility of those meanes, whereby any reconciliation may be wrought: These three shall be the limits, wherein this our, not unprofitable, nor yet vnseasonable worke, shall suffer it selfe to be bounded.

In Ps. 2. 28

Ps. 120

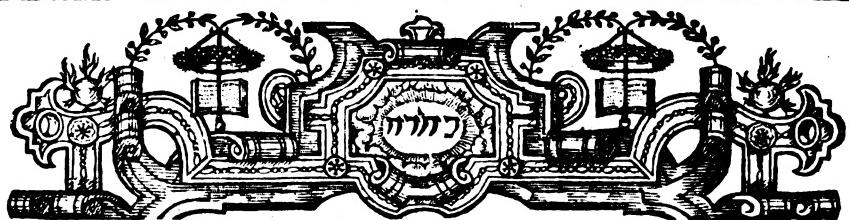
Luc. 2. 14

Iam. 3. 17

et aliorum.
Rom. 12. 18

Cccc 2

SECTION



SECTION 3.

The obstinate and averse disposition of the Romanists.

¶ And as for the first, I suppose wee neede not labour much. Indeed, God can easily make the Wolfe to dwell with the Lambe, and the Leopard to lodge with the Kid. How easie is it for him, so to soften the adamantine hearts of men, by bathing them in the blood of that immaculate Lambe, that they should melt into pure loue ! but, as the times now are, it would be no less miraculous, to find a Popish hart truly charitable to vs, then to see the Lions fawning vpon *Daniel*. Even where there is strife about indifferent things, there is necessarily required a conspiring of the mindes of them, which would be reconciled : neither is it enough, that one side is content, together with armes, to lay down hatred ; and how will our Romanists indure this ? Surely that harred of *Eiectes* to his brother, or that of *Vatinus*, is but meere loue to this of Papists. Alas, when, and where, are wee not spet vpon, as the most desperately heretical enemies of the Church ? Rome admits Jewes into her bosome, from whose hands their Popes holiness disdaines not to receiue the booke of the law of God ; but Protestants, shee may not indure : That which *Socrates* complaines as iniuriously done by *Theodosius* a Grecian Bishop, against the very Macedonian heretikes, is daily done by them against vs ; No Arrians, no Circumcellion heretikes were cuer more cruell : and these idle Fablers in the meane time flauder vs to the world, as guilty of the same outrageous proceedings against them : What heresie is there in all times, which that Romulean Wolfe, and her bawling clients are not wont to cast vpon vs ? One while, wee are the schollers of *Simon Magus*, because wee doe but once mention Grace and Saluation ; for what haue wee else to doe with that wicked sorcerer ? Another while, we are fercht from the cursed school of *Eunomius*, for that we attribute too much to faith ; and yet nomore then that holy heretike Saint *Paul*. One while we are *Pepuzians* that ascribe too much to women ; then we are Origenists for holding the Image of God to be defaced in man : then contrarily *Proclians* for holding the sin

Ecc. 11. 6

Sacr. Cerem. L. 1

Socr. l. 7. c. 3

Bellar. de nobis
Eccles. l. 4. c. 9
Nota Secunda. sic
accus. Luth. Cal.
Brent.
Bellar. ibid.
Reip. a Calvini-
bus in Anglia
mulier quædæ est
summus sacer-
dos. Bell.

of concupisence not enough defaced: One while we are the followers of *Sabellius*, because I thinke we liued in the same age with *Seruetus*; another while of *Euseches*, because we liued in the time of *Swinckfeldius*; for what busynesse haue we euer had else with those branded hereticks? We are Pelagians one while for holding the wages of sin to be death; then we are Donatists for admitting none but the iust into the Church of the elect: sometimes wee are Manichees for denying Free-will; straight, we are Arrians for refusing traditions; then Nouatians for taking away Penance; another while *Arians*, for rejecting oblations for the dead, & fastings: then Iouinianists, for not allowing a slippery & vanishing faith; the followers of *Vigilantius*, for disclaiming the adoration of reliques; of *Nestorius*, for disliking the asseruation of the Sacramental bread: Now we are Xenaites, for demolishing of Images, then wee are Lampetians, for disallowing the seruitude of idle vowes. It matters not whether the foul mouth of that hired strumpet, accuse *Timotheus* the presbyter, or *Athanasius* the Bishop, so that somebody be smitten; It matters not what be spoken, so it be malicious: That is fully resolued of, which *Nazianzen* hath; No man shal holds in the reines of a riotous and lawlesse tongue: for (as *Hierom* saith well) it is the pastime of the wicked to slander the good: That therefore, which was the solemne fashion of the Linctians, neuer to doe seruice to their *Hercules*, without rayling, the same is too ordinary with these publick heralds of our patience: Our daly fournace (as *Austen* speakes wittily) is our aduersaries tongue: How easily might I herevnlode whole carts of reproches, that haue been heaped together, by the scurrilous parasites of Rome? What riuers of blood, what bon-fires of worthy Saints, might I heere show my reader? All these the world knowes, and feelest too much: And as for those honest and good-natur'd men, which would needes vndertake to be the sticklers of these stripes, as *Cassander*, *Fricius*, the Interimists, & that namelesse Apollogist of the French, how ill haue they sped on both parts? With whom, it hath no otherwise fared, mce thinks, then with some fond shepheard, that thrusts himselfe betwixt two furious Rammes running together in their full strength, and abides the shocke of both; Neither may it euer succeed better to those kinde Philistims, which will be bringing this Arke of God, into the house of Dagon. And for vs, since we must needes be put to it, we shall not heere (as it often falls out in other quarrells) striue to our losse. *Abraham* fared well by the dissensions of *Lot*; all the milke and honie of whole Palestine heere-upon besell to him; whereof he should else haue shared but the halfe: Doubtlesse these contentions (through the goodnessse of God) shall enrich vs, with a great increase both of Truth, and glory.

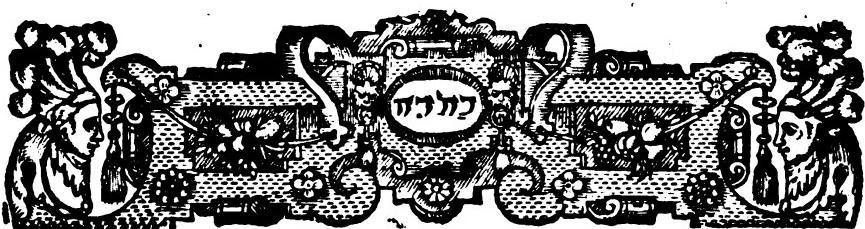
Anno 1532.
Tessio Surio apud
Bell. l. 1. de Chro.

Ibid. Href. 16.
Zwingl. et Bucer.
Ibid. Har. 9.
Calv. l. 4. Instit.
c. 1. Sect. 7. Aug.
Conf. art. 7. Ibid.
Hrefs. 8. Luth.
art. 36. Cal.
Infr. 2. c. 2. Ibid.
Hrefs. 10
Hrefs. 6. cit. Cal.
Inst. 4. c. 19.
Quer. reliq. ibid
apud Bellar.

ζελες ιφεξι
της γλωσσης
αγοραμάτων.
Bonos carpero.
malorum solatium
et. Hier. ad
Theop. ad er. 10.
Hier.
Quotidianae for-
nar noxie, ad-
uersariorum lin-
guas.
Aug. Conf. l. 10
c. 37.

And. Fricias
Modrenius lib.
de emendanda
rep. Examen
pacifiq; de la
doctrine des Hu-
guenes.

No Peace with Rome.



SECTION 4.

That the Confession of the same Creed is not with them sufficient for Peace.

*Lib. de offic.
boni viri.*

*Theod. hist. l. 3.
c. 4.*

*Bell. de latris
lib. 3. c. 19*

*Ecclesiasticus
Homines sciam
sunt.*

*Iren. l. 1. c. 9.
Petr. Chrys. ser.
109. Trinitatis
vocabulis menti-
miser.
Decr. 22. q. 5.
romane.
Hier. in pref.*



T is not *Cassanders* speech onely, but every wise, and honest mans, that the Creed is the common cognizance of our faith ; and wee all doe with one voyce willingly proteste it. Surely *Theodore*, when he wold by a fauourable report allay the bitter contentions of those ancient Christians of *Antioch*, writes thus : Both parts (saith he) made one and the same confession of their faith ; for both maintained the Creed of the Nicene Councell : And yet this position is spightfully handled by *Cardinall Bellarmine*, and can scarce draw breath since his last stripes : What care we (saith he) for the same Creeds? Faith is not in the words, but in the sense : And indeed, I remember, what *Ruffinus* reports done by *Arrius*. That worthie *Constantine* had charged him to write what faish he held ; he delievered him a Creed in wordes, ours ; in sense, his owne ; and how right his wicked broode tooke after their father, in the insuing times of the Church, let histories witnesse : sure I am, whosoeuer shall reade the Creeds of their severall sects, shall hardly fetch out any thing, which an Orthodoxe censurer would think worthy of reprooфе : How oft doe they yeeld Christ to be God, yea God of God ; and yet perfidiously referue to themselues, in the meane time that absurd conceit ; That hee was created, *ex non entibus*. As therefore *Senerianus* the Syrian in *Theodoret*, spake *G. eeke* as a Grecian, but pronounced it like a Syrian : so there may be many, which may speake truths, but pronounce them heretically : For all heresies (saith *Irenaeus*) talke of one God, but marre him with their mis-conceits, yea for the most part all heresies (saith *Chrysologus*) set a face of the Trinitie ; To little purpose ; It was not ill said of *Gratian* ; that no man is to care for words, since that not the meaning should serue the words, but the words rather the meaning ; Let vs grant all this, and more ; Let it be saide of The Creed as *Jerome* saide of the booke of *Job*, that *cucry* word

No Peace with Rome.

8+5

Tertul de prescr.

abounds with sensē: There is no diuine word (as *Tertullian* speakeſt wisely) ſo diſſolute and defuſed, that onely the words may be defended, and not the true meaning of the wordes ſet downe. To put the Cardinall out of this needleſſe feare; The proper and native ſenſe of the Creed may be fetcht out; and I adde yet more (except but that one article of Chrifts deſcenſion into hell, which *Ruffinus* confeſſes hee could not finde, either in the Roman, or Easterne Creedes) is openly confeſſed on both parts: And yet for all this, we are neuer the nearer to peace: For from theſe common Principles of faith, the ſubtle deuice of hereticall prauity, hath fetcht ſtrange, and erronious conſequences, which by their ſophiſtcall and obſtinate handling, are now improued into hereties, and dare now threaten not onely opposition, but death, vnto thoſe very principles, from which they are rayſed: Of this kinde are the moſt of thoſe Romiſh opinions, which wee vndertake to cenſure in this diſcourse.

But, if by the vniuersall conſent of all, it ſhould appeare that both word and ſenſe are intire; that both the principles, and neceſſarie concluſions thence deduced, are vndeniably ſound: yet (ſaith *Bellarmino*) there can be no peace with Lutherans. Let all the world know this, and wonder; Our King, (be it ſpoken to the enuy of thoſe which cannot emulaſe him, an incomparabele Diuine for a Prince, yea a Prince of Diuines; a King of men, and a wonder of Kings; mighty both with his ſceptre, and his pen) going about in that learned & ponderous diſcourſe to cleare himſelfe from the aſperſion of heretick, which that foule hand had vñworthily caſt vpon him; profeſſes ſolemny and hoſtily, that whatſoever is contayned either in the ſacred ſcriptures, or the three famous Creedes, or the fourie firſt generall councells, that he embraces with both armeſ, that he proclaims for his faith, that hee will defend with his tongue, with his pen, with his ſword, in that he will both liue and die.

Yea, but this is not enough, ſaith that great Antagoniſt of Princes; For there are other points of faith wherewith Religion is now of late times inlarged, as Transuſtantiation, Purgatory, the Popes primacy (a whole dozen of theſe goodly articles hath the Tridentine Councell created, in this decayed age of the world, leaſt the fathers of Italy ſhould ſee me to come ſhort of the Apoſtles, and the Pope of Christ) any parcell whereof, whoſoever shall preſume to call into queſtion is an hereticke preſently, and ſmells of the fagot: And how ordinarily is that layd in every diſh? that he cannot be a member of the Church, which withdrawes his obedience from their Pope, the head of the Church. Neither is that any whit milder, which *Gratian* cites from Pope *Nicholas* the ſecond; whoſoever goes about to infringe the priuiledge of the Ro- man Church, or derogaſes from her authoritié, is an hereticke.

But that is yet well worse, which the allowed Table of the Decree hath peremptorily broached, Whoſoever obeys not the Popes com- mandement

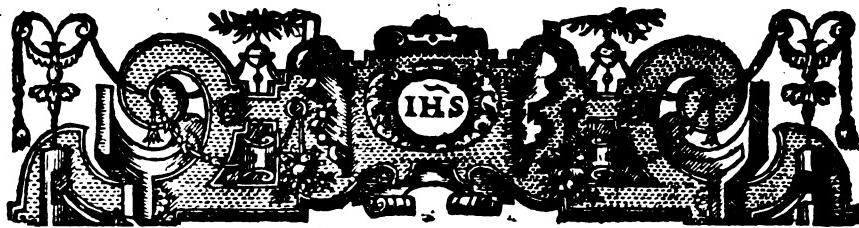
Nullatenē pa-
cē in Lutheran-
is. De laicis.
1.3. 19 ſect. 4.

In prefac. ad
Imper. et. prin-
cip.

Bell. resp. ad re-
gim. N. in ſatis
ſ. ad hereticum
nomini; fugient
iū ſum illa recipere
que rex Anglo-
rum rec. pere at-
que admittere
ſe dice. p. 80.
Etiamſi nouitia
et auſpera illa
ſunt, ſi quis tamē
ca negat, immu-
nem ab hereti-
con ſore.

Bell. resp. ad re-
gim. p. 98.
Bell. L. de laicis.
3. c. 19.
Diff. 22. Omer.
Margarita De-
cret. vel Tabula
Martiniina.
In verb. Inba-
dientia.

mandement, incurtes the sinne of Idolatry; or (as *Gregory the seventh*, from whom *Gratian* would seeme to borrow this, which yet is not to be found in his Epistles) of Paganisme. Whatsoever therefore, Christ Iesus, whatsoever the Apostles, whatsoever the Councils, and Fathers of the Primitiue Church haue commended to vs, to bee beleuued, shall auail vs little, neither can ever make vs friends, vnlesse we will be content to beslauie our faith vnto their Popeling: And can they thinke wee will looke at peace vpon such a condition? That hope were bolde and foolish that could expect this. Neither doe they more scornefully cast vs out of the bosome of their Church for speting at these articles of straw, which their vanity hath devised, then wee can confidently condemne, and execrate their presumption, which haue so imperiously obtruded such trash as this vpon the Church of God.



SECTION 5.

The impurification or corruption of the Roman Church: and their impossibilitie of reconciliation, arising from that wilfull fable of the Popes infallibilitie.

But, to leau this first head of our aduersaries indisposition to peace: Say that the Papists could bee content to hearken to an agreement, (which I can never hope to see, whiles Rome is it selfe) say they should seeke it, yet (as things now stand) whiles they will not, and wee may not stirre one inch from our station of iudgement, God forbids, the truth debars, our reconciliation: wee dare not (whatsoever some kinde-hearted mediators may perswade vs) either diuide Christ, or betray him with a kisse. The truth is on hye: they may well ascend to vs as *Leo* sayde of olde; but for vs, to descend to them, is neither safe, nor honest: First of all, how too plaine is it, that the Roman Church is palpably declined from that auncient puritie of Religion, which shee once professed! It is not more certaine, and sensible, that

that the Citie of Rome is descended from her leuen hilles, to the Martian plaines, that lie below them ; or, that the spightfull heathens of old (as Eusebius reports) turned the sacred monument of the Toomb of Christ, into the Temple of their *Venus* : What a cloud of witnessesse haue we of this noted decay of that Church ? yea, witnessesse of their owne ? To begin with the other Sexe. *Hildegardis* a Nun, and a famous prophetesse of her time, accuses the Apostolicall order, of the vtter extingushing of religion, amongst them. *Matilda*, or *Maud*, who liued in the same Age, censures them for common Apostacie from the Christian faith ; and both of them, by some extraordinary Reveualion, clearely and directly prophesied of this religious, and holy restauration of the Church, which our dayes see accomplished.

Saint *Brigit*, the foundresse of the Order of Saint Sauour, which was * canonized by Pope *Urban*, sticks not to teach openly in her writings, that the Pope doth torment, yea crucifie the soules of the Elect ; and boldly foretels, that all his followers, and abettors , and whole Clergie shall be cut off, and that his sea shall sinke downe into the botome of hell ; and this shee doth so tartly and vchemently, that the Romanists of those times threatened and indeuoured to burne her aliue : *Robert* (our Bishop of Lincolne, to whom the greatnesse of his head gaue an homely, but famous name, whom *Illyricus* mis-nameth *Rupertus*) a worthy and peerelesse man in his Age, durst before the Popes owne face, openly accuse the pastors of his time to be the spoylers of the earth, the dispersers and devouurers of Gods flocke, the vtter wasters of the holy vineyard of God. That Cattusian of *Coleyne*, which is laide to haue gathered that booke of the Bundle of Times, complaines that Truth was then perished from the sons of men. *Petrus de Aliaco*, a Cardinall, confesses that the antient Diuines built vp the Church, but the then-present seducers destroyd it ; And vnto these agree *John de rupe-scissa*, a Monke ; *Picus Earle of Mirandula*, *Trithemius* the Abbot, *Laurence Valla* ; And thole worthy lights of the Councell of *Basil*, the Cardinall of Arles and *Thomas de Corfelliis* : But *Nicolas Clemangis* the Arch-deacon of Bayeux speakes nothing but stones, and bullets ; who , in a whole volume, hath freely painted out the corrupt estate of the Church ; neither did *Dominicus* Bishop of Brixia speake any whit more sparingly, who euен in those times durst set, before his booke, this title, *The Reformation of Rome* ; To say nothing of *Ioachim*, of *Peter of Ferrara* the Lawier, of the three *Theodericks*, of *Lyra*, *Petrarch*, *Gerson*, *Euerard* the Bishop of Salisburg, *Erasmus*, *Cassander*, *Espensaus*, the Iury of Cardinals selected by *Paul* the third, (amongst which, *Gaspar*, *Cotarenus*, *James Sadole*, and our Cardinall *Posse* were (as they might) of eminent note) *Alarus Pelagius*, * *Sananarola* of Florence , and whom soever those times yeelded at once both learned, and good. Euen Pope *Adrian* himselfe, the sixt of that name, whiles he instructs his Legate in his message,

*Euseb. hist. L. 3
c. 23*

*An. 1170. Ex.
loc. comp. Henr.
Token. Illyric.
Proprietarym.*

*Vita S. Brig.
Prefixed Rewela.
* An. 1370.
Rewel. l. 1. c. 4.
cruciare, immo
cruci figure elec-
torum suum. &c.
Rewel. extran. c. 8*

*Grosse-teste in
Manuscr.*

*An. 1250
Io. Trewis a trans-
lated into Engl.
Habetur instio
Polycleron. Ra-
molphus Mattheus-
script.*

*An. 900
Artic. in Council.
Constant. editio
1535
An. 1350. lib.
Vade mecum.
Lib. aduers. E-
ment. donat.
Constant.*

*A Encycl. Syl. de
gess. Concil.
An. 1416
Ad Piis. 2. lib.
Reform. Cur. Rō.
An. 1400
Aventin. Annal.
1. 7.
Oland. confut.
Thes. Coser.
* Jo. Mirandula.
Marist. Ficin. &
Commissus report
him to have bin
a Prophet.
Epenc. in Tit.
Oland. Papa
non Papa.*

No Peace with Rome.

message, censures the Church, and ingenuously complaines, that all was gone to wrack, and ruine: What shall we then say to this? Can any man be so partiall, as to thinke, that so many Saints of both Sexes, Prophets, Prophetesses, Monkes, Doctors, Cardinals, Popes, should (as Jerome speakes of the Luciferian hereticks) meerly devise these slaunderers, to the disgrace of their holy mother? If any man can bee so mad, he is well worthy to be euer deceiuied. Indeede, Rome was once an holy City: but now (as no lesse famous the other way) shce is become a City of blood; This grape is growen a dry raisin; Neither did that good hermitte *Antony*, so iustly lay of his *Alexandria*, as wee may now of Rome, Wo to thee thou strumpetly City, into which the Divels out of all the rest of the world haue assembled themselues. Certainly therefore, so shamefull and generall a deformity could not but bee discerned, by our latter Papists; and (to auoid all shifts) wee haue gently, and louingly laid our finger vpon these spots: But, in the meane time, how haynously haue they taken it? and (as *Ruffinus* speakes of *Apollinaris* the heretick) whiles they are transported with the vicious humour of contention, & will be crossing every thing, that is spoken, out of the vain ostentation of a strong wit, they haue improued their idle brabbles to heresies: *Hierome* said wittily, They vse to wink, & deny, w^{ch} belieue not that to be done, w^{ch} they would not haue done. It is therfore a most lamentable & fearful case, that a Church which of her own fauourites is iustly accused of many and dangerous errors, should block vp against her selfe, the way whereby she should returne into the truth; and (as *Francis a-victoria* honestly complains) should neither endure her owne euills, nor their remedies. For whiles she stands vpon it, that she cannot erre, and stubbornely challenges vnto her Chayre a certaine Impeccancy of iudgement (that wee may borrow a word from *Tertullian*) what hope can now remaine of recouering the Truth; How are wee now, too saucy, that dare mutter ought against her? The first hope of health must needes be fetcht from the sense, and acknowledgement of the disease: That of the Epicure is common and true, The beginning of recovery, is the knowledge of the fault; Thou must finde thy selfe amisse, saith *Seneca*, ere thou canst amend thy selfe. Rome bragges, that shce cannot be sicke: What doe we now talke of medicines for her? These Doctrinall Principles (as our *Stapleton* calls them) are they, from which a certaine fatall necessarie of erring must needes follow. For, to what purpose is all this wee doe? If vpon the sentence of this Romish Oracle (for in the closer, or the prison rather, of his Breſt (as Jerome obiecteth to *John of Ierusalem*) the Church is included) all things doe so depend, that whatsoeuer he shall determine, must bee receiued, without all contradiction, and his decree can by no inferiour meanes be repealed, in vaine doe wee wrangle for truth; in vaine haue all those former Synods both met, and defined; in vaine, doe we either teach,

Mat. 4. 5
πολις ἀγία
Gnir batannim
Ezec. 21. 2
Αἱσκηλίας
σαφίς ἐστι
Theocrit eidys.
καὶ
Hier. de vita
Pauli.

Ruff. l. 1. c. 20
Dū contentiois
vicio nimis ad-
guntur. &c.

Hier. aduers.
Luciferianos.

Fr. a-victoria
Releſt. 4. de
Potestate Pape
et concili Pro-
pos. 12. Sct.
vit. Deuenitū est
ad huc calēſtatū
rbi nec mala no-
bita nec remedia
patis possumus.
Judicij impeccan-
ciantem.

Senec. Ep. 28

Epift. ad Par-
macch. de error.
Io. Hierosol.
Antuſolus ec-
cloſa?

teach, or learne ought, of any other maister : Is it possible shee should euer be drawen to remorse, for her errour, which eagerly defends, that shee cannot erre ? Either therefore let our Papists suffer this vaine opinion of Infallibility, to bee puld vp by the very rootes, out of their breasts; or else there can be no hope, so much as of a consultation of Peace ; And doe wee thinke that our maisters beyond the Alpes, will emerabide them selues stripped of this dearling, which they have made so daintie of, all this while ? Why doe we not aswell demaund Saint Peters throne, and his revenues, and together with his patrimony, all the bodie of Religion ? For, what one title is there of the now-Roman faith, that hangs not on this string ? Let them giue vs this, and Rome falls alone, and lies shamefully in the dust ; Let them deny it vs, and shee shall be still that great harlot, still an enemy to peace, still hatefull to heauen : But so farre are their moderne Doctors from an ingenuous reiection of this Infallibility, that no Age euer knew so well how to flatter a Pope : For not onely haue some yeelded this vnto him, without a Councell, as *Albert*, *Pighius*, *Gretser*, *Bellarmino*, and all Icluites wheresoeuer ; but some others, (as *Gregory of Valencia*) haue fastened this vpon him, without any care, or study required on his part . Oh happy Chayre of Peter, firme, eternall, full of prodigious vertue: which if we might imagine a wooden one, I should sure thinke were made of Irish oke; there is no spider of errorre can touch it, but presently dyes : Beholde, the Tables written with Gods owne hand were soone broken, and gone ; but the barres of thy frame, can feel no Age, cannot incurre the danger of any mis-carriage. Sure (I thinke) *Vibius Rufus* is aliue againe, which, because hee late in the same seat wherein *Iulus Caesar* had late, and married *Ciceroes* wife, had wont to vaunt of both , as if he should sure be *Cesar*, for his seat; or for his wife, *Cicerø*. Belike, all the vertue of it is from *Peter* : it is well that his other successours conferred nothing towards it, least perhaſ *Alexander the sixt* should haue turned the succeeding Popes into Lechours, *Clement* into sacrilegious Church-robbers, *Iulus* into Swaggerers : *Benedict*, *Gregory*, *Syluester*, into Symonists : *Pascalis* into Periurers ; Pope *Ioane of Ments* into Women, *Martin* and that other *Syluester* into Magicians, the two *Johns* into Diuels incarnate.

Now, on the other part, can any man be so foolish, to hope, that our Church will euer bee so mad, as thus basely to bolster vppe the great Bridge-maker of Tyber ? As though we could be ignorant, how Christ neuer either performed, or promised them any such priuiledge ? For, where is it written (as *Luther* iested well) vnlesse perhaps at Rome, in Saint Peters, vpon some chimny with a coale ? Christ saide indeede, Thou art *Peter*, but, Thou art *Paul* the fist, hee neuer saide : Hee saide, I haue praied for thee that thy faith faile not : so he saide too, Go behind me Satan, thou sauourest not the things of God. Now let this Oracle

Lib. 4. Hier. eccl.
Si manus è proco-
dar. Bell. I. 4. de
Pontif. Rö. c. 2
G. Valencia.
Analy. fidei. 1. 8
de vi et v/su au-
Florit. Rom. Pon-
tificis in fide.
Quæst. 6.
Respondeo, siue
Pontifex in de-
finiendo studium
adhibeat, siue nō
adhibeat, modò
tamen ceterorum
famam definit, in-
fallibiliter certe
definit, atque
ad eo tempore vi-
tutur autoritate
sibi a Christo
concessa. &c.
Xiphilus. Epit.
Dionis Tiberia.
δύφρεως Τῶ
Καίσαρος ἐφ.
δ., &c.
Quar. Plat. de
ritu. Pontif.
Clem. 6
Iul. 2
Ben. 9
Greg. 6
Sylv. β. 3
Mart. 2
Sylv. 2
Io. 22. & 23
Luth. aduers.
falso nomin.
Epit.

of the Chayre, teach vs, how he can at once make him selfe full heyre of the promisse, and yet shift off the censure, at pleasure : Yea (to tread in the steps of the Times) as though wee could not knowe, that the following Ages knew not of this ; not *Polycrates*, and *Irenaeus* which resisted *Victor* the Pope; not *Cyprian*, which oppold *Stephen*, not the fathers of *Chalcedon*, which would not yeeld to *Lea*; not the Easterne Bishops, which would not yeeld to *Julius*; nor the fathers of *Constantinople*, which refused to yeeld to *Vigilius* and *Honorius*: yes, and of the later Diuines, those which haue had either sense, or shame, as *John Gerson*, Chancellour of Paris, *Turrecremata*, *Almain*, *Alphonsus de Castra*, Pope *Adrian* the sixt, Archbishop *Catharinus*, Cardinall *Cajetan*, *Franciscus a Victoria*, and who not, of the best rank of their Doctors, haue not feared openly to deny, and disclaime this fancie ; and *Alphonsus* shall giue a reason thereof, for all. There are many vnlearned Popes (saith hee) that knowe not so much as the rules of Grammar, how then should they be able to interpret the holy Scriptures ? As though wee knew not, which of their Popes fauoured *Arianus*, which, *Montanus*, which, *Nestarius*, which, *Acacius*, which, the Monothelites, which, the Saducees, and which were in league with Diuellis ; which of them haue defined contrary to their fellowes, and which contrary to God ; and (that I may vse *Ieromes* words) how silly a Pilot hath oft-times steared the leaking vessell of the Church ; As though euery rapster and tinker, now a dayes, could not point their finger to the long Bead-troule of Popes, & lay, such and such were the monsters of men, such (as *Platina*, *Lyra*, *Genibrard* confesse) vyere Apotacticall, and Apostaticall mis-creants ; ywis, their life hath beene long the Table-talke of the world, as *Bernard* speakes : There can therefore be no peace possibly, vnlesse they will be content to be headlesse, or we can be content to be the slaues of Roine : Imagine, they could be so ingenerous, as to confess that the same serpent which insinuated himselfe of olde, into Paradise, might perhaps creep closely into Peters Chayre ; yet there would be no lesse controuersie, *de facto*, then of the possibilitie of error.

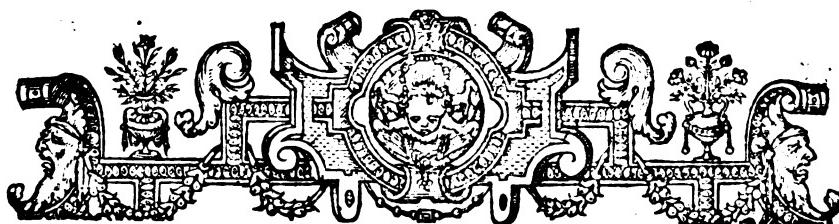
Besides, there are other Popish opinions of the same stamp, but more pragmaticall, which are not more pernicious to the Church, then to Common-weales: as those of the power of both swords, of the deposition of Princes, disposition of Kingdomes, absoluing of subiects, frustration of oathes (sufficiently cauased of late both by the Venetian Diuines, and French, and ours) which are so palpably opposite to the liberty of Christian gouernment, that those Princes, and people, which can stoope to such a yoke are well worthy of their seruitude : And can they hope that the great commaunders of the world will come to this bent ? (we all, as the Comick Poet said truely, had rather be free, then serue ; but much more Princes) or, on the contrary, can we hope, that the Tyrants of the Church will be content to leaue this holde ? What a popperie

*Bell. reckons vp
most of these. l.
4. de Pont. Alii.
a Cano. loc. com.
l. 6. c. 8
Alphōs. de Castr.
l. x. contr. Heres.
c. 4*

*Portēta boniū
Plat. in rit.
Bened. 4. et
Christo. 1. Ge-
nebr. 4. Stet. 10
Lyr. 4. Mat. 16*

foppery were this? For both those Princes are growen more wise, and these tyrants more arrogant; and (as *Ruffinus* speakes of *George*, the *Arrian gallant*) they insolently governe an usurped Bishoprick, as if they thought they had the menaging of a proud Empire, and not of a religious priesthood.

*Ruff. L. 1. c. 23.
Procaciter vi
raptū episcopatū
gerunt, &c.*



SECTION 6.

That the other opinions of the Romish Church will not admit Reconciliation.

But let vs bee so liberall, as to graunt this to our selues, which certainly they will never graunt vs; for, this olde Grandame of Citicks thinkes her selfe borne to Commaund, and will either fall, or rule: Neither doth that mitred moderator of the world affe^t any other Embleme then that, w^{ch} *Julius* iestingly ascribes to *Julius Cesar* (*τὸ τεγένειν*) To rule all; or to *Alexander* the great (*παντα νικᾶν*) to conquer all; It was a degenerating spirit of *Adrian* the sixt, which caused to bee written vpon his toomb, in the Church of Saint Peter; That nothing in all his lite fell out so unhappily to him, as that hee gouerned: Let this, I say, be graunted vs; There want not (I knowe) some milder spirits (*Theodosians*, that can play with both hands) which thinke if these busie points, were by the moderation of both parts quietly composed, it might be safe for any man (so it be without noise) to think what bee list, concerning the other differences of religion: These are the ghosts of that heretick *Appelles*, whose speech it was, That it is sufficiens to believe in Christ crucified, and that there shold be no discussing of the particular warrants and reason of our faith: Or the brood of *Leonas*, one of the Courtiers of *Constantius*, and his deputy in the *Selenian* Councell, which when the fathers hotly contended, as there was good

Indian Cesares.

*Bimini in vita
Adrian.*

*Socrat. I. 5. c. 20
et c. 14*

*Ruff. L. 1. c. 23.
ex Rodone.*

Socr. I. 2. c. 32

D d d d

caule,

Theod. l.2.c.27

Epiph. l.1. Initio.

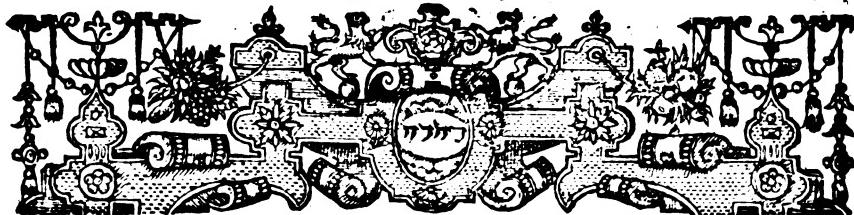
τὸν ἀρρενεῖον,
καὶ μὴ σὺν α-
μμλαξασθεί.
Cyp. de simplic.
praelat.

Ἄττη οὐ ποιεῖ-
ται εἰς εἰπεῖν.

αὐτοδικίαζειν.

cause, for the Consubstantiality of the Sonne: Get you home, said hee, and trouble not the Church still with these trifles. S. Basil was of another minde, from these men ; who (as *Theodore* reports) when the Lieutenant of *Valens* the Emperour, perswaded him to remit but one letter, for peace sake, answered, Those that are nurst with the sincere milke of Gods word, may not abide one syllable of his sacred truth to be corrupted ; but rather, then they will indure it, are ready to receiu any kinde of torment, or death. *Eleusius* and *Sylvanus*, which were Orthodox Bishops, and those other worthy gardians, and (as *Athanasius* his title was) champions of the Truth, were of another minde from these coole and indifferent mediators : So farre as the sacred truth will allow vs, wee will accompany them gladly ; but if they vrge vs further, we stand still, or start back ; and those two courses, which *Epiphanius* aduised, as the remedies of Heresie (Heed, and Auoydance) both thole, doe we carefully vse, and performe. Great is the offence of discord, and vnexpiable; and such, in the graue iudgement of *Cyprian*, as is not purged with the blood of our passion ; and iustly doe we think, that Feend of *Homer*, worthy of no place, but hell. But yet, we cannot think concord a meet price of truth ; which it is lawfull for vs to buy at any rate, but to sell vpon any terms, is no lese then piacular. Let vs therefore a little discusse the severall differences, and (as it vses to bee done, when the house is too little for the stuffe) Let vs pile vp all closetogether. It shall be enough in this large haruest of matter, to gather some few eares out of euery shock, and to make a compendious dispatch of so long a task : The grossest of the Popish heresies, and (as *Hierome* obiects to *Origen*) the most venomous opinions of Rome, which haue bred so much trouble, and daunger at this day, to the Church of God, are either such, as doe concerne our selues, not without some respect to God; or such, as concerne God, not without some respect to vs : Of the former sort are those, which in a certaine order (such as it is) of discourse, are conuersant about Justification, Free-will, the merit of our works, humane satisfaction, Indulgences, Purgatory, and the differeneses of mortall and veniall sinnes : These therefore first, offer themselues to our examination.

SECTION



SECTION 7.

The Romish Heresie concerning Iustification.

AHAT point of Iustification (of all other) is exceeding important ; in so much as *Calvin* was faine to perswade, that if this one head might be yielded lase and intire , it would quite the cost , to make any great quarrell for the rest. Would to GOD that word of *Cassander* might be made good , which doubted not to say, That which is affirmed that men cannot bee iustified before God, by their owne strength, merits, or workes, but that they are freely iustified by faith, was alwayes allowed and receiued in the Church of God, and is at this day approued by all Ecclesiasticall Writers ; Yea, I would they would be ruled by their *Thomas Aquinas* in this, who attributes Iustification to works, not as Iustification is taken for an Infusion of grace, but as it is taken for an exercise , or manifesterion, or consummation of Justice ; If this were all, in this point all would be peace : But whiles the Tridentine Fathers take vpon them to forge the formall cause of our Iustification , to bee our owne inherent iustice, and thrust faith out of office, what good man can choose but presently addresse himselfe to an opposition ? Who would not rather dic, then suffer the auntient faith of the Church to be depraued with these idle dreames ? Go now ye great Trent-Diuines, and brag of your Seluys (as *Aetius* did of olde, by *Theodorets* report) that God hath now at last reuealed to you , those things, which hee would haue hitherto concealed from all the world : In the meanc time we cannot but scorne, to see the soules of men so shamefully deluded ; whiles we heare the spirit of God, so oft redoubling Without workes, not by workes, but by faith : By their workes no flesh shall be iustified ; Being iustified freely by his grace ; By the power whereof, *Arius Montanus*, an ingenuous author (and as *Hierome* said of *Apollinaris*, a man of approued labour, though in many things (as the times then were) faultie in opinion) being vtterly conuincid ; It followes (saith he) that faith is reputed for righteousness to him that works not in the law , and that according to the purpose of the grace of God.

D d d d . 2

If

Calv.
De vera Pacific.
contra Interim.

Confutat. de
Iustific.

In Galat. et in
Iac. 2

Concil. Trid.
sess. 6. c. 7. si
quoniam dicitur sola
fide ex c. com. 9

Rom. 4. 6.
Gal. 2. 16
Eph. 2. 8
Rom. 3. 20.
Rom. 3. 24
Epist. ad Pamelias
Oecumen.

In Rom. 4. 5

No Peace with Rome.

In Ps. 1. 14.
y' de Whitak.
contr. Dar.
τέλος εὐταξίας
Lib. 1. aduersi.
Pelag. &c. in 3.
ad Galat.
De Patient. c. 20
et in Ps. 31
In Anachor. In
Rom. 17. hom. et
in 1. Cor. ho. 11
Orat. 1. conser.
Arrian.
De offic. l. 2. c. 2
De Jacob. et
vita beat. 2
In Rom. 8
Chrysost. hom. de
verbis Pauli.
Non solum sed
gloriariemus in
affl. Tom. 3. p.
949
In Epist. ad Tit.
c. 3
Hier. in ep. ad
Rom. c. 10. Fides
sola iustificat,
delectatur: ad
Gal. 2
Literas quidem
abolerere potestis,
&c.
Ambr. de Sp. S.
l. 3. c. 11.
Exod. pacifici, &c.
Rom. 4. 4

Aug. de Correct.
et grat.
Eph. 2. 8
Socr. l. 4 c. 18
In vita eius.
In Bonaventura
non peccauit
Adam. Qu.
vitæ eius.
Hier. aduersi.
Pelag ad Christo-
phant.
Theodoret. l. 4
c. 10

If we cast our eyes backe to the auntient Fathers, they are all ours: Not according to the worth of our workes, saith Basil: Onely to believe (τον πίστεων μονον) sayth Nazianzen; Faith alone is sufficient, saith Jerome: By believing are men iustified saith Augustine; and with these consort the rest, Epiphanius, Chrysostome, Athanasius, Primasius, and that whole sacred Quire of Antiquity: But to what purpose do I instance in these, when as the Expurgatory Index of Spain hath purposedly wip't, both out of the Tables, and text of Chrysostome, Hierome, Cyril, most cleare Testimonies for the sole iustification by faith: The booke is euery-where abroad, it is needlesse to recite the severalls: See now the Inquisitors guilty to themselues both of errour, and fraud; To whom I must sing the same note, that Ambrose did of old, to the Arians: Ye may blot out the letters, but the faith you can neuer abolish; Those blurses bewray you more; those blots condemne you more then the writing.

But some perhaps may thinke this a meete strife of wordes, and not hard to be reconciled: For, that which to the Papists is inherent iustice, is no other to the Protestants, then sanctification; both sides holde this equally necessary, both call for it equally: True, but doe both require it in the same manner? doe both to the same end? I think not; yea, what can be more contrary then these opinions, to each other? The Papists make this inherent righteousness the caule of our iustification; the Protestants, the effect thereof: The Protestants require it as the companion or Page, the Papists as the usher, yea rather as the Parent of iustification. But what matters it (say they) so both ascribe this whole worke to God: As though it comes not all to one, to pay a summe for me, and to give it me to pay for my selfe. I know not how these things seeme so little dissonant to these mens eares, which the spirit of GOD hath made utterly incompatible: To him that worketh the wages is not imputed of grace, but of debt; If by grace, now not of workes, or else grace shold be no more grace; for neither is it grace any way, if it be not free euery way, saith Augustine: But these men say; Therefore of grace, because of workes. Not of workes, least any man should boast (saith the spirit): But, of workes, and yet a man shall boast in the Lord, saith Bellarmine: And wherefore shall hee boast? Because hee is iust, because void of sin; Perhaps some Isidore may say this of himselfe, which voluntarily protested, that for fourty years space he found not in himselfe any sinne, nor so much as in his thought, nor so much as any consent to anger, or inordinate desire; Or perhaps some Baronius, or Bellarmine may report this of their late Saint, Gonzaga; or the offall of the schools may lay so of Bonaventure, in whom (if we belieue them) Adam sinned not; or Manicheus may say it of his elect maisters; or perhappes Priscillian, Enagrius, Iouimias, the Messalians may brag thus of themselves; But farre otherwise is that speech of Ambrose, I will not boast because

because I am iust, but because I am redēmed; I will boalit, nor because I am void of sinne, but because my sinnes are forgiuen mee: Other-wile, wee shall come to that poyn̄t, which *Inocentius* condemned in the Pelagians, What neede haue we now of God? But thou sayest God hath giuen me this whereby I am iust: Indeed this seemes at the first a great and glorious praise of the grace of God; and, at the first hearing sounds well to an ignorant eare; and yet (when it is better considered) vnder a pretence of pietie, spoyles Christ of his glory: Why doest thou not as well say, He hath giuen me wherewith I may redeem my selfe? for by the same wherewith we are iustified, wee are redēmed (Being iustified by his blood;) Behold the blood of him that is God and man, iustifies vs, and the same redēmes vs: But go on a little: God hath giuen thee this? But hath he giuen it thee without thy selfe? Is this done without the interuention, without the operation of our free-will? Let the monkes of Burdeāux speake, in their Abiurations: let *Andradius*, let *Bellarmino* (the flower of the popish schoole) let any Papist deny this, if hee dare; It is onely Christis therfore which is imputed: that which is inherent, is ours; for all (saith *Aüsten*) which are iustified by Christ, are iust not in themselues, but in him: That which is Christis, because it is his, is most perfect: that which is ours, because ours, is weake and imperfect. God hath made vs men, not Gods: Our perfection is seasonable in heauen: Iustly doth *Hierome* deride *Ctesiphon*; we, the Papists: O blessed & happy men, if that iustice, which is not thought to be any where but in heauen, may be found with you onely vpon earth; In the meane time, it is sufficient for vs, to mourne for our wants, to hate our iniustice: It is the very speech of *Donatists*, I haue nothing for thee to pardon. Let *Bernard* now (to conclude) shut vp this stage; Not to sinne (saith hee) is Gods iustice; but the iustice of man, is the pardon of God. To be imputed therefore, and to be inherent, differ no lesse then God and man; Trent and heauen: Wherefore, let our Romanists confess that, which both Scriptures, and Fathers, and all their modester Doctors haue both thought, and reported to be the common voyce of the former Church, in all times; and we are agreed: Otherwise; What fellowship hath God with Belial, light with darknesse?

Rom. 3.9

Abiurac. Artic.

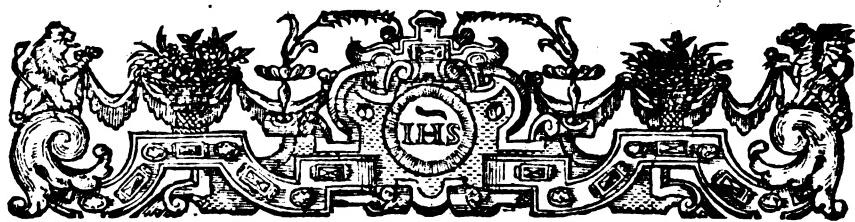
45.

Hier. aduers.
Pelag. l.3

Opere l.2. Cate.
Don. Non habeo
quod ignoras.
Ser. in Cate. &
Ser. 4. de verbis
Esa. Reclam for-
titiam iustitiam,
&c.

Dddd3

S E C-



SECTION 8.

Concerning Free-will.



Ordering vpon this, is the point of Free-will. To let passe all lighter quarrels, of the nature of our will; let vs inquire of the power of it; and that, not in naturall, humane, or morall things (Heere is all peace, and silence, save that the words iangle with them selues: & when the matter is agreed vpon, who would not contemne wordes, as *Augustine* faith well?) but in spirituall, and diuine matters; we doe will, indeede; we will freely, neither can wee otherwise will anything: who denyes it? Heere is no physicall determination, no violence; but, to will that which is good, or to will well, wee cannot. Wee doe freely belieue (for faith is an act of the will) yea, and wee doe cooperate vwith grace; neither are wee heerein like to senslesse stones, as *Austen* truly speakes: But whence is all this? Is it of our selues, or of GOD? Is it of grace, or (which the Councell of *Arausica* condemned) by the power of nature? this must be our question. Both sides like well that speech of Saint *Augustine*: To will freelie, is the worke of nature; to will well, of grace; to will ill, of corruption: but when wee come to the point, the Doctors of Trent are not more subtle, then the Iesuites inconstant: It is yet good and safe, which *Bellarmino* cites from his *Ruardus*; A good worke, as it is a worke, is from free-will; as it is good, from grace; as both a work and good, both from free-will, and grace: But that is exceeding ingenuous, and truly-Euangelicall, which the same *Bellarmino* affirmes against some Semipelagian-Catholikes; In those things which pertaine to piety, and saluation, that, mans will can doe nothing, without the helpe of Gods grace: It is the voyce of *Jacob*; If the Cardinall would holde him there, curſed be hee, that should oppose him; I go on to hope, and read; and see what stuffe I meet with, soone after in the same booke; That our con-

Aug. de Ordine
2

Aliud est velle,
aliud velle bonum.
Bern.

Bell. lib. 6. de
grat. c. 15. p. 10.

Lib. 6. de gratia
c. 4. In titulo.

L. 6^o. c. 15^o.
resp. ad Secund.

conuersation is in the power of our free-will, because it may be awayes conuerted, when it will; and yet further: That before all Grace, wee haue Free-will euen in the works of pietie, and supernaturall things. Before all grace? what before the grace of preuention? It were well, the Cardinall would set forth some better Recognitions. Now, then; God doth not preuent vs (as *Austen* said of olde) that wee might will, but we preuent God, because wee will: But, least this should seeme too grosse; This liberty is tyed vp; and is altogether in the same state, as the faculty of seeing, when a sensible species is absent; we can freely see, while the obiect is absent; we can freely will, in the ablenesse of grace. Let *Bellarmino* now tell me: are we any whit more free to euill, then he faimes vs to good? Did euer *Pelagius* dote thus much? We can will euill; but yet valescere it bedeterminid (vnder some false semblance) by the verdict of our practicall iudgement, wee will it not: But if wee should yeeld him thus much; What help is this, that God giues vs? To prevent, inspire, excite, and help, is of God; to incline the will is of our selues: How are wee not now more beholden to our selues, then to God? What is this, but that Pelagian conceit, so oft condemned by *Augustine*, so to separate free-will from grace, as if without it we could doe, or thinke any thing answerable to the will of God. That weare able by the power of our will to auoid sins; that wee can ouercome the slighter motions of tentatiō, as *Bellarmino* speakes; that we can keep Gods commandements, as *Scotus* and *Durandus*; that we can reiect or receiuie the inspiration of the spirit, as the Tridentine Fathers; That wee can dispise our selues to the receiuing of grace, as *Thomas* and *Suarez*; that we doe naturally cooperate with grace, and make our conuersion effectuall, as *Tupperus*; what is it else but to steale glory from God; that we may pranke vp this carrion-nature of ours? Yet it was modestly done of *Tiberius*, who of those many buildings which he repayred, and perfected, challenged not one to himselfe, but gaue them still the names of those men, by whom they were begun to bee built: But, these men challenge the whole house, when as they haue not laide, so much as one tile vpon the roofe. Far be this shamefull sacrilegious from vs, when that truely-jealous God challenges to himselfe, To work in vs both the will and the deed; yea that wee can will to beleue is his worke as *Austen* rightly speakes: See then he doth not excite, but worke in vs; (*ἐργεῖται*): He works in vs, both that which is first, to will; and that which is last, to worke. *Hierome* sayes worthily, To will, and to runne is mine: but without Gods continuall help, it will not be mine! Without mee you can doe nothing, saith Christ; no, not thinke any thing, saith *Paul*: Alas what can we doe, who are not lame, but dead in sins? By the influence of Gods spirit, therefore a new life must be created in vs, that was not, and not the former life excited, which was; according to that of the Psalmist, Create in mee a cleane heart, and not stirre vp that cleane one,

L. 6^o. de Grat.
c. vlt. sent. 1^o.

*Aug. decorat
grat. Nolentē
preuentit re-re-
sist, volentē sub-
sequitur, ne
transfervat.*

*August. ep.
46^o. et 47^o.
Petr. Chrysost.
ser. 114. Christus
quicquid suorum
virtutum ex re-
fert ad gloriam
patris, et l. omnes
cuia sunt utili-
es, fibi videntia-
re quod per Chri-
stū resurrexerat,
elaborat.*

*Leuiores quasq;
tessellationes sur-
perare, Bellar.
Scot. 2. d. 28
Dur. ibid. q. 4
Sesq;. 6. c. 5. et
Can. 4
Citas. Bell. ibid.
Xiphilim. Tiber.*

*de grat. et lib.
ar.c. 16*

Hier. ad Cefephont.

*Ephes. 2
Coloss. 3*

p.f. 51

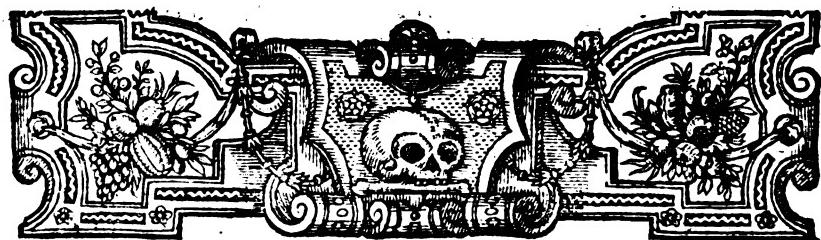
Eze. xi. 3. 6.

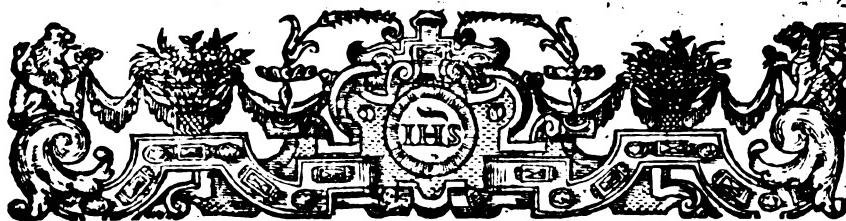
Xiphil. Epist.
Dionis.

Consult. Caff.
cit. Bonavent.
in hac verba;
Hoc piarum
mentium est ut
nisi fibi tribuant,
C. c.

one, I haue ; Neither, indeed, is there as yet any place for this : The first heart must be taken our, another must be put in. I will take away their stony heart , and give them an heart of flesh , saith God by the mouth of *Ezekiel*; Hee will giue it , but (thou sayest perhaps) into their brests , which haue predisposed ; and prepared themselues for the gift . Yea contrarily , to those which doe not a little resist him , The wisdome of the flesh is carnity . But there are some enemities more secret , and which doe not outwardly bewray themselues : but behold, here is publicke resistance (σταυροστι) It is not subiect ; But perhaps , it will once yeeld of it selfe (& ανελει) It cannot , saith the Spirit of God . See in how rebellious an estate wee are to God : What pronenesse is heere to will good , what abilitie to performe it ? Let the Papists (if they will) sacrifice to themselues , as *Seianus* had wont of olde ; or to their nets , as the Prophet speaketh ; As for vs , come what can come vpon our opposition , we neither can , nor dare arrogate vnto our selues those things , which by an holy reseruation , and incommunicableness , are proper onely vnto the Highest . It is safe indeede for the Papists , when they will , to come vp to vs : but we cannot goe downe to them , without a fearefull precipitation of our soules : Let *Cassandra* witnesse this for vs : Let *Bonaventure* himselfe witnesse it , for him ; This is the property of holy minds to attribute nothing to themselues , but all to the grace of God : So that how much soever a man ascribe to the grace of God , hee swaruth not from true piety , though by giuing much to grace , hee withdrawe something from the power of nature , or free-will : but when any thing is withdrawn from the grace of God , and ought attributed to nature , which is due to grace , there may be great danger , to the soule ; Thus farre those two ingenuous Papists : But (to inferrc.) wee giue all to grace , the Papists something to nature ; and what they giue to nature , we giue to God ; Therefore wee doe and say that which is fit for holy mindes ; they (if *Bonaventure* may bee witnesse) that , which swerues from pietie , and is ioyned with much danger of their soules .

S E C-





SECTION 9.

Concerning Merits.

The foundation of Popish Iustification is the Freedome of our will; and vpon the walls of Iustification, is merit ray sed; we will haue no quarell about the word. The holy Fathers of old (as wee all graunt) tooke the word in a good sente, which the later Diuines haue miserably corrupted; About the thing it selfe, we must striue eternally; we promise a reward to good workes, yea an euerlasting one; It is a true word of the Jewes, He that labours in the Eu[n]t, shall eate on the Sabbath: for God hath promis'd it, and will performe; who yet crowneth vs in mercy and compassion as the Psalmist speakes, not (as the Papists) in the rigour of iustice, not (as *Andradus*) according to the due desert of our worke; By the free gift of GOD, and not our merits, as *Caietan* wisely and worthily; Or (if any man like that word better) God doth it in Iustice, but in respect of his owne promise; not the very dignity of our works. That a iust mans worke in the truth of the thing it self, is of a value worthy of the reward of heauen (which industrious and learned *Morton* cites out of the English professor of *Doway*) and hath a meet proportion, both of equality, and dignity, to the recompence of eternall life, as *Peregrinus*, and that in it selfe without any respect of the merits, and death of Christ, which *Suarez*, and *Bayns* shamed not to write, seemes iustly to vs little lesle, then blasphemy.

But (say our moderate Papists) Christ hath merited this merite of ours; neither can any other workes challenge this to themselues, but those, which are done in God, as *Andradus* speakes; but those, which are dipped and dyed in the blood of Christ, as our later Papists elegantly & emphatically speak. But what is this but to cozen the world, and to cast a mist before the eyes of the vnskilfull? Our sins are dyed in the blood of Christ, not our merits: Or, if they allo; Hath Christ then deserved that our workes should be perfect? How comes it about that the workes of the best men are so lame, and defective? Hath hee deser-

Eccles. c. 1. a. Caff.
Cypri. l. 3. ep. 20
Prov. Ind.

*Quis laboravit in
vespera, comedet
in sabbatho.
Conec. Trident.*

Orbital. expl. l. 6

Caiet. in Galba.

*Westm de Tripl.
hom. off. l. 2
Vid. prooef.
Appel. l. 2. c. 21
Tott. l. 1. in Th. 3
d. 12*

ued that though they be imperfect, yet they might merite? What injury is this to God, what contradiction of tearms? Behold now, so many Sauours, as good men: what I doe, is mine, what I merite is mine, whosoeuer giues me either to doe, or to merite: Whosoeuer rides on a lame horse, cannot but moue vneuenly, vneasily, vncertainely: what insolent ouer-weeners of their owne workes are these Papists, w^{ch} proclaime the aetions which proceed from them selues, worthy of no lessc then heauen: To whom, wee may iustly say, as Constantine saide to *Aesopus* the Nouatian, Set vp ladders, O yee Papists, and climbe vp to heauen alone. Who can abide that noted speech of Bellarmine, A iust man hath by a double title, right to the same glory; one, by the me-rits of Christ imparted to him by grace, another, by his owne merites; contrary to that of the spirit of God; The wages of sinne is death, but the gift of God is eternall life: vpon which wordes another Cardinall, *Caietan*, speaks in a holier fashion, thus; Hee doth not say that the wa-ges of our righteousness is eternall life: but the gift of God is eternall life, that we may vnderstand, and learne, that wee attaine eternall life, not by our owne merites, but by the free gift of God; for which cause also he addes, By Iesus Christ our Lord: Beholde the merit, beholde the righteousness, whose wages is eternall life; but to vs, in respect of Iesus Christ, it is a free gift: Thus *Caietan*: What could either *Luther* or *Calvin*, or any Protestant say more plainly? How imperfect doth the Scripture euery-where proclaime both Gods graces in vs, & our works to him? And though the graces of God were absolutely perfect, yet they are not ours; if our workes were so, yet they are formerly due: And if they be due to God, what recompence of transcendent glory is due to vs? Beholde, we are both seruants, and vnprouitable; Not wor-thy, saith God; worthy, and more, say the Papists: By grace yee are saued through faiith; and that not of your selues, saith God: By grace indeed, but yet of our selues, say the Papists: What insolency is this? Let our Monkes now, goe, and professe wilfull pouerty; whiles *Ezekiah* did neuer so boast of his heapes of treasure, as these of their spirituall wealth.

Hierome said truely; It is more hard to be stripped of our pride, then of our gold and iewels; for cuen when those outward ornaments are gone, many times these inward rags swell vp the soule. *Gregory Arimi-nensis* their old Schooleman was ashamed of this wicked arrogance, and so was *Durandus*, and *Pighius*, and other their Diuines of a more modest temper: I would the Jesuites could haue had the grace to haue bin no lesse ashamed, and the Tridentine Doctors; together with their ex-ectioners, the Inquisitors: But, what other men haue holily, and true-ly spoken, that they haue perfidiously wip't out: witnesse their Index of *Madrill*, in these words: Out of the booke which is intituled the Or-der of Baptizing, together with the manner of visiting the sicke, printed at

Socr. l. 1. c. 7
Erigite robis
sculas, &c.
Homo infatu-
duplicis titulo &c.

Rom. 6. fin.

Caiet. Com. in
Rom. 6

Ephes. 2

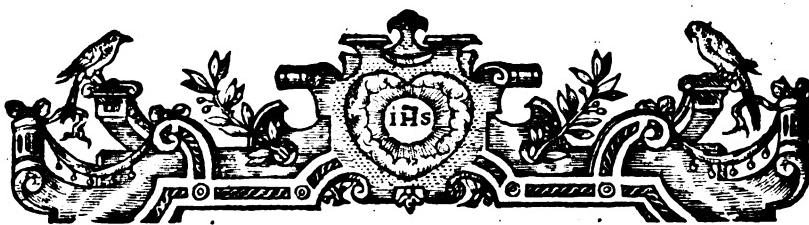
Hier. Epitaph.
Paboli:

Ind. expurg.
Madriticus
pag. 149

at Venice, in the yeare, 1575. Let these wordes be blotted out; Dost thou beleue that not by thine owne merites, but by the vertue and merit of the passion of our Lord Iesus Christ, thou shalt come to glory? And loone after, Dost thou beleue that our Lord Iesus Christ dyed for our saluation, and that no man can be saued by his owne merites, or any other meanes, but only by the merit of his passion? Ywis, these are the Scorpions and Snakes of the antient Diuines (as Jerome tearmed the errors of *Origen*) amongst which the Reader must needs haue walked, had not the graue Senate of the Inquisition wisely prouided for our safety. What hope is there now of peace? vnlesse they could bee content (which *Bellarmino* grants to be the safest way) renouncing the merits of their works, not so much for their vncertainty, as the imperfection of their iustice, and daunger of vain-glory, both to resolute and teach men to repose their whole confidence in the mercy, and bounty of God: which we can at once both wish, and not hope for.

*Ex cod. libro
fol. 34. ad Med.*

*Hier. l. de libris.
Orig. τετρα
αγχων.*



SECTION IO.

Concerning Satisfaction.



A satisfaction hath neere affinity with merit; and indeed, is but as another twig arising from the same root: Then which, no opinion could be devised more iniurious, and reprochfull to the merits of Christ. The word was not displeasing to the antient Fathers, nor in their sense, to vs; Only this let me touch in passing by; that the heedless abuse of wordes, to the great wrong of the Church, hath bred confusion of things; as contrarily, that of *Tertullian* is approved, The assured sense of words is the safety of proprieties: Wee haue nothing to doe heire with ciuill satisfaction, nothing with Ecclesiasticall; wherof *Luther* not vnfitly laid (euen in *Cassander* sowne iudgement)

*Tert. de prescrip.
Rides nominum
Salvo proprietatis
Consil. cap. de
satisfact.*

Satisfactio pani-
tentialium nihil a-
liud est quam
conatus infeliam
reddendi quod
sacrificia est. Al-
phons. Virgines
aduers. Luth.

cit. Caff. ibid.

Bellarmino de
Indulg. L. 1. c. 4
Pius 5. Greg. 13
Clem. 6

ment) Our mother the Church, out of her good affection desiring to preuent the hand of God, chastises her children with certaine satisfactions, least they should fall vnder the scourges of God. This Canonicall satisfaction, as many call it, hath been now too long out of vs, on both sides: Yea more then this, in all our sermons to our people, we beat importunately vpon the necessity of penitence, and all the wholesome exercises thereof, as fruits worthy of Repentance. Nor (as *Cassander* well interprets it) as if wee desired, they should offer vnto God a ransom worthy, and sufficient for the clearing of the score of their sinnes; but that we teach them, those offices must be performed, by them, which God requires of those sinners, on whom he will bestow the satisfaction of his Sonne: Let them call these satisfactions, if they will, we give them leauue: But, that, after the most absolute passion of Christ, there should be yet behinde certaine remainders of punishment, to be discharged by vs, either here, or in Purgatory, with a purpose thereby to satisfie the diuine Iustice, whether they be imposed by God, or by the Priest, or by our selues (as the Tridentine distinction runs) wee neither may, nor can indure.

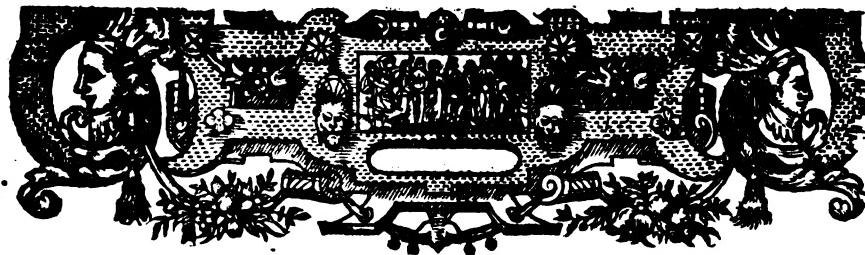
For (how nicely soever these men distinguish) it cannot be, but this sacrilegious opinion must needs accuse the truely propitiatory sacrifice of Christ, of some imperfection. I know, they say, that both satisfactions may well stand together; that, of the Mediator, and this of man: whereof *Bonaventure* calls the one Perfect, the other Semiperfect. But these are words; Let the Sophisters tell mee, Dooth not the full vessell containe in it selfe the halfe? or what need the one halfe apart, when we haue the whole? and lastly, can any thing be added to that which is perfect? But some of their heed-fuller Diuines will neither haue these two opposite, nor subordinate to each other: For it is a shame to speake, what *Suarez*, what *Durand*, and other grosser Papists haue discoursed of this point: Let them rather, if they will, holde (which opinion yet hath beeene controlled not by the Cardinall onely, but by three Popes before him) that mens satisfactions serue onely to apply vnto vs, that which the satisfactions of Christ haue promerited for vs. Yet, euen this shifft will not serue: For Christs satisfaction (as they teach) respects eternall punishment, and not temporall; How then can it once bee imagined, that wee by our satisfactions should procure that his suffering, which was destinatied to the expiation of an eternall punishment, should serue to the discharge of a temporall? And why should wee doe this, rather then Christ himselfe? Besides, how absurdly doth this sound, That he whose bounty hath paid our pounds for vs, hath yet left vs, out of our poore stock, to pay some few farthings for our selues? Let mee demand then; whether could not Christ undertake these temporall punishments for vs, or would hee not? That hee could not, is impious; that he would not, is bolde to say, and illiberal to doe: For where is there

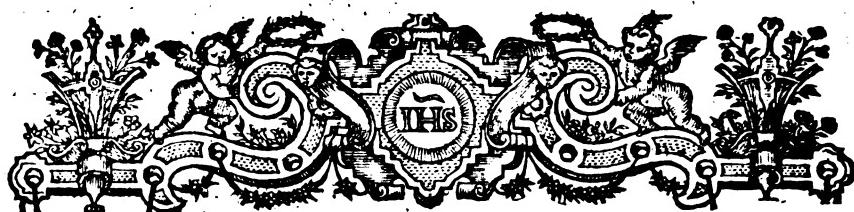
there any restraint? or what are the limits of this mercy? The fault is remitted (saith the conuenticle of Trent) the punishment is not pardoned: The Easterne Church would never have said so, which alwaies stouterly opposed her selfe to this error: And indeed, what a shamefull reproof is this to the infinite mercy of the forgivner? what a wrong to his justice? Whereto is the punishment due but to the fault? Did ever God inflict punishment that were not due? Many a time hath hee forgiuen to sinners those plagues which both they had deserued, and hee threatened; but never did hee call backe for those arreages which hee had forgiuen: God punishes vs indeed (or chastens vs rather) and that sometimes well, and sharply, after the remission of our offence: Not that he may give himselfe satisfaction of vs (for how can it bee so pleasing to him, that it should be ill with vs) but that hee may conforme vs to himselfe, that hee may amend vs: He layes no stroke vpon vs with a revenging hand, but with a fotherly. We suffer therefore now, but we satisfie not; This is proper onely to that eternall Priest, and to his eternall priesthood, and is no more communicable to Saints and Angells, then his owne person: And certainly that which was his part, hee hath performed; hee hath redeemed vs from the curse of the law; and part of the legall punishment, is this temporall revenge: For vs therefore, to give hands to them in this, it were no better, then perfidious, and shamefully trayterous. And if it be more then manifest, that this cannot be don, either by our owne tormentes inflicted, or good workes performed (how penall soever) how much lesse shall it be effected by others? There is none of the Saincts which will not justly take vp that answeare of the wiser Virgins, There will not be enough for you, and for vs: But as Hierome sayd well; There is no neede of any great conuiction, where the opinion carries blasphemy in the face.

Mat. 25.9
Hier. adu. Clos.
plains. Non ne-
cessum habet con-
vincere quod. siue blas-
phemus. non est.

Ecce

Sec-





SECTION III.

Concerning Purgatory.



Pon this conceite of Satisfactions, depend those other fables of Purgatory, & Indulgences ; pleasant ones both, and not vnworthie of a Satyre : whereof so oft as I think, I cannot but remember the scornfull frump of *Luther*, alluding to that of the Prophet, *Domine, non possum usci stercore humano :* yet if they had onely doubtfully, and problematically commended their Purgatory to the Church, we might easily haue fauoured them with a conniuence ; although you cannot lay, whether it would haue been more worthy, to let the spleene on work for laughter, or the bowels for commiseration : But now, when *Bellarmino* teaches vs, that it pertaines to the Catholike faith, and our *Fisher* of Rochester will haue it altogether necessarie to be knowne, and beleued ; we cannot intertain this presumptuous folly, without indignation : How miserably the Scriptures are wrested to this purpose, if any Schoole-boy could not easily see, he were worthy of whipping. As *Hierome* said, of the hereticks of his time, They frame som vnfitting testimonies to their owne sence ; as if it were a worthy, and not rather an abominable kind of teaching, to deprave sentences, and to dragge the Scriptures perforce, to their owne bent : Neither are the ancient Fathers better vsed in their citation ; of which, *Origen, Ambrose, Hilary, Lactantius, Nissen, Hierom,* gaue intimation of a quite other Purgatory, from the Romish. *Augustine* speakes of it, at peraduenture, wauatingly, vncertainly ; The rest neuer dreamed of any at all : But yet, I mistake it ; Now I remember, S. *Plato* is cited by *Aussten, and Eusebius*, for the patron of this opinion ; and who knowes not, that S. *Homer, and S. Virgil* are flat for it ? yet this fire neuer began to burne out, but in *Gregories* time ; and since that, the authoritie of the *Alcoran* hath not a little mended it : This is it, that their *Rochester* ingenuously confessed of old, that this Purgatorie-flame came but lately, to the knowledge of the Church : But for vs, that of Saint *Paul* shall

Hier. Paulus.
Plato in Phaedo-
ne. Itaq; qui-
cunq; in vita
quodammo-
do medium
renuisse iter co-
nvenientur ad
Acherontem pro-
recti vehiculis,
qua vnicusq;
adsum, in palu-
dempervenire
Acherontem;
ibiq; habitare,
purgatorium,
penas dantes in-
suriarum, et cum
p. rificati, &c.
Euseb. de prepar.
Euang. L. 1. s. vii.
Aug. de Cinst.
sci. l. 2. c. 1. 3.
qui et Virgil
bud. citat.

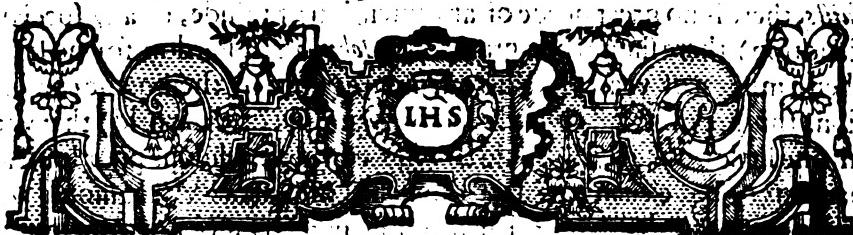
2. Cor. 9. 1.

Apic. I 4. 13

Wifdām 2.

$T^{\alpha m} A_{\beta} \in T^b d$.

१०



SECTION. 12.

Prophetes & Vngatory is guilty of Indulgences, as their Rothe-
ster confesses. Both of them were bred by super-
stition, and nurised by covetousnesse : I touch these
with a light hand onely ; It is long since all inge-
nious cluyts of Rome were ashamed of this ho-
ly fraud ; I cannot but commend Cassander, which
writeth, modestly and truely : The abatement
or relaxation of Canonickall punishments, was of old called Indulgences.

Cap. de Industria.

which at this day is drawne to all private satisfactions, and the full right of bestowing them withdrawne from all other Bishops, to the Bishop of Rome alone. About the use, and practise whereof, all good men haue desired a correction, and moderation; as of things, which being hitherto ill handled, haue given the chiefe occasion of this breach, in the Church: Here therefore it were to bee wished, that the Popes would yeelde something to the publicke peace. Thus saide *Cassador*: With whom agrees *Polidore Virg.*; both of them more worthy of a blacke cole, then their honest *Rochester*, whom *Gregory of Valencia* hath so foulely branded: Neither haue there wanted some of their owne (as *Bellarmino* wickeidly) which haue called bothe the Treasur of the Church, and Pardons into Question; neither haue there wanted those, which haue boldly and flatly denied them, either to be of use, or to be at all: And indeed, who, that is not too much intoxicate with the potions of that harlot, can indure, that whiles the imputation of Christ's merits to the iustifying of a sinner, applied by God to vs, is euery where a common scoffing stocke to these men; yet, that the merits and sufferings of holy men, out of a certaine common treasure, should by a man be imputed to men for the deliuerance of their soules from torment? Who can abide that any mortall man should ouer-satisfie God for his sins? Who can abide the prodigall grants, and shamefull Marts of their pardons? Who can indure to heare, that to the carelesse mumbling ouer of some short prayers (for if wee beleue their *Casuists*, there is no great neede of any intention of minde, of any speciall devotion) there should bee granted by *John*, 22. a Pardon for no lesse then a million of years? Who can indure (since by their owne confession, this fire must last, but till the conflagration of the world) that yet in one little booke there should be tendred vnto credulous poor soules, pardons of but eleven thousand thousands of yeares? What shold we make many words of this? There is now lying by mee a worme-eaten manuscript, with faire rubricks, in which besides other absurd and blasphemous promises, there is power giuen to one little prayer, to change the paynes of hell (due perhappes to him that sayes it) into purgatory; and after that againe; the paines of purgatory, into the ioyes of heauen: *Bellarmino* had wisely respected his owne reputation, if he had giuen his voice according to that which hee confesses to haue beene the iudgement of some others; That these like Bullis were not giuen by the Popes, but leudly devised by some of his base Questuaries, for an aduantage: But that which he shold excuse, he defends: What ingenuity or shame is to be expected of Iesuites? and how cleane hath an old parrot (as he said of old) forgotten the wand? Who may abide this vnjust and inhuman acceptation of persons? that the welthier sort, may by their purses redeem this holy Treasure of the Church, & by mony deliuer the soule of themselves & their friends, from this horrible prison, while the needy

*Do Indulg. 4.4.
4.4.*

*Hora B. Virg.
Actions of Rome.
Ripon.*

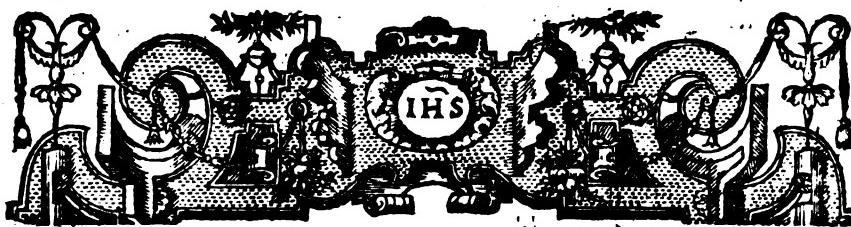
*Hora B. Mar.
Virg. ad vsum
Seruum.*

Liber. do Indulg.

needy loule, must bee still frysing in that flame , without all hope of pardon, or mature relaxation, vntill the very last judgement day ? Lastly, who can endure that, whiles it is in the power of Christ's vicar, to call out miserable soules out of this tormenting fire (which hell it selfe is saide to exceede onely in the continuance) yet, that hee should suffer them to lie howling there, and most cruelly broyling still, and not mercifully bestow on them all the heapes of his Treasure, as the spirituall raunsumc of so many distressed spirites ? A wretched man is hee (as Ambrose said of the rich man) which hath the power to deliuier so many soules from death, and wants the will : Why hath God giuen him this faculty of Indulgences, if he would not haue it beneficiall to mankinde ? and where the owner of the house will bee bountifull; it is not for the steward to bee niggardly ; Let that Circe of Rome keepe these huskes for her hogs.

Ambro. de Ne.
both.

Anth. operis
imperfect.



SECTION { 3 }

Concerning the distinction of veniall and mortall sinnes.

Dardons do both imply & presuppose that knowne distinction of mortall, and veniall sinne; which neither hath God euer allowed, neither (whiles hee gainsayes it) will euer the Protestants : That there are certain degrees of euill, we both acknowledge, & teach ; so as we may here iustly tax the dishonesty, and shamelesnesse of Campian, Dureus, Coccius, and the monkes of Burdeaux , who haue vpbrayed vs with the opinion of a certaine Stoicall and Iouinianish parity of sinnes: yea Bellarmine himselfe hath already done this kinde office for vs . Some offences are more hainous then other ; yet all, in the malignity of their nature deadly : As of poisons, some kill more gently and lingringly, others more violently and speedily, yet both kill . Moreouer, if wee haue respect to the infinite mercy of God, and to the obiect of this mercy, the penitent and faithfull heart, there is no sinne which (to

Eee 3

borrow

No Peace with Rome.

^{1 Jo. 3.4}
Rom. 6

To εὐτύχειν,
&c.

Fr. a Pitt. sum-
ma acr. Pan-
tentia no. 100.
P. 63.

Decr. 23. q. 4.
εἰνιστα &c.
Petr. Alagona
Cōp. Māmād.
Nauarri. p. 92.
p. 267. p. 140.
p. 191. p. 352.
p. 150.
Socr. I. 5. 22

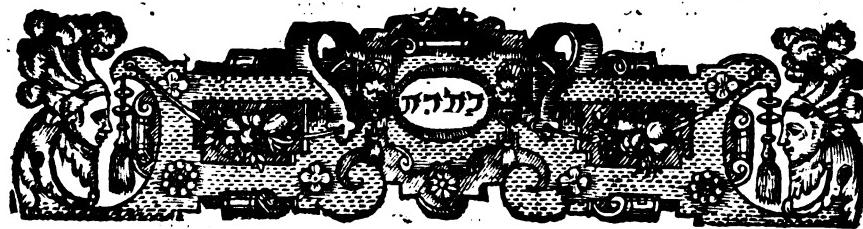
τρέψις ἀγωγή-
Tix.
Original.

borrow the word of *Prudentius*) is not veniall; but in respect of the Autonomy or disorder, there is no sinne whch is not worthy of eternall death. Every sin is a Viper; there is no Viper (if we regarde the nature of the best) but kills whome she bites; but if one of them shall happily light vpon the hand of *Paul*, shee is shaked into the fire, without harme done: Let no man feare that harmfull creature euer the lesse, because he sees the Apostle safe from that poysone. So is sinne to a faithfull man; Saint *Iohns* word is, All sinne is (*ανομία*) Transgression of the law; Saint *Pauls* word is, The wages of sinne is death; Put these two together, and this conceit of the naturall pardonablenesse of sinne, vanishes alone.

Our Rhemists (subtle men) can no more abide this proposition converted, then themselves: All sinne indeed (say they) is *anomia*, a transgression of the law; but every transgression of the law is not sinne: The Apostle himselfe therefore turnes it for vs: All vnrighteousnesse, (saith hee) is sinne: But every (*ανομία*) is vnrighteousnesse, saith *Austen* vpon the place. For the law is the rule of righteousness; therefore the preuarication of the law is vnrighteousnes: Yea, their very owne word shall stop their owne mouth; for how is sinne vniuocally distinguished into veniall, and mortall, if the veniall bee no sinne; and the wages of every sinne is death. That therefore which the Papists presume to say, that this kinde of sinne deserues pardon, in it selfe (vnlesse they will take the word, merit, ~~cata~~crestically, with *Stapleton*) And that which *Bellarmino* and *Nauarrus* adde, that veniall sinnes are not against, but beside the law: and lastly, That which *Franciscus a Victoria* writes, that a Bishops blessing, or a Lords prayer, or a knocke on the brest, or a little holy-water, or any such like slight receite, without any other good motion of the heart, is sufficient to remit veniall sinne, is so shamefully abhorring from all pietie, and iustice, that these open bauds both of nature and sinne, must be eternally defied of vs. It is an olde and as true a rule, Easeines of pardon giues encouragement to sin: And besides, what manner of sinnes doe they put in the ranke of Venialls? Drunkennesse, adultery, angry curses, or blasphemies, couetousnesse: yea stealing, lying, cursing of parents, (horrible offences) shroud themselves (with them) vnder this plausible title of veniall: Hcc must needes be shamelesly wicked, that abhorres not this licentiousnesse. Surely *Socrates* the historian, prophecie (I thinke) of these men: There are some (saith he) that let goe an whoredome as an indifferent matter, which yet striue for an holy-day, as for their life. The ordinarie, and not slight Controversie (as *Cassander* thinketh) of the name, nature, condition, punishment of the first sinne, as *Chrysostome* calls it, I willingly omit; Neither doe I meddle with their Euangelicall perfection of vowes, nor the dangerous seruitude of their rash and impotent votaries, nor the inconueniences of their Monkerie: which yet are so great, and many,

ny, that the elect Cardinalls of *Paul the third*, doubted not with ioynt-
content to affirme, All the Orders of Couents we thinke fit to be abo-
lished; but, for the condition of that single and solitarie life, let that
be done, which *Cassander*, and *Clingius* the Franciscan aduise, in this
case; that is, Let all false conceite, and prepostrous confidence bee re-
mooved from it, that the trust, which should onely be put in the merit
of Christ, be not placed vpon these courses: and let no man thinke, that
hereby he deserues righteouenesse, remission, grace; and lastly, (which
I adde) remoue but idlenesse, superstition, necessitie, from this kind of
life, and we doe not, wee will not disallow it: Neither doe we take our
Colledges for any other then certain sacred (ἀσκησις) monastical Academis,
wherin according to the precept of *Pelagius* the Pope, wee
may be maturely fitted for these holy seruices of God, and his Church:
such were the monasteries of the Antient; in so much as *Posidonus* can
witnesse, that S. *Austen*, out of one little house, sent forth ten labourers
into the haruest of the Church.

Posid. in vita Aug.



SECTION 14.

Concerning the Canon of Scripture.

Now (least I bee too tedious,) it is time for me, from these points, which do directly concerne our selues, to halsten vnto thosse, which do more closely touch the Maiestie of God; and doe, as it were, send plaine challenges into heauen: And thosse doe either respect the Scripture which is his expreſſed word; or Christ, whch is his naturall and conſubſtantiall word, or lastly, the worship due vnto his name.

And first, the Scripture complaines iustly of three maine wrongs offered to it: The first, of addition to the Canon; The second, of detrac-
tion from the sufficiency of it; The third, of hanging all the authority
thereof vpon the flegue of the Church; For of that corrupt Transla-
tion

Hier. aduers.
Heliod. iud.

I refer the rea-
der for the cita-
tion of these,
to my disswa-
sue frō Popery

Catechismus.

Epiph. I. 1. sect 5
εν ἀμφιλέκτῳ

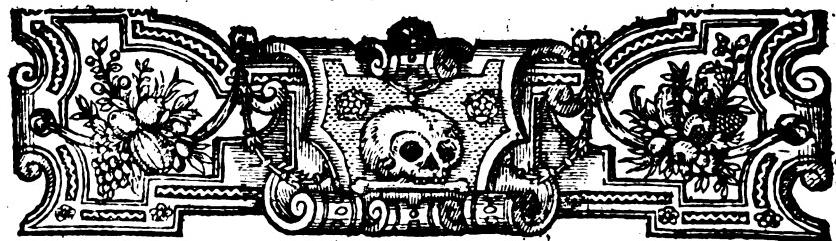
λεγέσθο-καρο-
νικοί.

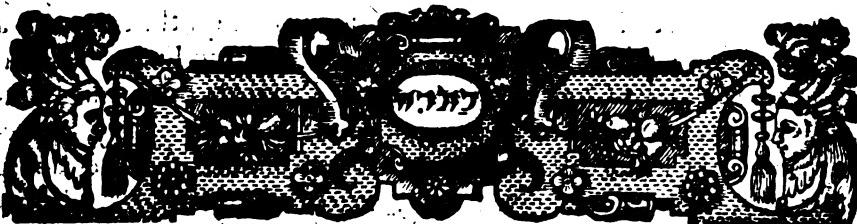
Si quis lib. Ho-
fier, Dan, Baruc,
Ecl. Iudith.

Tob. Macab. pro-
Cononicis non
recepit Ama-
thema sc. sect. 4.
Apoc. vlt.

tion of Scripture, which the Trent-Diuines haue made onely, and ful-
ly authenticall, I forbear purposelē to speake; although it were easie to
show (that which Renceline, following the steps of Hierom, hath auer-
red,) That the Hebrews drinke of the well-head; The Greeks of the
streme, and the Latines of the puddle: neither will I so much as touch
the iniurious inhibition of thole holy booke, to the Laity. Who can
endure a peece of new cloth to bee patched vnto an olde garment? Or
what can follow hence, but that the rent shoulde be worse? Who can a-
bide, that against the faithfull information of the Hebrewes, against the
cleere Testimonies of Melito, Cyril, Athanasius, Origen, Hilary, Hierom,
Ruffinus, Nazianzen, against their owne Doctors both of the middle,
and latest age, sixe whole books, shoulde by their father-hoods of Trent,
be vnder paine of a curse, imperiously obtruded vpon God, and his
Church? Wherof yet, some propose to their readers, no better then
magicall iugglings, others bloody self-murders, others lying fables, and
others heathenish rites, not without a publicke applause in the relation:
These indeed, Caetan, ingenuously, as his fashion is, (according to that
hee had learned of Hierome) would perswade vs to haue beene admit-
ted onely by the Auncients, into the Canon of Manners, not of faith.
And surely, there be many precepts in Siracides, the counterfeit Sal-
omon, and Esdras, whiche sauour of excellent wisdome; but I wonder
what kinde of good manners, can be learned from such like histories,
even by those Nouices, to whom Athanasius bequeathes these booke:
Well may I say of these, as that Chian seruant of his Master, (which
sould his wine and dranke his lees) whiles they haue good, they seek for
nought: But let these booke (how questionable souerto Epiphanius)
be all sacred, let them be (according to the meaning of the Councell of
Carthage, and of Austin so oft cited, to this purpose) After Canonicall;
yet what man or Angell dare presume to vndertake to make them di-
vine? We know full well, how great impietie it is to fater vpon the
God of heauen the weake conceptions of an humane wit; neither can
wee bee any whit mooued with the idle crack of the Tridentine curse,
whiles we heare God thundring in our eares, If any man adde vnto
these words, God shall adde vnto him the plagues written in this book.

SEC-





SECTION 15.

Of the Insufficiency of Scripture.

Neither knowe I, whether it be more wickedly audacious, to fasten vpon God those things which hee never wrote, or to weaken the authority, and deny the sufficiency of what hee hath written: The Papists doe both. We affirme (saith Bellarmine) that there is not expressly contained in Scriptures, all necessarie doctrine, either concerning faith, or manners: And the Tridentine Fathers give charge, that Tradicions be received with no lesse pietie and veneration, then the bookees of Scripture.

Lib. 4. de rebus
non scriptis c.
30. sect. 1.

Per iuramenta
vno, per iuramenta
affectionis.

Per verba, per
sententiam.

Διατύπωσις.
In Can. Nic.
Graecis Pisan.
Bismar Conc.
Tert. 1
κακῶν ὁρος
καὶ ἀδικησό-
φος.

Unwritten Truths (saith our wittie Chancellour, More) are equiuall to the word of God: What place is there for peace? There are we confesse certaine things of a middle nature, indifferent rites, wherin much must be yeelded to the Church, much to Traditions: but that those things, which are simply necessarie to saluation (whether to bee known, or to be done) should not be found in the holy Scriptures, either in their words, or in their sense, as Aquinas distinguishes, wee iustly hould absurd; and with Erasmus, contrary to all true divinitie: Some Constitutions for publicke order, are from the Church; but all necessarie determinations of faith, are to be fetcht from the voyce of God: This is, as Xerxes truly commends it, the right and ouer rule of life: The law of God is perfect, saith David; yea and makes perfect, saith Paul: And what can bee added to that which is already perfect? or what perfection can there bee, where some necessary points are wanting; yea (if we may beleue Hosius) the greatest part?

How much is the spirit of God mis-taken? he wrote these things, that we might beleue, and in beleeping be fauored; But now (if Trent may be iudge) although we beleue what he hath written, yet we cannot be fauored, vnlesse wee doe also receive, and beleue what he hath not written: How ill was Constantine taught of olde, how ill aduised,

in

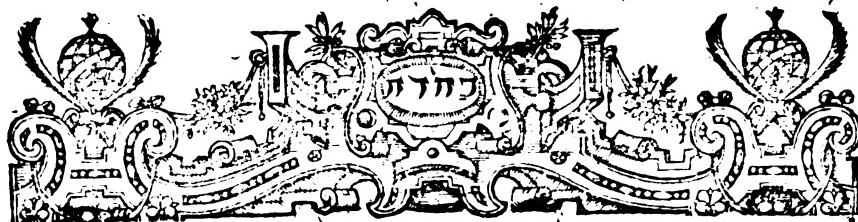
Theod. I. i. 8. 7.

Tert. de prescr. et
lib. contr. Hier.
Orig. in c. 16. ad
Rom.
Apol. in synops.
Ambr. I. 3.
Hex. c. 3.
Aug. Ego solis
Scripturis &c.
De nat. et grac. 6.
Opt. Milen. I. 5.
Tho. in Mag.
I. 3. d. 2. q. 1. art. 1
Citat. ex Hier.
Non nihil credas
quid tibi dixerit
ero quod ex no-
no Testamento
vel veteri habe-
ri non posse.

Irenaeus. 2. 2. 2.

in that publicke speech ; for which yet, wee doe not finde that any of those Worthyies of Nice did so much as iogge him on the elbow, in a milde reproofe, whiles hee laid ; The booke of the Evangelists and Apostles, as also the Oracles of the ancient Prophets doe plainly instruct vs in the message and meaning of God : How miserably were every one of the learned Fathers of the Church blinded, that they could neither, either see, or acknowledge any other rule of faith ? And what shall wee say ? Did God enuy vnto mankind the full revelation of his will, in the perpetuall monuments of his written worde ? Or did hee not thinke it expedient to lay vppe all necessary doctrines in this common store-house of Truths, (as Rochester calleth it) : Or, is that perhaps more uncertaine which is faithfully committed to writing, then that which is earied about by the flying rumors of men, & by this acry conuiance deriu'd vnto posterity ? What a thing is it (as Irenaeus wilye said) that wee should leau'e the voyce the Lord's, and his Apostles, and attend to these tattlers, that talke never a true word ? Or if this be sufficient, how vainely haue you spent your labours, & all yet Registers of God, Prophets, Apostles, Evangelists : and as he sayd of the oynement, To what purpose was all this waste ? These Paradoxes are pernicious to the Church, and shamefully derogatory from the glory, both of the wisdom and goodness of God : Hold these, who dare ! Surely, wee can neuer abide that thidse two markes of heretickes which Irenaeus long since set downe (namely, not to rest in the bare authorite of Scripture, and to vaunt of other Tradicions) should both of them be iustly branded on our sides.





SECTION 16.

Of the Authority of Scripture.

But this is yet most shamefully iniurious, to deny unto the word of God, Credit of it selfe; and so to hang the Scriptures vpon the Church, that they must needs boggē al their authoritie from the voyces of men. Honest *Eckius* in his revised, and corrected *Enchiridion*: The Scripture (saith he) is not authenticall without the authoritie of the Church: To which as some golden and oracular sentence, there is added in the margin, a glorious and insulting applause, An *Achilles* for the Catholicks: I let passe the blasphemies of *Hermannus*, and *Hosius*, perhaps (as *Iunius* construes it) in the name of *Swinckfeldius*: I palk ouer the horrible impietie of that shamelesse glosse, which teaches that *Salomon*s text borrowes his credit from the Popes canonization: *Bellarmino* alone shall speake for all; who going about to support the number of seauen Sacraments, by the authority of the Tridentine Councell (for this is euer their last hold): The strength (saith hee) of all the Ancient Councells, and of al opinions, depends vpon the authority of the present Church; And a little before; If we take away the authority of the present Church, and of the present Councell (of Trent) the decrees of all other Councells, and the whole Christian faith may be called into doubt, and question. O miserable, and miserably staggering soules of the Papists: How many, not persons onely, but whole kingdomes, and those (as the Romanists themselues confess, and bewaile) mighty and flourishing, amongst themselues, doe yet still resolutely reiect all the authoritie of that Tridentine Councell? What certitude of faith therfore can they haue? What hope of saluation? But what? The whole Christian faith? All doctrines and opinions? What, even those which are written by the finger of God? those that are indited by the holy ghost? What is this else, but to make God a slave to men; and to arraigne the maker of heaven and earth, at the barre of humane judgement?

God

αὐτούσιον.

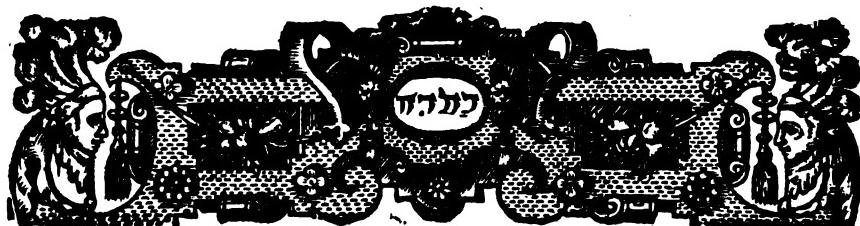
*Enchir. Eccij 7.
recoen ann.
15, 6. fol. 8.*

*Achilles pro
Catholucis.
Amaduus in
Bellar.
Gloss in decre-
tal. l. 2. Tit. 23.*

*iep & ἀγνώρει.
3. ill. de num.
sacr. et effect.
l. 2. c. 15. p. 300.*

No Peace with Rome.

God will be God; The Scripture of God, will be it selfe, in spight of Rome, Trent, Hell: And vntesse wee hold this, wee can haue no peace with God; vntesse we deny it, no peace with the Romanists.



SECTION 17.

Concerning Transubstantiation.

*Genebr. 1.1 de
Trin. Linden 2
diall. Canifas in
pref. lib. de lo.
Bapt.
AUTODOXOS.
Bell. 1.2. de Chro.
c. 19. Calumus
fine dubio in mo-
do loquendi er-
ravit, sed dum
rem ipsam discu-
tio, non facile
audio pronunci-
are illum in er-
ore fuisse.*

Psal. 16. 10

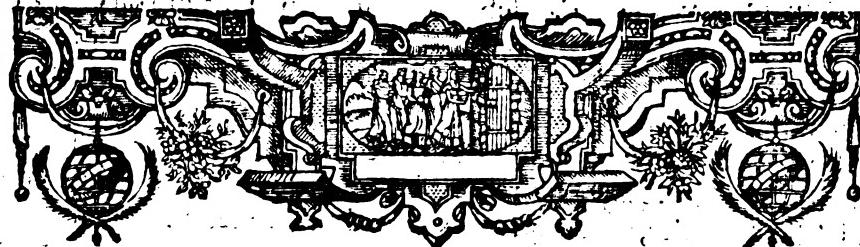
These errors concerne the Scriptures; those which follow, concerne either Christs person, or his offices: I let passe that idle brabble (as Bellarmine himselfe judges it) which the Popish Censors haue unjustly raised about the sons God-head of himselfe; & insist vpon waigtier quarrells; I would thinke exploded opinion of Transubstantiation, & (which is the root of it) the Multipresence of Christs body, did not utterly ouerthrow the truth of His humanity. Good God! Is it possible (as Averroes iested of old) that Christians should make themselues a God of bread? That any reasonable man can beleue, that Christ carried his owne body in one of his hands, that hee raught it forth to be eaten by those holy guests of his, which sawe him present with them, and heard him speaking to them, both whiles they were eating him, and when they had eaten that sacred morsell? That the selfe same sonne of man should at once both deuour his whole selfe, and yet should sit whole, and intire at the Table with them? That the glorious body of Christ should be caried, through the vncleane passages of our mawes; and either be there turned into the substance of our body; or (contrary to that the Spirit said of olde, Thou shalt not suffer thine holy one to see corruption) should be subiect to putrefaction, or vanish to nothing, or returne into that heauen, wherein it was, ere it returned, while it returned: or lastly, should be eaten with mise (deuout and holy vermin) or perhaps mixed with poison, to the receiuer? What monsters of follies are these? How mad, yea how impious is this obstinacy of foolish men, that they will

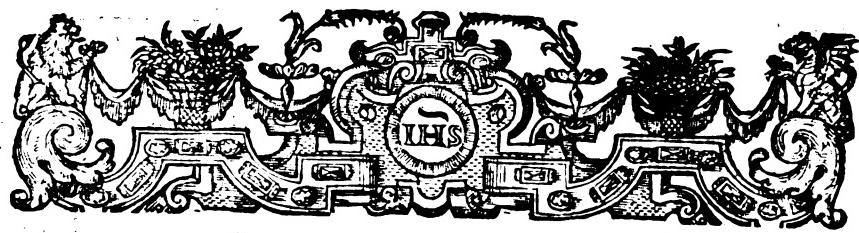
will ouer-turne the very principles of nature, the order of things, the humanity of their Sauiour, the truth of the Sacrament, the constant judgement of Scripture, & lastly, the very foundations of all Diuiniry; and confusedly iumble heauen and earth together, rather, then they will (where necessity requires it) admit but of a tropicall kinde of speech, in our Sauiuors consecration ; whiles in the meane time, the whole reuerend Senate of the Fathers, cryes out, and redoubles the names of Symboles, Types, signes, representation, similitude, figures, and what-euer word may import a borrowed sense; notwithstanding all the indignation of heauen, all the scorne of Pagans, all the reluctation of the Church : This letter killeth, as *Origen* truely speaks : Now what likely-hood is there, here, of agreement ? That the true body of Christ is truely offered, and truly receiued in the Sacrament, which of vs hath not euer constantly taught, and defended ? But how is this ? not by any bodily touch, as *Cyrill* and *Ambrose* say well, but by our faith. That it should be Corporally, Carnally, Orally present, and borne in peeces with our teeth (as good Pope *Nicholas* caused *Berengarius* to say, and our *Allen* hath followed him vnbidden) hath euer seemed impious to vs, and (as *Austen* judges it) no lesse then flagitious.

Wee like well yet, the ingenuity of *Arius Montanus*, in this point ; who, vpon *Luk. 22.* This is my body (saith hee) that is, My body is Sacramentally contained in this Sacrament of bread ; and straight hee addes (like another *Nicodemus*, Christis rightlie disciple) The secret and most mysticall manner whereof, God will once vouchsafe, more clearely to vnfold to his Christian Church : Thus hee : In the meane time, forvs ; this prodigious conceit of Transubstantiation, which alone containeth in it as many absurd errors, as there haue beeне minutes of time, frōt the first forming of it. (that is, from the Councell of Lateran) vntill this houre, can look to be entertained no otherwise at our hands, then as such a diuellish fancy delerueth ; with hatred, and execration.

F f f f

S. a. c.





SECTION 18.

Concerning the multi-presence of Christ's body.



Vt this felleflesse tale of Transubstantiation, vvas surely brought both into the world, and vpon the stage, by that other fable of the multi-presence of Christ's body : neither knowe I, whether I should preferre for madnesse, and sophistical cozenage. That the same body of Christ should be in a thousand places at once of this sublunary world, whiles yet it is in the meane time intire in heauen ; That the whole body of Christ should ly hid in a little thin wafer, yet so, that the parts and members thereof shold not one runte into another, but continue distinct, and seuerally disposed among themselues, and haue a shape and order agreeable to a mans body (which are Bellarmine's owne wordes), it doth not onely exceede reason, but faith : Neither doe they say now (as of olde) Beholde heere is Christ, or there ; but (which is much worse) Beholde Christ is both heere, and there ; That received Axiom of the schooles is of an eternall Truth ; The numericall vnitie of a finite thing cannot stand without continuity. Who can choose but be ashamed of the Iesuites here ? The very places in which Christ's bodie is, (saith Bellarmine) are discontinued ; yea, and the body of Christ it selfe, is diuided from it selfe, in respect of place, but not in respect of his proper substance, or quantity : As if there could bee any diuision of a materiall substance, but by bounds of place ? As if quantity were not both boounded, and measured by place alone ? As if there were not an vndoubted relation of the place to the thing placed : But now, this doth not belong to Christ onely. Saint Xauier, in our Age (one of Loyales brood) was seene at once, both in the shippe, and in the boate : Tursellian reports it ; vnto this fabylous Saint, and his fellow-fabuler, the reporter, I cannot devise to set a better match, then that Plautine Amphitrio : Dar'ist thou say, thou fond slawe, that which never man yet saw (not indeede can bee done) that one man shold at the same time, be in two places at once ?

How

акефалок
мивоъ

In. Scal. ext.
cit. in Card.

An. Ep. 57
spatia locorum sol-
le corporibus, et
nusquam erunt.
Cited also by D.
Sutcliffe. contr.
Bel. de Eucharist.
Plaut. Amph.
Tus id dicere
audes verbero;
quod nemo vni-
qua homo vidit,
nec potest fieri;
Tempore uno, ho-
mo idem duobus
locis simul sit.

How farre wide is *Aquinas* (the honour of their Schooles) which saith, By the same ground or reason that an Angell might bee in two places, he might be in as many as you will: See now either *Xavier* is every-where, or else the carcase of a trier is more subtle then the nature of an Angel; To conclude, either *Aquinas* is false, or the Papists Ubiquitaries. How ouer-bolde are the lesuites, the patrons of this Multipreience? *Bellarmino*, scorning the modesty of *Thomas*, *Egidius*, *Carthusian*, *Capreolus*; Because (saith hee) wee thinke that the body of Christ may be in many places at once, locally, and visibly, therefore we say, and hold, that the same body may be circumscriptiuelly and definitiuelly in more places at once: For, that a body may be circumscriptiuelly in any place, nothing is required, but that it be fitly measured vnto that place: So as the bounds of the place and the thing placed, bee both together; but, it is not required, that it should not be else-where, as in another place: Thus he: What an absurd opposition is this: To be circumscribed in one place, and yet to bee otherwhere; That the bounds of the place, and the thing placed should be equall to each other, and yet, that the thing placed should be but one, and the places a thousand; that a thing should be fitly commeasured by one place, and yet be in almost infinite; That another remote place should lese hinder circumscription, then a part of the next place; What is to be madde, if this be to be wise? who cannot but laugh at the wile folly of these men, as *Irenaeus* said of the Valentinians?

But I willingly hear that of *Chrysostome*; To conceine of divine things by philosophy, is no other, then to take out a red-hote iron with our fingers, and not with tongs. And, that of *Augustine*, Yceld GOD able to doe something, which thou art not able to understand; It is reported that *Aristotle* mis-ledde *Aetius* the heretike, into that filthy error of *Arrius*; and *Tertullian* hath taught vs, that all heresies are sub-scriued by philosphy. What hath Athens to doe with Hierusalem: the Academy with the Church? Away with arguments where faith is in question, as *Thomas* ingenuously sayes, out of *Ambrose*; But what is all this to vs? It is well yet, and I doe heartily congratulate it to our men, that the idle tale of *Surius* concerning *Melancthon*, and *Carolostadius*, and other Protestants abandoning of all Philosphy (wherewith yet *Birinus* pleased himselfe of late), is thus hissed out of countenance, and vanished; Belike now, the reformed Doctors are Philosophers, but too much: For vs, we doe easilly graunt, that many things are done, which we cannot understand; but these things we grant not, because we understand they cannot be done: God hath absolute power (as *Thomas* speakes truly) over the whole nature of the creature; but not so, as that hee should caule it to be, and not to be, at once: This (as *Sadeel* sayes wittily) *Deus potenter non potest*: The obiect of Gods power (as the lesuites schole willingly confesses) is whatsover implies not a

*Theo. in Mag. l. 1
d. 3. q. 1. art. 1*

*Bell. de Fucher.
l. 3. c. 4. p. 297
in 8°.*

*Sapientia Multitudo
Iren. l. 1. c. 9*

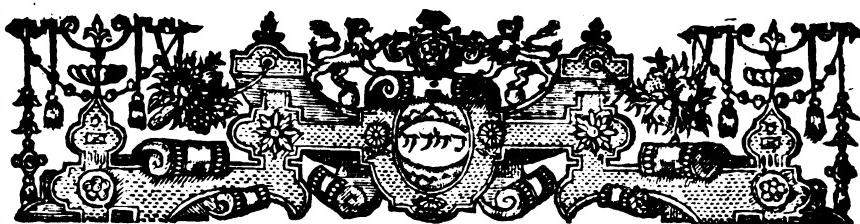
Socr. l. 2. 28

Tert. l. de pref.

*Binius in vit.
Adrian. 6*

*Petr. Mart. dial.
de Omnipot.*

contradiction in it selfe ; Now, that the selfe same body should sit downe, and not sit downe; should be visible, and inuisible; diuisible and continued, and yet discontinued and indiuisible; To be all heere, to be all elsewhere ; to be heere greater , there losse : To be one, and many ; the same, and diuerse; to depart, and not to depart ; to be contained in heauen, and not to be contained ; to be a quantitie without space, to be measured by, and fittred to a place, and not to take vp any place ; To be accidents , and yet not to be inherent ; To be formerly , yet to bee made ; To be made, and not to bee made ; To be otherwise in places, then in a place ; To be a true body, and yet to be spiritually ; that boy were well worthy of whipping, that can not discerne and confesse manifest contradictions. But what doe I spend time in this thorny discourse ? This one word shall shut, and summe vp all ; That this wicked paire of opinions offers plaine violence to the true humanity of Christ; neither can euer *Saluā fide*, be reconciled with the Euangelicall Truth.



SECTION 19.

Concerning the Sacrifice of the Masse.

*ἀναμνησθε
Της θυσίας.*

The Priestly office of Christ is not a little impeached by the daily oblation of the Missall sacrifice, and the number of Mediators. For the first : That in this sacred Supper there is a sacrifice (in that sense wherin the Fathers spoke) none of vs euer doubted : but that is then, either Latreuticall (as Bellarmine distinguishes it not ill) or Eucharisticall : There is heere (as Chrysostome speaks) a remembrance of a sacrifice, that is, as Augustine interprets it, a memoriall of Christs passion, celebrated in the Church; and from this sweet commemoration of our redemption, there arises another sacrifice, the sacrifice of praise; and from thence, a true peace-offering of the Christian soule ; These three sacrifices offer themselves to vs heere;

but

but for any propitiatory sacrifice, vnlesse it be (as the Glosse interprets it) representatiuely, I find none, none essentiall; none (as the Tridentines labour to perwade) true and proper; neither indeed can there be. For, what? Doth the Priest offer the same that Christ hath offered, or another? If another, then not propitiatory; for only Christ is our propitiation: If the same; then not an vnbloody sacrifice; for Christs sacrifice was a bloody one; Then, the naturall Being of Christ should againe be destroyed; Then, the blood of the Mediator (which I abhorre to imagine) must be of a finite value and power: yea Christ himselfe did not sacrifice on the Table, but on the Crosse; For if the sacrifice, which he offered in his Supper were perfect, and fully propitiatory, what needed he to die afterward? wherfore was his blood shed vpon the Cross, which by his Transubstantiated blood (not yet shed) had formerly redeemed the world? But if it be vnbloody, then it is not propitiatory: for without shedding of blood (saith the Apostle) is no remission. Or what opposition is there betwixt the order of Melchisedec, and Aaron, betwixt Christ and the Priests of the olde law; if this office do equally passe, and descend in a long pedigree of mortall successors? Or why were the legall sacrifices of the Iewish Synagogue so oft repeated, but because they were not perfect? & how can, or why should that which is most abolutely perfect, be reiterated?

To conclude, what can be either spoken or conceiued more plaine, then those words of God, Once offered, One sacrifice, One oblation: And yet these Popish shauelings (devout men) take vpon them to crucifie, and sacrifice Christ againe; and whiles they solemnly offer the Son of God vp vnto his father, they humbly beseeche him (in a religious blasphemy) that hee would be pleasd to blesse, and accept that oblation: It is not for vs, I confess, to be so devout: We will remember this holy sacrifice of Christ (as Cassander well aduises,) and celebrate it with a thankfull heart, we will not repeat it; wee will gladly receive our Saviour, offered by himselfe, to his Father; and offered to vs, by his Father, we will not offer him to his Father: which one point whiles wee stick at (as we needs must) wee are straight striken with the thunder-bolt of the *Anathema* of Trent: Here can be therefore no possibility of peace,

Trid. Com. S.elf.
22

Heb. 9. 22

Heb. 9. 28
μία θυσία
μία προσ-
φορά.Heb. 10. 12
Quam oblationē
tu Dens in omni-
bus quesumus
benedictā, ascrip-
tā, ratā ac ratio-
nabilem facere
digneris.
Munera que-
sumus, domine
oblate sanctifica,
Ec. Canon. Miss.

F f f . 3 S. B. C.





SECTION. 20.

*Of the number of Mediators, and
Invocation of Saints.*



T doth not more belong to the Priesthood of Christ, that he offered himself once for vs (a spotlesse sacrifice) vpon the Altar of his croffe, then that hee daily offerts to his Fathier, the incense of our prayers, on the Altar of heaven. As therefore many sacrifices, so many mediators, plainly seeme to put Christ out of office. Neither indeede hath the number of Intercessors more increased in this olde Age of the world, then the impiety of imploring them: For the moderate judgement of the former schooles, so framed to it selfe a distinction of Mediation, that it challenged one kinde thereof as proper onely to Christ, thinking the other might bee imparted vnto Saints: but our late Doctors (wilfully breaking the bars both of Logick & Divinity) haue rashly incroched vpon all the offices of a Mediaturour; and whatsoeuer might by any right belong to an Agent for peace, all that (if not more) haue they attributed to the Saints. Hereupon one sayes to the blessed Virgin, O Sauioresse save me: Another, Obtaine thou pardon, apply grace, prepare glory for mee. Others (if wee may beleue *Cassandra*) famous Diuines, haue said, That God hath translated one halfe of his kingdome, which consists of Mercy, to the Blessed Virgin *Marie*; reseruing the other halfe of Justice, to himselfe: Others, that wee may appeale from the barre of Gods Justice, to *Maries* court of Mercy; Others haue so compared their *François* with Christ, that (I tremble to speake it) whether of these was the Typicall Iesus, might seeme questionable to the Reader: Hear the holy Muse of *Turcelline*,

*Qui Franciscus
erat iam tibi
Christus erit.*

Francis that was, shall now be Christ to thee:

And

And soone after, *to morrowe in the morninge he was brought before the cardinals*
and Christ that was, & St. Francis was slayn by them

Iam Franciscus
erit quis modo
Christus erat.

O Tongue worthy to be cut out of that blasphemous mouth (as *Hinc*
*Rome said of his Vigilantias) and made into gobbers. Neither hath this
 impious parasite, or his *Sedulus* done more for their stigmatall *Francis*, than the holy Archibishop *Antoninus* hath done for his *Dominick*, in
 an excommunication of blasphemy's There wants nothing (that I can see) but
 that ever lasting Gospel of the Friars: and it wanted not much (if histo-
 ries say true) of prevailing;*

Henr. Steph.
Apol. Herod.
Fox. in Martyr.
Martial.

Oh what madde gowmes haue swynd the Romane State! Now is thay
 as their Poer laid of old notwithstanding they haue had so manye good men to rule

Others haue sacrilegiously turned Letanies, Creeds, Psalteries, and
 what-euer God meant to honour him selfe by, vnto the name of the ho-
 ly Virgin: And I would to God this were only the private misdevo-
 tion of some superstitious wido wife, or some idle and silly cloisterer:
 Paine wold our charity conceiue los; which is still credulous, and (as
 the Apostle commands) thinkes not euill; if *Cassandra* did not directly
 tell vs, that they publikely sing in their very Churches this devout
 Antheme,

O felix pauperia
Nostra pians scelera,
lure matris
impera Redemp-
tori.

O happy mother of that Sone
 Which hast all our sins fordone;
 Out of a Mothers right, wee pray thee
 Bid our Redeemer to obey thee.

If all these were not openly approued, by the holy Censors of the
 Romane Church (seuerre controllers of manners) yea by the voy-
 ces of their owne Popes; If at this day (witnessse the Mules of *Bencius*,
 and *Bonaventura*) the Iesuites did not bocht speake, and write thus: But
 let vs leue these bolde impieties (if you will) to their *Bernardines*, *An-*
tonines, *Bartlemewes of Pisa*, *Turcellines*; bring vs forth their more so-
 ber Diuines, *Polydores*, *Gaffanders*, *Vives*: Even their opinions will not
 downe with vs, which teach that the Saints are in any wise to be prayd
 vnto. Indeed, the Protestants lay (as *Bellarmino* granes) that the Saints
 pray for vs; but, only in a generallity: *Bucer* said truely, that the Saints
 haue great loue to their militant brethren, great desire of their saluati-
 on; and so doublelesse haue the Angels: But must wee therefore single
 out any one of those blessed spirits to syde vs, to sue for vs in the Courte
 of heauen? God forbiddie: For, vpon what faith must these prayers of
 ours be groundid? vnlesse perhaps (as *Hofius* saith) wee must beleue in
 the Saints also? yea how sure are we, that none of the Saints can either
 search the heart, the fountaine of our prayers, or at once heare tenne-
 thou-

Lib. de Beatit.
Sanct. c. 15
Cass. in Conf. ca.
de Invocat. Sæc.
The same is con-
fessed by Luth.
Oecol. Melanc.
Brene see Mort.
Appeal. 4.2. 22
f. 1

Epiph. b. 79
v. Tym. &c.

thousand of their suppliants, distant in place from each other; yea further, if (as there should be no limits set to religion) all the world over, devout clients should at once ioyntly command, and prostrate themselves humbly to some onie Saint; it is not a swiftnes of nature (as Hierome contends) that would serue the turne; a true vbiuity (as Bellarmine confesses) must be required to the hearing of all those prayers. What hinders now; but that they which of sinfull men haue made Saints, should of their Saints make Gods also? Besides, which of the Prophets, which of the Apostles ever commaunded this? which of the Saints of the former world hath euer done it? Or what other (if credit may be giuen to Theodore) did Saint Paul forbid, vnder the worship of Angels, to his Colossians? Or what was the heresie of the Collyridians, if this must goe for piety? That rule of Epiphanius shall be euera safe course for vs: Let Marie be honored; but the Father, Sonne, and holy Ghost worshipped; Heere is no feare of daunger, but that we may goe safely to that God, which calls vs to him; and and prostrate our selues to his Christ, our gloriouse Sauour; None of the Saints can envy God this honor: none of them euer did either arrogate it to himselfe, or suffer it to be giuen him: Neither is there any of them, whom God euer allowed either to take it to himselfe, or to impart it to others, or to accept it quietly, being imparted to him by others: The Papists therefore may come to vs, when they will, with safety and aduantage; we may not yeeld to them, without manifest daunger of Idolatrous dotage.

S e c.





SECTION 21.

*Of the superstitious, heathenish, and ridiculous
worship of the Papists.*

BUT if any good-natur'd Reconciler shall be so indifferent, as to thinke these weightie points of difference not to be so haynous, but that every one might secretly maintaine what opinion hee list, yet so, that (as Constantine laid to Alexander, and Arrius) whiles the mindes differ, the outward peace may be preserued ; Let him further vnderstand, that the continuall practise of the religious worship, & seruice of God, will euer both raise, and proclame no lesse hostilitie, then matter of iudgement : In our devotions, and publique exercisces of piety, and places consecrated to this vse, there is nothing that can offend either the eye, or the minde of a Papist ; except the barenesse of our walls, and the Apostolical simplicity of ceremonics : An easie fault ; and such, as it is no praise of their ingenuity to winke at ; For, long since haue those clautes of our publique Liturgie beeene purposely blotted out, which in our Grandfathers dayes, did but lightly touch this galled sore of Popery.

Sect. I. 1.c. 4

But contrariwise, in the Popish Churches, there is scarce any thing either said, or done, whereof we can with a cleare and vnwounded conscience, be either partakers, or witnessses : Their very wals kill vs dead ; but their ridiculous, or demoniacall seruice, who can indure ? We honour (as we ought) the deare, and happy memory of the Saints ; and chiefly, the leader of that heauenly Quire, the blessed Virgin, the mother of God ; and whatsoeuer shee can thinké, not to be dishonourable to her selfe, and her Lord, and Sauiour, wee will most gladly giue it her to the full : Neither will we onely glorifie God in his Saints (as Auguſtine hath taught Durand to speake) but we will magnifie the Saints (as opportunity serues) for their excellent graces, and worthy acts) both in

in GOD, and in themselues; we will admire, extoll, and (what wee may) imitate, their singular constancy, faith, sanctity; as *Sidonius* said of his *Claudian*,

*Sidon. in Epita.
Claud. Mamert.*

No toomb can either soule or glory broun.

But, to digge vp their holy bones (that I may borrow *Luthers* word) out of their quiet graues, and to fall downe before these wormeaten monuments of the Saints; to expect from them a diuine power, whether of cure, or of sanctification; equally to respect *Francis*-his coule, *Annes combe*, *Iosephs* breeches, *Thomases* shooe (as *Erasmus* complaines) with the Sonne of God himselte, can seeme no better to vs, then an horrible impiety: Neither can wee abide, either to deifie men, or to canonize beasts; It seemes, that Cardinall could abide it well, in whose garden is yet to be scene this Epitaph, which hee wrote vpon his too-dearly-beloued bitch;

*Poem. Illustr.
Poet. Italorum.*

*This Toomb for thee (deare Bitch) I builded haue,
That worthier wert of heauen, then a grane.*

*Mores in Scot.
Oriz. Pap.*

Wee (profane Huguenots) cannot skill of worshipping *Martins* bootes, or *Georges* scabbard, or *Crispins* paring-knife, or (which they say is kept in a certaine towne of Liguria) the tayle of that Asle, which Christ rode vpon: or *Roches* dogge, or *Antonyes* swine; and surely, he had need of a very thick hide, that can doe this:

*Cass. Consult. de
Reliq. Sanct.*

But, In earnest, say wee should yeeld these adorations to bee lawfull, and godly: What *Macarius* (amongst so many woods of counterfeit trees) can shew vs the true crosse? or what *Helena* amongst such heaps, yea hil's of iron, can shew vs the true nayles? Assuredly, both these iuglers smyle one vpon another, while they shew these reliques to their people; and now, even the silly vulgar begins (not without indignation) to defry this cozenage. To omit therefore these ridiculous tricks, and knauish conuayances of their shavelings; let vs in this case, appeale even to *Cassandra*s owne moderation; who (having first honestly acknowledged the antient complaints of *Basill*, *Ambrose*, *Augustine*, about the busines of these abuses) goes on thus. It appeares (saith he) that in the latter times, there hath beeene too much giuen to the Reliques, and monuments of the Saints: So as even good men, and those which were zealouslie devout, were growen to that passe, that they placed the Summe of all religion, in gathering together the reliques of the Saints, and in garnishing them richly with gold, and pearles; and building sumptuous Chappells and Temples to them: And againe, those were leud and godlesse, put all their confidence (tho vaine and false) in the foolish and superfluous worship of Reliques: wherefore in the Councell of

of Cabilon, those are reproved, who in a presence of devotion, goe on pilgrimage to Rome, or Turon, or any other like places; as it they thought, that the frequenting of these holy shrines, could both purge them from sinne, and licence them to sinne with impunity. And vnto this, yet another mischiefe hath beeene added, that for covetousnesse sake, to intise the simple people, false reliques haue been devised, and fayned miracles reported; and by those miracles, the superstition of the multitude was so fedde, that they were rather taken vp, with an admiration of the wonders, then drawn to an holy imitation of the Saints: And many times, by the subtlety, and illusion of the Diuell, (abusing the superstition of men) new reliques were, by dreames and visions, reualed to the world; and by the operation of the same Diuell, miracles seemed to bee wrought, for the confirmation thereof: Thus saith *Cassandra*, like a true German, shall I say? or like a true Israelite? But wee, that haue beeene better taught, dare freely, and confidently say of our selues, as *Hierome* professed of old, in the name of all Christians: So farre are we from adoring the reliques of Martyrs, that wee worshippe neither Sunne, nor Moone, nor Angels, nor Archangels, nor Cherubin, nor Seraphin, nor any name that is named either in the present world, or the future; least we should serue the creature, rather then the Creator, which is blessed for euer.

Then, that from Reliques we may descend to Images: Is it possible that wee should not be ever displeased, with that franticke superstition of the Romish Church? That, against the Tables of Gods law, against the institutions of the Apostles, against the practise of the ancient Church, against the manifest decrees of Councells, against the cleare testimonies of Fathers, in defiance of GOD, and men, the Churches of Christians should be no lesse pestered with Idols, then the Temples of the Heathen? That (as *Jerome*, complained of olde) the nativie beaurie of the Church should be polluted with the filth of Paganisme? That (which *Eusebius* iustly taxeth of madnesse); there should be a visible and bodily image or representation made of the invisible and spirituall God? That wee should put our confidence in *Agnis deo*, graines, tapers, roses, swordes, ensignes, belles, ridiculous (after their manner) enchanted; That by certaine magicall exorcitures, the Diuell should bee driven out of those creatures, wherein hee never was; Nay: let no euene enter into league with Satan himselfe, if wee shall give either allowance, or conniueance to such diabolicall practice of will-worship;

I do purposely forbear to speake of that profane paradox of the sufficiency of the outward worke done, without good inward disposicion; the idle mumbeling vp of praiers, in a forrain tongue; the number and vertue of Sacraments, the sacrilegious mutilation of the Eucharist, and

*Hier. ad Riparii
advers. Vigil.*

*Hier. Magno
Oratori Rom.*

Lib. Sacr. Cerz.

and a thousand other monsters both of opinions, and ceremonies: These that I haue reckoned, are errors more then enow: And I would to God, those which wee haue here particularized, were not such, that there is no remedy, but that wee must needes eternally fall out eyther with God, or with Rome. Since therfore neither truch can ever yeeld, nor obstinacy will yeeld: let vs setue cheerfully vnder the colours of our heauenly leader, and both proclaime and maintaine an vreconcileable warte with these Romish heresies.



SECTION 22.

Of the Impossibilitie of the meanes of Reconciliation.

And now, siince no wise man can suspect of vs, that wee will euer growe to that height of madnesse, as to runne perfidiously from the standerd of GOD; to the tents of that Roman Antichrist; Is there any hope, that the Papists will euer bee drawen backe to the sound and pure judgement of the primitiue Antiquity? Oh that God would vouchsafe this grace to the Christian world! that we could but comfort our selues with the hope of so great happiness.

What a sight were this, how pleasant, how worthy of God and his Angels, that (as it is said of the Nouatian faction, and the Orthodox of old) men, women, children of both parts, without all guile, and close harbours of discontentment, should mutually bring stones and ^{morter}, to the building vp of this Temple of another (yet true) Resurreiction! We will gladly speake vnto them, and (if need be) vpon our knees in Cyprian's words; Sithence we may not come forth of the sound and true Church of God, and come vnto you; Let vs beseech and intreat you, by whatsoeuer should be most dear vnto you, that you would

Sect. I. 2. c. 30

Cyp. L. 3. ep. 2

would returne to our fraternitie, and into the bosome of that mother Church, whence ye are revolted ; and as hee layd in *Theocratus*, yet at last be perswaded : wee are both brothers of one blood ; why will ye needs fight, more against your selues, then your brethren ?

But alas, sooner may God create a new Rome, then reforme the old : Yea needs must that Church put off it selfe, and cease to be what it is, ere it can begin to be once againe what it was : for (as the Comick Poet said in the like) both substance, credit, fame, vertue, honour, haue at once forsaken her ; and by long dis-use haue left her worse then naught ; neither do I see how these houses can be repaired, but they must be pull'd downe to the very foundations, and then built from the ground.

But if there bee any likelyhood of remedy, yet to bee hoped for ; surely, it must needs come either from her selfe, or from others . Can it be first from herselfe ; which obstinately defends her errors, not onely with tongue and pen, but with fire and sword too ? which will not yeeld so much as that she can erre ? which refused to amend those notorious abuses, which by the moderate verdict of her elect Cardinalls, were condemned ? & lastly, which by the palpable flatteries of her last & worst Parasites, the Iesuites, is grown not secure only, but prouder then ever she was ? Can it be then from others ? How oft hath this bin indeuored in vain ? Rome may be sacked & battered (as it hath often been) by military forces ; but purged by admonitions, conuictions, censures, it will never be : I remember on this occasion, what *Sixtus* the Lector aduised Bishop *Nectarius*, in the like case, That he had euer found disputationes so farre from reconciling of schismes, that they are still wont to inflame the mindes of heretickes to suffer contention ; What then ? Can it be from herselfe and others ? Alas how should it ? vntesse either others had power, or her selfe had will to be redressed . For certainly if there be any one sparke of good hope yet aliue, it must be in the aide and determination of a generall Councell ; and such a synode, is no lesse impossible, then reconciliation it selfe . For who shal cal it ? who shal sit presidenc in it ? who shall be present, and give their voyces ? What shall be the rule of the decisions ? what the order of execution ? Let them bring forth (if they will) the sister, or the daughter of that their Tridentine assembly, who can hold from smiles and scorne ? Forsooth they would deale with vs (as *Luther* wittily iested of the summoning of this Councell by *Paul* the third) much like unto them that mock an hungry dogge with a crust and a knife ; who in steed of giuing him the bread , let him feele the hafte : well may we resolute with *Nazianzen*, to auoid all such meetings of Bishops, for that no such synode euer did good ; but tended rather to the decay then aduanrage of the Church : I remember *Isidore* deriuers the Latin word *Concilium*, à cilijs oculorum ; for that all direct the sight of their mindes, into one centre . There can therfore be no Councell held by those which professe a generall and publicke disagreement

G g g

Theocr.

Διοσκουρ. &c.

Ἀλλ' ἐτί πάντες

Πέπθεδε, &c.

Plau. Moeller.

Simul enimque,

fides, fama, vir-

tus decusque de-

screrunt; atq;

pfa in vfa.

Facta est nimio

nequivor, nec vi-

deor mibi &c.

Socr. l. 5. c. 10.

Poteruntne re-

to pacem esse pa-

ti pacis dabo-

latores.

Synod. Arimi-

nens:

Ad Constan.

Theod. l. 2. c. 19.

πάντα σύλλο-

γον φέγγειν

επισκοπων;

ότι μηδεμίος

συνόδος τέ-

λαὶ οὐχ οντος,

&c.

In Prefac.

Concil. Euseb.

No Peace with Rome.

*Opera Milca. l. 7
Decr. 2. q. multi.*

τον αριθμόν.

Hier. in Mat. 24

*Theat. eidiff.
xx.
τω δ' ἀρε τὸν
καλεόντα, &c.*

of iudgement: In vaine should wee indeuour any such course, vnlesse euery one of them would resolute to think of peace at home, and would perwade his heart, laying aside all priudice, and wilfull respects of faction, ingenuously to submit himselfe to the truth when it once appere, and more to regard their soules, then their estates: For can we thinke it equall (as things now stand) that the same parties should bee allowed, witnesscs, plaintives, defendants, judges in their owne caule? Or shall we perhaps hope, that those priuiledges which haue hitherto been trecherously, and tyrannically vslurped by Papists, will now vpon better aduisement, be ingenuously giuen vp by them, and renounced? or that they will, now at last, thunder and lighten *Anathemaes* against their owne heades? Some fooles may hope for this, which are vnacquainted with that old verse, so common in the mouth and pen of *Lipſius*;

Moribus antiquis Res stat Romana, virisque:

But for vs (vnlesse he that doth wonders alone, by his stretched-out arme from heaven, shold mightily beyond all hope, effect this) wee know too well that it cannot bee done: Only this one thing (which God hath promised) we doe verely expect; to see the day, when the Lord Iesus shall with the breath of his mouth destroy this lawlesse man, long since revealed to his Church; and by the brightnesse of his glorious comming, fully discouer, and dispatch him. Not onely in the meanes, and way, but in the end also, is Rome opposite to heauen: The heauen shall passe away, by a change of qualitie, not an vtter destruction of substance; Rome, by destruction, not by change: Of vs therefore and them thall that old Bucolicke Verse be verified;

*Out of ecb others brest their swords they drew:
Nor woulde they rest, till one the other slew.*

*Glory to God, Victory to the Truth, Warre
with Heresie, Peace to the Church.*

Amen.

FINIS.





CONTEMPLATIONS
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PRINCIPALL
PASSAGES OF THE
HOLY STORIE.

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In foure Bookes.

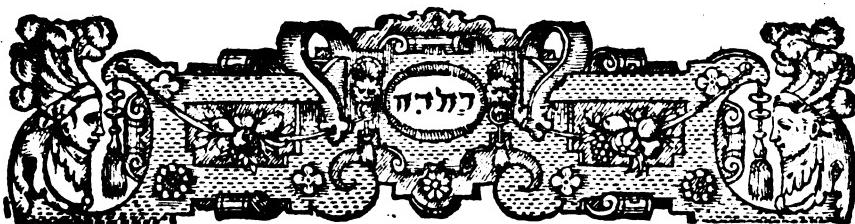
By I. H. D. D.



AT LONDON,
Printed by Humphrey Lownes, for Samuel
Macham. 1614

Q 8882





TO THE HIGH AND
MIGHTY PRINCE, HENRY,
Prince of Wales, his Highnesses vn-
worthie seruant dedicates all
his labours, and wishes all
happinſſe.

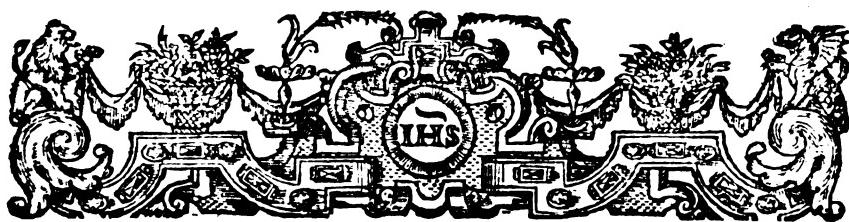
Most GRATIOVS PRINCE:


His work of mine, which (if my hopes and desires faile me not) time may heereafter make great, I haue presumed both to dedicate in vvhole to your Highnesſe, and to parcell out in severals vno subordinate hands. It is no maruell if Books haue this freedome, when we our ſelues can and ought to be all yours, while we are our owne, and others under you. I dare ſay, theſe Meditations, how rude ſoever they may fall from my pen in regard of their ſubiect are fit for a Prince. Here your Highnes ſhall ſee how the great paſtern of Princes, the King of heauen, hath euer ruled the World; how his ſubtitutes, earthly Kings, haue ruled it under him, and with what ſucces either of glory or ruine. Both your peace and warre ſhall find here holy and great examples. And if history and obſeruation be the beſt Counſellors of your youth; what ſtory can be ſo wiſe and faithfull as that vwhich God hath written for men, wherein you ſee both what hath been done, and what ſhould be? What obſeruation ſo worthy as that which is both raised from God, and di-rected to him? If the proprietie which your Highnes iuſtly hath in the work, & Author, may draw your princely eies & heart the rather to theſe holy ſpeculatiōns, your ſeruant ſhalbe happier in this favour, than in all your outward boun-ty; as one to whom your ſpirituall progreſſ deserves to be deerer then his owne life; & whose daily ſuit is, that God wold guide your ſteps aright in this ſlippery age, and continue to reioyce all good hearts in the view of your gratiouſ proceedings.

Your Highnesſe hum-
bly deuoted ſeruant,

Ggge

Ios. HALL.



CONTEMPLATIONS.
THE
FIRST BOOK.

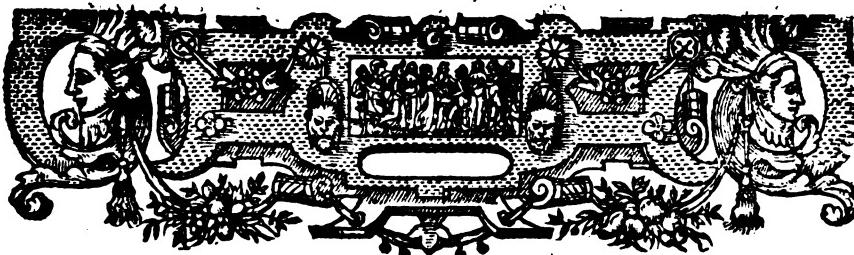
The Creation of the World.

Man.

Paradise.

Cain and Abel.

The Deluge.





TO THE RIGHT HONORABLE, THOMAS, EARLE
of Exeter, one of his Maiesties most
honourable Priuie Councell;
All grace and hap-
piness.

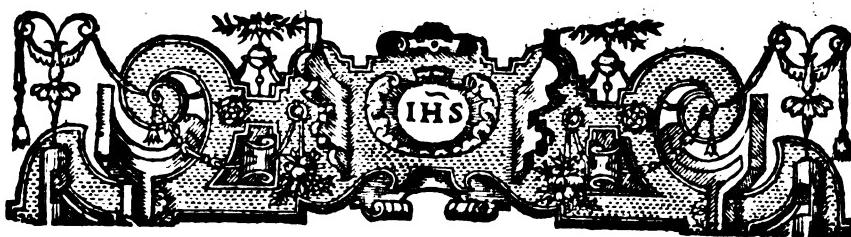
RIGHT HONORABLE:

Innewe I could not bestowe my thoughts better than upon Gods owne history, so full of edification and delight: whiche I haue in such sort indeuoured to doe, that I shall give occasion to my Reader of some meditations, whiche perhappes he woulde haue missed. Every helpe in this kinde deserues to be pretious. I present the first part to your Honour, whererin you shall see the wworld both made, and smothered againe: Man in the glory of his creation, and the shame of his fall: Paradise at once made and lost. The first man killing his feede, the second his brother. If in these I shall give light to the thoughts of any Reader, let him wwith mee give the praise to him from whom that light shone forth to me. To wwhose grace and protection I humbly commend your Lordshippe: as

Your Honours vnfainedly deuoted

in all obseruance and duty,

Ios. Hazzl.



CONTEMPLATIONS.

THE FIRST BOOK.

The Creation.



Hat can I see, O God, in thy Creation, but miracles of wonders? Thou madest something of nothing, and of that something all things. Thou which wast without a beginning, gauest a beginning to time, and to the world in time. It is the praise of vs men when wee haue matter, wee can giue fashion: thou gauest a being to the matter, without forme; thou gauest a forme to that matter, and a glory to that forme. If

wee can but finish a slight and vnperfect matter, according to a former patterne, it is the height of our skill: but to beginne that which never was, wherof there was no example, whereto there was no inclination, wherein there was no possibility of that which it should bee, is proper onely to such power as thine; the infinite power of an infinit creator: with vs, nor so much as a thought can arise without some matter; but heere with thee, all matter ariseth from nothing. How easie is it for thee to repaire all out of something, which couldest thus fetch all out of nothing? wherein can wee now distrust thee, that hast proued thy selfe thus omnipotent? Beholde: to have made the least clod of nothing, is more aboue wonder, then to multiply a world; but now the matter doth not more praise thy power, then the forme thy wisedome: what beauty is here? what order? what order in working? what beauty in the worke?

Thou

Thou mightest haue made all the world perfect in an instant, but thou woldst not. That will which caused thee to create, is reason enough why thou diddest thus create. How should we deliberate in our actions, which are so subiect to imperfection? since it pleased thine infinite perfection (not out of neede) to take leisure. Neither did thy wisdome heerein proceede in time onely, but in degrees: At first thou madest nothing absolute; first thou madest things which should haue being without life; then those which should haue life and being; lastly, those which haue being, life, reason: So we our selues in the ordinarie course of generation, first liue the life of vegetation, then of sens, of reason afterwards. That instant wherein the heauen and the earth were created in their rude matter, there was neither day nor light, but presently thou madest both light and day. Whiles we haue this example of thine, how vainely doe we hope to be perfect at once? It is well for vs, if through many degrees we can rise to our consummation.

But (alas) what was the very heauen it selfe without light? how confused? how formelesse? like to a goodly body without a soule, like a soule without thee. Thou art light, and in thee is no darknesse. Oh how incomprehensibly glorious is the light that is in thee, since one glimpe of this created light, gaue so liuely a glory to all thy workmanshippe! This, euen the brute creatures can behold; That, not the very Angles. That shines forth onely to the other supreame worlde of immortalitie; this to the basest part of thy creation. There is one cause of our darknesse on earth, and of the vtter darknesse in hell; the restraint of thy light. Shine thou O God, into the vast corners of my soule, and in thy light I shall see light.

But whence, O God, was that first light? the Sunne was not made till the fourth day; light the first. If man had beene, hee might haue seene all lightsome; but whence it had come he could not haue seen; as in some great pond, wee see the bankes full, we see not the springs whence that water ariseth. Thou that madest the Sunne, madest the light, without the Sunne, before the Sunne, that so light might depend vpon thee, and not vpon thy Creature. Thy power will not bee limited to meanes. It was easie to thee to make an heauen without a Sun, light without an heauen, day without a Sunne, time without a day: It is good reason thou shouldest bee the Lord of thine owne workers. All meanes serue thee: why doe wee weake wretches distrust thee, in the want of those meanes, which thou canst either command, or forbear? How plainly wouldst thou teach vs, that wee creatures neede not one another, so long as we haue thee? One day we shal haue light againe, without the Sunne. Thou shalt be our Sunne; thy presence shall be our light: Light is sowne for the righteous. This Sunne and light is but

but for the world below it selfe ; thine onely for aboue. Thou giuest this light to the Sunne , which the Sunne giues to the world : That light which thou shalt once giue vs , shall make vs shine like the Sunne in glory.

Now this light which for three dayes wasthus dispersed thorow the whole heauens , it pleased thee at last to gather and vnite into one body of the Sunne . The whole heauen was our Sunne , before the Sun was created : but now one starre must be the Treasury of light to the heauen and earth. How thou louest the vniion and reduction of all things of one kinde to their owne head and centre : so the waters must by thy command be gathered into one place, the sea ; so the vpper wa-
ters must be seuered by these acry limits from the lower : so heauy sub-
stances hasten downwardward, and light mount vp : so the generall light
of the first daies must be called into the compas of one sunne ; so thou
vvilt once gather thine elect , from all coasts of heauen , to the parti-
cipation of one glory. Why doe vve abide our thoughts and affections
Scattered from thee , from thy Saints , from thine Anointed ? Oh
let this light which thou hast now spread abroad in the hearts of all
thine , once meet in thee : Wee are as thy heauens in this their first im-
perfection ; be thou our Sun , vnto vwhich our light may be gathered.

Yet this light vvas by thee interchanged vvith darknes , vwhich thou mightst as easily haue commanded to be perpetuall. The con-
tinuance euen of the best things cloyeth , & vwearieh : there is nothing
but thy selfe , vwherein there is not iacticy. So pleasing is the vicissitude
of things , that the intercourse euen of those occurrents which in their
owne nature are less vvorthy , giues more contentment , then the vnal-
tered estate of better. The day dies into night ; and rises into the mor-
ning againe ; that wee might not expect any stablye heere below ,
but in perpetuall successions : It is alwaies day vvith thee aboue : the
night sauoreth onely of mortality : Why are wee not here spiritually as
we shall be hereafter ? Since thou hast made vs children of the light , and
of the day ; teach vs to walke euer in the light of thy presence , not in the
darknes of error and vnbeleefe.

Now in this thine enlightened frame , how fitly , how vvisely are all
the parts disposed ; that the method of the Creation might answe the
matter , and the forme both. Behold all purity aboue ; below , the dregs
and lees of all. The higher I goe , the more perfection ; each element
superior to other , not more in place then dignity ; that by these
staires of ascending perfection , our thoughts might climbe vnto the
top of all glory , and might knowe thine imperiall heauen no less glori-
ous aboue the visible , than those aboue the earth. Oh how miserable is
H h h h the

the place of our pilgrimage, in respect of our home ! Let my soule tread a while in the steps of thine owne proceedings ; and so thinke as thou wroughtest : When wee vwould describe a man, wee begin not at the feet, but the head : The head of thy Creation is the heauen ; how high ? how spacious ? how glorious ? It is a wonder that wee can looke vp to so admirabe an height , and that the very eye is not tyred in the way. If this ascending line could be drawen right forwards , some that haue calculated curiously haue found it 500. yeares iourney vnto the starrie heauen. I doe not examine their art ; O Lord, I wonder rather at thine , which hast drawen so large a line about this little point of earth : For in the plainest rules of art and experience , the compasse must needs be six times as much as halfe the height. Wee thinke one Iland great , but the earth vnmeasurably. If wee were in that heauen with these cies, the whole earth (were it equally inlighened) would seeme as little to vs, as now the least starre in the firmament seemes to vs vpon earth : And indeede , how few stars are so little as it ? And yet how many void and ample spaces are there besides all the starres ? The bugenesie of this thy worke , O God, is little inferiour for admiration to the maiestie of it. But oh what a glorious heauen is this vwhich thou hast spred ouer our heads ? With how precious a vault hast thou walled-in this our inferiour world ? What worlds of light hast thou set aboue vs ? Those things vwhich wee see are wondrous ; but those which we beleue and see not , are yet more. Thou dost but set out these vnto view, to shew vs what there is within. How proportionable are thy workes to thy selfe ? Kings ere~~t~~ not cottages , but set foorth their magnificence in sumptuous buildings : so hast thou done, O King of glory. If the lowest pauement of that heauen of thine be so glorious, what shall we thinke of the better parts yet vnsene ? And if this Sunne of thine be of such brightness and maiestie , oh what is the glory of the Maker of it ? And yet if some other of thy starres were let downe as lowe as it, those other starres would be Sunnes to vs ; which now thou hadst rather to haue admired in their distance. And if such a skie be prepared for the vse and benefit euen of thine enemies also vpon earth, how happy shall those eternall Tabernacles be, which thou hast sequerred for thine owne ?

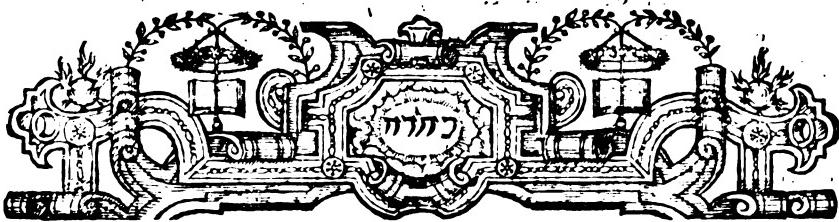
Behold then in this high and stately building of thine , I see three stages ; This lowest heauen for foules, for vapours, for meteors : The second for the starres : The third for thine Angels and Saints. The first is thine outward Court, open for all : The second is the body of thy couered Temple, wherein are those candles of heauen perpetually burning : The third is thine Holy of Holies. In the first is tumult, and vanity : In the second immutability and rest : In the third glory & bles-sednes. The first we feele, the secōd we see, the third we beleue. In these two

two lower is no felicity, for neither the soules, nor starres are happy. It is the third heauen alone, vvhile thou, O blessed Trinity, enioyest thy selfe, and thy glorified spirites inioy thee. It is the manifestation of thy glorious presence that makes heauen to be it selfe. This is the priuiledge of thy children : that they here seeing thee (vvhich art inuisible) by the eye of faith, haue already begunne that heauen which the perfect sight of thee shall make perfect above. Let my soule then let these heauens alone till it may see, as it is seene. That we may descend to this lowest and meanest region of heaven, wherwith our senses are more acquainted ; What marvels doe euere here meet with vs ? There are thy cloudes the bottes of raine, vessells as thin as the liquor which is contained in them : there they hang, and moue, though weighty with their burden. How they are uphold, and why they fall, heere, and now, we knowe not, and wonder. These thou makest one vvhile as some aery soads so holde water : an other while, as some aery furnaces, whence thow scatterest thy sudden fires vnto all the parts of the earth, astonishing the world with the fearful noise of that eruption : out of the midst of water leiou fercheſt fire; and hard stones out of the midst of thin vapours ; another while, as some ſteel-glasses, wherein the Sun looks and shewes his face in the variety of those colours which he bath not ; There are thy streames of light, blazing and falling stars, fires darted vp and downe in many formes, hollow openings, and (as it were) gulfes in the ſkie ; bright circles about the moone, and other planets, ſnowes, haile & in all which it is enough to admire thine hand, though wee cannot ſearch out thine action. There are thy ſubtile vvindeſ, which wee heare and feele, yet neither can ſee their ſubſtance, nor knowe their cauſes : vvhence and whether they paſſe, and what they are, thou knoweſt. There are thy foulſ of all shapes, colours, notes, natures : whileſ I compare theſe with the inhabitants of that other heauen, I finde those ſtarres, and ſpirites like one another ; Theſe mercurys and foulſ, in as many varieties, as there are ſeverall creatures. Why is this ? Is it because man (for vvhofe ſake theſe are made) delights in change ; thou in conſtancie ? Or is it, that in theſe thou mayeſhew thine owne ſkill, and their imperfection ? There is no variety in that which is perfect, because there is but one perfection ; and ſo much ſhall wee growe neerer to perfeccnesſe, by how much wee drawe neerer to vnitie, and uniformity. From thence, if wee goe downe to the great deepe, the wombbe of moylture, the vwell of fountaines, the great pond of the world ; we knowe not whether to wonder at the Element it ſelfe, or the gueſts which it contains. How doth that ſea of thine roare and ſome and ſwell, as if it would ſwallow vp the earth ? Thou ſtaicſt the rage of it by an inſenſible violence ; and by a naturall miracle conſtis his waves ; why it moues, and why it stayes, it is to vs equally won-

wonderfull : what living mountaines (such are thy VVhales) rowle vp and downe in those fearefull billowes : for greatnessse of number, hugenesse of quantity, strangenesse of shapes, variety of fashions, neither ayre nor earth can compare with the waters. I say nothing of thy hidde treasures which thy wisedome hath reposid in the bowels of the earth and sea ; How secretly, and how basely are they laide vp ? secretly, that wee might not seeke them ; basely, that wee might not ouer-esteeeme them : I neede not digge so low as these metalls, mineries, quarres, which yeeld riches abow of obseruation to the soule. How many millions of woonders doth the very face of the earth offer mee ; which of these hearbes, floures, trees, leaues, seeds, fruits, is there ; what beast, what worme, wherein we may not see the footstepps of a Deuide ; wherein wee may not read infinitenesse of power, of skill : and must bee forced to confess, that hee which made the Angells and starres of heauen, made also the vermin on earth : O God the heart of man is too strait to admire enough euene that which hee treads vpon ! What shall wee say to thee the maker of all these ? O Lord, how wonderfull are thy workes in all the world : in wisedome hast thou made them all. And in all these thou speakest, and they were done. Thy will is thy word, and thy word is thy deed. Our tongue, and hand, and heart are different : all are one in thee ; which art simply one, and infinite. Heere needed no helpe, no instrument, what could be present with the Eternall ? what needed, or what could be added to the infinite ? Thine hand is not shortened, thy word is still equally effectuall ; say thou the word, and my soule shall be made new againe : say thou the word, and my body shall be repayred from his dust. For all things obey thee ; O Lord, why doe I not yeeld to the word of thy counsell ; since I must yeeld, as all thy creatures, to the word of thy command ?

M A N.





M A N.

But (O God) what a little Lord hast thou made over this great world? The least corne of land is not so small to the whole earth, as man is to the heauen: when I see the heauens, the sun, moone, and stars; O God what is man? Who would thinke thou shouldest make all these creatures for one? and that one, well-neare the least of all. Yet none but hee, can see what thou hast done; none but he can admire, and adore thee in what hee seeth; how had hee neede to doe nothing but this, since hee alone must doe it? Certainly the price and vertue of things consists not in the quantity: one diamond is more worth then many quarries of stone, one loadstone bath more vertue then mountaines of earth: It is lawfull for vs to praise thec in our selues: All thy creation hath not more wonder in it, then one of vs: other creatures thou madest by a simple command; Man, not without a diuine consultation: others at once; Man thou didst first forme, then inspire: others in leuerall shapcs like to none but themselues; Man after thine owne image: others with qualitics fit for seruice; Man for dominion. Man had his name from thee; They had their names from Man. How should wee be consecrated to thee aboue all others, since thou hast bestowed more cost on vs then others? What shall I admire first? Thy prouidence in the time of our Creation? Or thy power and wisedome in the act? First thou madest the greate house of the world and furnishedst it: then thou broughtest in thy Tenant to possesse it. The bare walls had beeene too good for vs, but thy loue was aboue our desert: Thou that madest ready the earth for vs before wee were, hast by the same mercy prepared a place in heauen for vs whiles wee are on earth. The stage was first fully prepared, then was man brought foorth thither, as an actor, or spectator: that he might neither be idle nor discontent, beholde thou hadst addressed an earth for vse, an heauen for contemplation: after thou hadst drawne that large and reall mappe of the world; thou didst thus abbridge it into this little table of man; he alone

H h h 3

lone consists of Heauen and earth ; soule and body. Euen this earthly part which is vile in comparison of the other ; as it is thine (O God) I dare admire it, though I can neglect it as mine owne ; for loe, this heape of earth hath an outward reference to heauen : other creatures grouelt downe to their earth, and haue all their senses intent vpon it ; this is reared vp towards heauen, and hath no more power to looke beside Heauen, then to treade beside the earth. Vnto this, every part hath his wonder. The head is nearest to heauen, as in place , so in resemblance ; both for roundnes of figure , and for those diuine guests which haue their seat in it ; There, dwelle those maesticall powers of reason, which make a man ; all the senses as they haue their originall from thence, so they doe all agree there to manifest the vertue : how goodly proportions haft thou set in the face ? such as though oft-times wee can giue no reason why they please, yet transport vs to admiration. What liuing glasses are those which thou haft placed in the midst of this visage, whereby all obiects from farre are clearly represented to the minde ? and because their tendernesse lyes open to dangers , how haft thou defenced them with hollow bones, and with prominent browes, and lids ? And least they shold be too much bent on what they ought not , thou haft giuen them peculiar nerves to pull them vp towards the seat of their rest . What a tongue haft thou giuen him ; the instrument not of taste onely, but of speech ? How sweet and excellent voyces are formed by that little loode fisme of flesh ? what an incredible strength haft thou giuen to the weake bonds of the iawes ? What a comely and tower-like necke, therefore knost shewy, because smallest ? And least I be infinite, what alearnises and act the hands haft thou framed him , whereby hee can frame all thing to his owne conceit ? In euery part, beauty, strength, conuenience meet together. Neither is there any whereof our weaknesses cannot giue reason, why it should be no otherwise. How haft thou disposed of all the inward vessels, for all offices of life ; nourishment, eggestion, generation ? No veine, sinew, artery is idle.. There is no peece in this exquisite framme wherof the place, vse, forme, dooth not admit wonder, and exceed it : Yet this body if it bee compared to the soule, what is it, but as a chy wall that encompasseth a treasure ; as the wooden box of a Jewell ; as a course case to a rich instrument ; or as a mask to a beautifull face ? Man was made last, because hee was worthiest . The soule was inspired last, because yet more noble ; If the body haue this honor to be the companion of the soule , yet withall it is the drudge. If it be the instrument, yet also the clog of that diuine part. The companion for life, the drudge for seruice, the instrument for action, the clog in respect of contemplation. These exterrall workes are effected by it, the interrall which are more noble, hindered ; contrary to the bird which sings most in her cage, but flyes most and highest at liberty. This my soule teache me of it selfe , that it selfe cannot

con-

conceive how capable, how active it is. It can passe by her nimble thoughts from heauen to earth in a moment : it can be all things, can comprehend all things; knowe that which is ; and conceive that which never was, never shall be. Nothing can fillit, but thou which art infinite: nothing can limite it but thou which art every where. O God which madest it, replenish it, possesse it, dwell thou in it which hast appointed it to dwell in clay. The body was made of earth common to his fellowes; the soule inspired immediately from God. The body lay lencrelles vpon the earth like it selfe: the breath of liues gave it what it is ; and that breath was from thee. Sense, motion, reason, are infused into it , at once. From whence then was this quickening breath ? No ayre, no earth, no water was heeneved to give help to this work : Thou that breathedst vpon man, and gauest him the holy spirit, didst also breath vpon the body, and gauest it a living spirit; wearebeholden to nothing but thee for our soule. Our flesh is from flesh ; our spirit is from the G O D of spirits. How shouldest our soules rise vp to thee, and fixe themselves in their thoughts vpon thee, who alone created them in their infusion, and infused them in their creation ? How shouldest they long to returne backe to the fountaine of their being , and author of being glorious ? Why may wee not say that this soule as it came from thee, so it is like theo? as thou, so it, is one, immateriall, immortall, understanding spirit, distinguished into three powers which all make vp one spirit. So thou the wise Creator of all things wouldest haue some thinges to resemble their Creator. These other creatures are all body; man is body and spirit ; the Angells are all spirit, not without a kinde of spiritall composition ; Thou art alone after thine owne manner, simple, glorious, infinite ; no creature can be like thee in thy proper being ; because it is a creature ; How shouldest our finite, weake compounded nature, glorie any perfect resemblance of thine ? Yet of all visible creatures thou touchest safest Man the neerest correspondence to thee : not so much in the naturall faculties, as in those diuine graces, wherwith thou beautifiest his soule.

Our knowledge, holines, righteousness was like the first copy from which they were drawen. Behold we were not more like thee in these, then now we are unlike our soules in their losse. O God we now praise our selues to our shame, for the better we were, wee are the worse ; as the sons of some prodigall or tainted auncestors tell of the lands, and lordships which were once theirs. Only doe thou whet our desires answerably to the readiness of thy mercies, that we may redeeme what we haue lost ; that we may recouer in thee , vwhat wee haue lost in our selues. The fauour shall bee ours if our damage prooue not beneficiall.

I doe

I doe not finde that man thus framed found the want of an helper. His fruition of God gave him fulnesse of contentment, the sweetnesse vwhich hee found in the contemplation of this new workmanshippe, and the glory of the author, did to take him vp, that hee had neither leasure nor cause of complaint. If man had craved an helper, hee had grudged at the condition of his Creation, and had questioned that which hee had; perfe&tion of being. But hee that gaue him his being, and knew him better then himselfe, thinks of giving him comfort in the creature, whiles hee sought none but in his Maker: Hee sees our vvants, and forecasts our reliefe, vwhen wee thinke our selves too happy to complaine: How ready will hee be to helpe our necessities, that thus prouides for our perfection?

GOD gives the nature to his creatures: Man must give the name; that hee might see they vvere made for him, they shall be to him, what hee vvill. In stead of their first homage, they are presented to their new Lord, and must see of vvhom they holde. Hee that was so carefull of mans soueraignty in his innocencie, how can hee be careless of his safety in his renouation?

If GOD had given them their natus, it had not beeene so greata praise of Adams memory to recall them, as it was, now of his iudgement (at first sight) to impole them: hee saw the inside of all the creatures at first; (his posterity sees but their skins euer since;) and by this knowledge hee fitted their names to their dispositions. All that hee saw were fit to be his seruants, none to be his companions. The same God that finds the want, supplies it. Rather then mans innocency shall want an outward comfort, God vvill begin a new creation. Not out of the earth which vvas the matter of man, nor out of the inferiour creatures, w^{ch} vvere the seruants of Man, but out of himselfe for dearnessse, for equality. Doubtlesse such vvas mans power of obedience, that if God had bidden him yeeld vp his rib, waking, for this vse, hee had done it cheerfully: but the bounty of God was so absolute, that hee vvould not so much as consult with mans vvill, to make him unhappy. As man knew not vvhile he vvas made, so shal he not know vwhile his other selfe is made out of him: that the comfort might be greater, which was scene before it vvas expected.

If the vwoman should haue beeene made, not vwithout the paine, or will of the man, she might haue been vpbrayded with her dependance, and obligation. Now she owes nothing but to her Creator: The ribbe of Adam sleeping, can challenge no more of her, then the earth can of him. It vvas an happy change to Adam, of a ribbe, for an helper; what helpe did that bone giue to his side? GOD had not made it, if it had beeene

beene superfluous: and yet if man could not haue beene perfect without it, it had not bene taken out.

Many things are vse-full and conuenient, which are not necessary: and if God had seene man might not want it, how easie had it bene for him which made the woman of chardbone, to turne the flesh into another bone? but he saw man could not complaine of the want of that bone, which he had so misplied, so animated.

O God, wee can never be losers by thy changes, wee have nothing but what is thine: take from vs thine owne, when thou wilt; we are sure thou canst not but giue vs better.



Paradise.

MAN could no sooner see, then hee saw himselfe happy: His eye-sight and reason were both perfect at once, and the obiects of both were able to make him as happy as he would. When hee first opened his eyes, hee saw heauen aboue him, earth vnder him, the creatures about him, God before him, hee knew what all these things meast; as if hee had beeene long acquainted with them all: Hee saw the heauens glorious, but farte off: his Maker thought it requisite to fit him with a paradise neerer home. If God had appointed him immediately to heauen, his body had beeene superfluous; It was fit his body shoulde be answered with an earthen Image of that heauen, which was for his soule: Had man beene made only for contemplation, it would haue served as well to haue beene placed in some vast desert, on the top of some barren mountaine; But the same power which gave him a heart to meditate, gave him hands to worke; and worke fit for his hands. Neither was it the purpose of the Creator that man should but liue: pleasure may stand with innocence; hee that reioyced to see all he had made to be

be good, reioyceth to see all that hee had made to be wett. God loues to see his creatures happy; Our lawfull delight is his: they knowe not God, that think to please him vwith making themselues miserable.

The Idolaters thought it a fit seruice for Baal to cut and launce them-selues; neuer any holy man lookt for thankes from the true God, by vrronging himselfe. Every earth vvas not fit for Adam, but a Garden; a Paradise. What excellent pleasures, and rare varieties haue men found in gardens planted by the hands of men? And yet all the world of men cannot make one twig, or leafe, or spire of grasse: When he that made the matter vndertakes the fashion, how must it needs be, beyond our capacity, excellent? No herb, no flower, no tree vvas wanting there, that might be for ornament or vse; vwhether for sight, or for sent, or for taste. The bounty of God raught further then to necessity: even to comfort and recreation: Why are wee niggardly to our selues, vwhen GOD is liberall? But for all this; if GOD had not therre conuerced vwith man, no abundance could haue made him blessed.

Yet beholde: that vwhich vvas mans store-house, was also his worke-house; His pleasure vvas his taske: Paradise serued not onely to feed his senses, but to exercise his hands. If happiness had consisted in doing nothing, man had not bee ne employed; All his delights could not haue made him happy in an idle life. Man therefore is no sooner made, then hee is set to vvorke: Neither greatnessse, nor perfection can priuiledge a foulded hand; Hee must labour because hee was happy; how much more wee, that wee may bee? This first labour of his was, as without necessitie, so without paines, without wearinessse; how much more chearefully vvec goe about our busynesses, so much nearer wee come to our Paradise.

Neither did these trees affoord him onely action for his handis, but instruction to his heart: for here hee saw Gods Sacraments growe before him; All other trees had a naturall vse; these two in the midst of the Garden, a spirituall. Life is the act of the soule, knowledge the life of the soule; the tree of knowledge, and the tree of lifethen, were ordained as earthly helps of the spirituall part: Perhaps hee which ordained the ende, immortality of life; did appoint this fruit as the meanes of that life. It is not for vs to inquire after the life we had; and the means we shoule haue had. I am sure it is serued to nourish the soule by a liuely representation of that liuing tree, whose fruit is eternall life; & whose leaues serue to heale the nations.

O infinite mercy! man saw his Sauiour before him; ere hee had need of a Sauiour; he saw in whom he shoule recouer an heauenly life,

ere

cre he lost the earthly ; but after man had tasted of the tree of knowledge , he might not taste of the tree of life ; That immortall food was not for a mortall stomacke : Yet then did he most fauour that invisible tree of life , when he was most restrained from the other.

O Sauiour, none but a sinner can relish thee : My taste hath beene enough seasoned vwith the forbidden fruit , to make it capable of thy sweernesse ; Sharpen thou as well the stomack of my soule by repenting, by beleeuing : so shall I eate, and in despight of *Adam* , live for euer. The one tree vvas for confirmation; the other for tryall : one sticched him vwhat life hee shold haue ; the other vwhat knowledge he shold not desire to haue : Alas, he that knew all other things , knew not this one thing , that hee knew enough : how Diuine a thing is knowledge, vwhereof euuen innocencie it selfe is ambitious ? Satan knew what hec did, If this bait had been gold , or honour, or pleasure, man had contemned it : who can hope to auoid error, when euuen mans perfection is mistaken ? He lookest for speculatiue knowledge, hee shold haue looked for experimentall : he thought it had beene good to knowe euill : Good was large enough to haue perfected his knowledge , and therein his blessednesse.

All that God made was good , and the maker of them much more good ; they good in their kinds, hee good in himselfe. It would not content him to knowe G O D , and his creatures ; his curiositic affected to know that which God never made, euill of sin, and euill of death, vwhich indeede himselfe made, by desiring to know them; now vvee know well euill enough, and smart with knowing it. How dear hath this lesson cost vs, that in some cases it is better to be ignorant ; And yet doe the sons of *Eve* inherit this saucy appetite of their grandmother : How many thousand soules miscarry with the presumptuous affectation of forbidden knowledge !

O God, thou hast revealed more then vvee can knowe , enough to make vs happy : teach me a sober knowledge & a contented ignorance.

Paradise was made for man , yet there I see the serpent ; what maruell is it if my corruption find the serpent in my closet , in my table, in my bed, when our holy parents found him in the midst of Paradise? No sooner he is entred but he rempreth: he can no more be idle, then harmlesse, I doe not see him at any other tree ; he knew there was no danger in the rest, I see him at the tree forbidden. How true a serpent is he in euery point ; In his insinuation to the place ; in his choyce of the tree, in his assault of the woman, in his plausiblenes of speech to auoid terror, in his question to moue doubt, in his reply to worke distrust, in his protestation

testation of safety, in his suggestion to envy and discontent, in his promise of gaine.

And if he were so cunning at the first, what shall wee thinke of him now, after so many thousand yeares experience? Onely thou (O God) and these Angels that see thy face, are wiser then hee; I doe not aske why, when hee left his goodnesse, thou didst not bereave him of his skill? Still thou wouldest haue him an Angell, though an euill one: And thou knowest how to ordaine his craft to thine owne glory; I doe not desire thee to abate of his subtily, but to make mee wise; Let mee beg it without presumption, make me wiser then *Adam*; euen thine image which hee bore, made him not (through his owne weaknes) wise enough to obey thee; thou offeredst him all fruits, and restrainedst but one; Satan offered him but one, and restrained not the rest: when hee chose rather to be at Satans feeding then thine, it was iust with thee to turne him out of thy gates, with a curse: why shouldest thou feede a rebell at thine owne boord?

And yet wee transgresse daily, and thou shuttest not heaven against vs: how is it that vve finde more mercy then our forefathers? His strength is worthy of feuerity, our weakness finds pity. That G O D from whose face hee fledde in the garden, now makes him with shame to flye out of the garden: those Angells that should haue kept him, now keep the gates of Paradise against him; It is not so easie to recouer happinesse, as to keepe it, or leise it: Yea the same cause that draue man from Paradise, hath also withdrawn Paradise from the vworld.

That fiery sword did not defend it against those waters wherewith the sinnes of men drowned the glory of that place: neither now doe I care to seeke where that Paradise was which wee lost, I knowe where that Paradise is, which vve must care to seeke; and hope to finde. As man was the image of God, so was that earthly Paradise an image of heauen; both the images are defaced, both the first patterns are eternall: *Adam* vvas in the first, and stayed not: In the second, is the second *Adam* vwhich said, *This day shalt thou be with me in Paradise*. There vvas that chosen vessell, and heard, and saw what could not be expressed: by how much the third heauen exceeds the richest earth, so much doth that Paradise whereto we aspire exceed that vwhich we haue lost.

Cain



Cain and Abell.

LOKE now (O my soule) vpon the two first brethren, perhaps twins; and wonder at their contrary dispositions and estates: If the priuiledges of nature had beeene worth any thing, the first borne childe should not haue beene a reprobate.

Now that wee may ascribe all to free grace, the elder is a murderer, the younger a Saint; though goodnesse may bee repaired in our selues, yet it cannot bee propagated to ours: Now might *Adam* see the image of himselfe in *Cain*, for after his owne image begot he him; *Adam* slew his posterity, *Cain* his brother, we are too like one another in that wherein we are vnlike to God: Euen the clearest graine sends forth that chaffe from which it was fanned, ere the sowing: yet is this *Cain* a possession, the same *Eve* that mistooke the fruit of the garden, mistooke also the fruit of her owne body, her hope deceived her in both; so, many good names are ill bestowed; and our comfortable expectations in earthly things doe not seldome disappoint vs: Doubtlesse their education was holy; For *Adam* though in Paradise bee could not bee innocent, yet was a good man out of Paradise; his sinne and fall now made him circumspect, and since he saw that his act had bereaued them of that image of God which he once had for them, he could not but labour by all holy indeauors to repaire it in them, that so his care might make amends for his trespass: How plaine is it, that euen good breeding cannot alter destiny? That which is crooked can none make straight; who would thinke that brethren, and but two brethren should not loue each other; Dispersed loue growes weake, and fewnesse of obiects vseth to vnite affections: If but two brothers bee left aliue of many, they thinke that the loue of all the rest should surviuue in them; and now the beaties of their affection are so much the hotter, because they reflect mutually in a right line vpon each other: yet behold, here are but two brothers in a world; and ooe is the butcher of the other. Who can wonder at dissensions amongst thousands of brethren, when he sees so deadly opposition be-

twixt two, the first roots of brotherhood: who can hope to liue plauisibly and securely amongst so many *Cains*, when hee sees one *Cain* the death of one *Abel*? The same diuell that set enmity betwixt man and God; sets enmity betwixt man and man, and yet God sayd; I will put enmity betweene thy seede and her seede. Our hatred of the serpent and his seede is from God: Their hatred of the holy seede is from the serpent; Behold heare at once, in one person the seed of the woman and of the serpent: *Cains* naturall parts are of the woman; his vnitious qualities of the serpent; The woman gaue him to bee a brother, the serpent to be a manslayer; all vncharitablenes, all quarrels are of one author: we cannot entertaine wrath, and not give place to the Diuell. Certainly, so deadly an act must needs be deeply grounded.

What then was the occasion of this capitall malice? *Abels* sacrifice is accepted; what was this to *Cain*? *Cains* is rejected; what could *Abel* remedy this? Oh envy; the corrosive of all ill mindes; and the roote of all desperate actions: the same cause that moued Satan to tempt the first man, to destroy himselfe, and his posteritic, the same moues the second man to destroy the third.

It should haue beene *Cains* ioy to see his brother accepted; It should haue been his sorrow, to see that himselfe had deserued a reiection; his brothers example shoule haue excited, and directed him: Could *Abel* haue stayed Gods fire from descending? Or should he (if he could) reiect Gods accepration, and displease his maker, to content a brother? Was *Cain* euer the farther from a blessing, because his brother obtained mercy? How proud and foolish is malice? which growes thus mad, for no other cause, bur because God, or *Abel* is not lesse good; It hath been an olde and happy danger to be holy; Indifferent actions must be carefull to auoide offence; But, I care not what diuell or what *Cain* bee angry that I doe good, or receive good.

There was neuer any nature without envy; Every man is borne a *Cain*; hating that goodness in another, which he neglected in himselfe. There was never envy that was not bloody; for if it eat not anothers heare, it will eat our owne: but vniuersall it be restrained it will surely feede it selfe with the blood of others, oft-times in act, alwaies in affection. And that God which (in good) accepts the will for the deed, condemns the will for the deed in euill. If there be an euill heart, therewill be an euill eye; and if both these, therewill be an euill hand.

How earily did Martyrdome come into the worlde? The first man that died, died for religion; who dare measure Gods loue by outward euent, when hee sees wicked *Cain* standing over bleeding *Abel*; whose

whose sacrifice was first accepted, and now himselfe is sacrificed. Death was denounced to man as a curse; yet beholde it first lights vpon a Saint: how soone was it altered by the mercy of that iust hand which inflicted it? If death had been euill, and life good; *Cain* had been slain, and *Abell* had suruived: now that it beginnes with him that God loues, O death where is thy sting?

Abell sayes nothing, his blood cries: Euery droppe of innocent blood hath a tongue, and is not onely vocall, but importunate: what a noyse then did the blood of my Sauiour make in heauen? who was himselfe the shepheard & the sacrifice; the man that was offered, and the God to whom it was offered; The spirit that heard both, saies, it spake better things then the blood of *Abell*. *Abels* blood called for reuenge, his for mercy; *Abels* pleaded his owne innocency, his the satisfaction for all the beleeuing world: *Abels* procured *Cains* punishment, his freed all repentant soules from punishment; better things indeed, then the blood of *Abell*. Better, and therefore that which *Abels* blood said, was good: It is good that God should be auenged of sinners. Execution of iustice vpon offenders, is no leſſe good, then rewards of goodnes.

No sooner doth *Abels* blood speake vnto God, then God speakes to *Cain*; There is no wicked man to whom God speaks not, if not to his eare, yet to his heart: what speech was this? Not an accusation, but an inquiry; yet such an inquiry as would inferre an accusation. God loues to haue a sinner accuse himselfe, and therefore hath he set his deputie in the breast of man; neither doth God loue this, more then nature abhorrēs it: *Cain* answers stubbornly: The very name of *Abell* wounds him no leſſe, then his hand had wounded *Abell*; Consciencies that are without remorse, are not without horror: wickednesse makes men desperate; the murderer is angry with God, as of late for accepting his brothers oblation, so now for listening to his blood.

And now hee dares answere God with a question; Am I my brothers keeper? where he should haue said, am not I my brothers murderer. Behold he scorneth to keep whom he feared not to kill: Good duties are base and troublesome to wicked minds, whiles euēn violences of euill are pleasant. Yet this miscreant which neither had grace to auoid his sinne, nor to confess it, now that he is conuincēd of sinne and cursed for it, how he howleth, how he exclaimeth? He that cares not for the act of his sinne, shall care for the smart of his punishment. The damned are weary of their torments, but in vaine. How great a madnes is it to complaine too late! He that wold not keepe his brother, is cast out from the protection of God; he that feared not to kill his brother, feares now, that whosoever meets him will kill him. The troubled

conscience projecteth fearefull things, and sin makes euen cruell men cowardly : God saw it was too much fauour for him to die : he therefore wils that which *Cain* wils. *Cain* would liue; It is yeelded him ; but for a curse : how oft doth God heare sinners in anger ? Hee shall liue, banished from God, carying his hell in his bosome, and the brand of Gods vengeance in his forthead, God reiects him, the earth repines at him, men abhorre him ; himselfe now wishes that death which hee feared, and no man dare pleasure him with a murder ; how bitter is the end of sinne, yea without end ; still *Cain* findes that hee killed himselfe more then his brother. We should never sinne if our foresight were but as good as our sensse ; The issue of sin would appeare a thousand times more horrible, then the act is pleasant.



The Deluge.



He worlde was growne so soule with sinne , that God saw it wastime to wash it with a flood. And so close did wickednes cleave to the authors of it, that when they were washt to nothing, yet it would not off: yea so deep did it stick in the very graine of the earth ; that God saw it meete to let it soke long vnder the waters. So vnder the Lawe, the very vessels that had touched vncleane water, must either be rinced, or brokcn. Mankind beganne but with one; and yet hee that saw the first man, liued to see the earth peopled with a worlde of men : yet men grew not so fast as wickednesse. One man could soone and easily multiply a thousand sinnes, never man had so many children : so that when there were men enow to stote the earth, there were as many sins as would reach vp to heauen, wherupon the waters came downe from heauen, and swelled vppe to heauen againe; If there had not beene so deepe a deluge of sinne, there had beene none of the waters: From whence then was this superfluitie of iniquitie? Whence, but from the vnequall yoak with Infidells? These mariages did not beget men, so much as wickednesse ; from hence

hence religious husbands both lost their piety, and gayned a rebellious and godlesse generation.

That which was the first occasion of sinne, was the occasion of the increase of sinne: A woman seduced *Adam*, women betray these sonnes of God: the beauty of the apple betrayed the woman, the beauty of these women betrayd this holy seed: *Eve* saw and lusted, so did they, this also was a forbidden fruit, they lusted, tasted, sinned, died; the most sins begin at the eyes, by them commonly Satan creepes into the heart: that soule can neuer be in safety that hath not couenantid with his eyes.

God needed not haue giuen these men any warning of his iudgement; they gaue him no warning of their sinnes, no respite: yet that God might approue his mercies to the very wicked; he giues them an hundred and twentic yeares respite of repenting: how loath is God to strike, that threatens so long! Hee that delights in reuenge, surprises his aduersarie, whereas he that giues long warnings desires to be prevented: if we were not wilfull, wee should neuer smart.

Neither doth he giue them time onely, but a faithfull teacher. It is an happy thing when hee that teacheth others is righteous; *Noahs* hand caught them as much as his tongue. His busynesse in building the Ark was a reall sermon to the world, wherein at once were taught mercy and life to the beleeuers; and to the rebellious, destruction.

Mee thinkes I see those monstrous sonnes of *Lamech* comming to *Noah*, and asking him, what he meanes by that strange work; whether he meane to saile vpon the dry land. To whom when he reports Gods purpose, and his, they goe away laughing at his idlenesse, and tell one another, in sport, that too much holinesse hath made him mad: yet cannot they all flout *Noah* out of his faith, he preaches, and builds, and finishes. Doubtlesse more hands went to this worke than his: many a one wrought vpon the Arke, which yet was not sauied in the Arke. Our outward workes cannot sauie vs, without our faith; wee may helpe to sauie others, and perish our selues: what a wonder of mercy is this that I heere see? One poore family called out of a worlde, and as it were eight graines of corne fanned from a whole barne full of chaffe: one hypocrite was sauied with the rest, for *Noahs* sake; not one righteous man was swept away for company; For these few was the earth preserued still vnder the waters; and all kindes of creatures vpon the waters; which else had beeene all destroyed. Still the world stands, for their sakes, for whom is was preserued; Else fire should consume that, which could not be cleansed by water.

This difference is strange; I see the sauagest of all creatures, Lyons, Tygers, Beares, by an instinct from God come to seek the Arke, (as we see swine foreseeing a storme, run home crying for shelter) men I see not; Reason once debauched is worse then brutishnesse: God hath vs euene of these fierce and cruell beasts, and glory by them: euene they being created for man, must liue by him, though to his punishment: how gently do they offer and submit themselues to their preseruer; renewing that obeisance to this repairer of the world, which they, before sinne, yeelded to him that first stored the world: He that shut them into the Arke when they were entred, shut their mouthes also while they did enter. The Lions faunc vpon Noah, and Daniel; What heart cannot the Maker of them mollifie?

The vncleane beasts God would haue to liue, the cleane to multiply; and therefore hee sends to Noah seauen of the cleane, of the vncleane two: Hce knewe the one would annoy man with their multitude, the other would inrich him; Those things are worthy of most respect which are of most vs.

But why seauen? Surely that God that created seauen daies in the weeke, and made one for himselfe; did herce preserue of seuen cleane beasts, one for himselfe; for Sacrifice: Hee giues vs sixe for one in earthly things, that in spirituall we should be all for him.

Now the day is come, all the guests are entred, the Arke is shut and the windowes of heauen opened: I doubt not but many of those scoffers, when they saw the violence of the waters descending, and ascending, according to Noahs prediction, came wading middle-deepe vnto the Arke, and importunately craved that admittance, which they once denied: But now, as they formerly reiected God, so are they iustly reiected of God. Ere vengeance beginne, repentance is seasonable; but if iudgement be once gone out, wee cry too late. While the Gospell solicites vs, the doores of the Arke are open; if wee neglect the time of grace, in vain shall wee seek it with teares; God holdes it no mercy to pittie the obstinate. Others, more bold then they, hope to ouer-runne the iudgement; and climbing vp to the hye mountaines looke downe vpon the waters, with more hope then feare: and now when they see their hills becomm Islands, they climbe vp into the tallest trees; there with palenes and horror at once looke for death, and study to auoide it, whom the waues overtake at last halfe dead with faine, and halfe with feare. Lo now from the tops of the mountaines they descry the Arke floting vpon the waters, and beholde with envy that which before they beheld with scorne.

In vaine doth hee flye whom God pursues. There is no way to flye from his iudgements, but to flye to his mercy by repenting. The faith of the righteous cannot be so much derided, as their successe is magnified: How securely doth *Noah* ride out this vprore of heauen, earth, and waters! He heares the powring downe of the raine aboue his head; the shrieking of men, and roaring and bellowing of beasts, on both sides him; the raging and threats of the waues vnder him; hee saw the miserable shifts of the distressed vnbeleeuers; and in the meane time sits quietly in his dry Cabin, neither feeling nor fearing euill: he knew that he which owed the waters, would steere him; that hee who shut him in, would preserue him. How happy a thing is faith? What a quiet safety, what an heauenly peace doth it worke in the soule, in the midſt of all the inundations of euill?

Now when God had fetcht againe all the life which he had giuen to his vnworthy creatures, and reduced the world vnto his first form wherin waters were ouer the face of the earth, it was time for a renouation of all things to succeede this destruction. To haue continued this deluge long, had been to punish *Noah*, that was righteous. After forty dayes therefore, the heauens cleer vp, after 150. the waters sink down: How ſoone is God weary of punishing, which is neuer weary of blessing; yet may not the Arke reſt ſuddenly. If we did not ſtay ſome while vnder Gods hand wee ſhould not know how ſweet his mercy is, and how great our thankefullneſſe ſhould be. The Arke though it was *Noahs* fort againſt the waters, yet it was his prison, he was ſafe in it, but pent vp; he that gaue him life by it, now thinktyme to giue him liberty out of it.

God doth not reueale all things to his beſt ſervants: behold he that told *Noah* 120. yeareſ before, what day hee ſhould goe into the Arke, yet foretels him not now in the Arke what day the Arke ſhould reſt vpon the hills, and hee ſhould goe forth. *Noah* therefore ſends out his intelligencers, the Rauen, and the Doue; whose wings in that vaporous ayre might eaſily delcry further then his ſight: The Rauen of quicke ſent, of groſſe feede, of tough conſtitution, no foule was ſo fit for diſcouery; the likeliest things alwaies ſucceede nor, Hee neither will ven-ter farie into that ſolitary world for ſcarce of want, nor yet come into the Arke for loue of libertie; but houers about in vncertainties. How many carnall mindes flye ouer of the Arke of Gods Church; and imbrace the preſent world: rather chooſing to feed vpon the vnsauory carcasſes of ſinfull pleaſures, then to be reſtrained within the ſtraight liſts of Christian obedience.

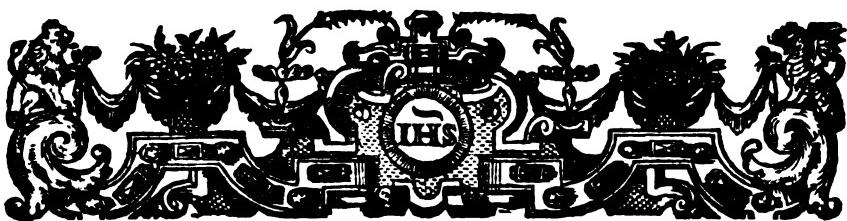
The Doue is ſent forth, a foule, both ſwift and ſimple. She like a true citizen of the Arke, returnes; and brings faſtfull notice of the con-
tinuance

nuance of the waters, by her restlesse and empty returne ; by her Olie leafe, of the abatement : how worthy are thole messengers to be welcome, which with innocence in their liues, bring glad tidings of peace, and saluation, in their mouthes ?

*Noe*h reioyces, and beleue; yet still hee waits seuen dayes more: It is not good to deuoure the fauours of God too greedily; but so take them in, that we may digest them. Oh strong faith of *Noe*h, that was not weary with this delay ; some man would haue so longed for the open aire after so long closenesse , that vpon the first notice of safety he would haue vncouered , and voided the Arke ; *Noe*h stayes seuen dayes ere he will open ; and wel-neare two moneths ere he will forsake the Arke ; and not then, vnlesse God, that commanded to enter , had bidden him depart . There is no action good without faith: no faith without a word. Happy is that man which in all things (neglecting the counsels of flesh & blood) depends vpon the commission of his Maker.

F I N I S.





CONTEMPLATIONS.
THE
SECOND BOOK.

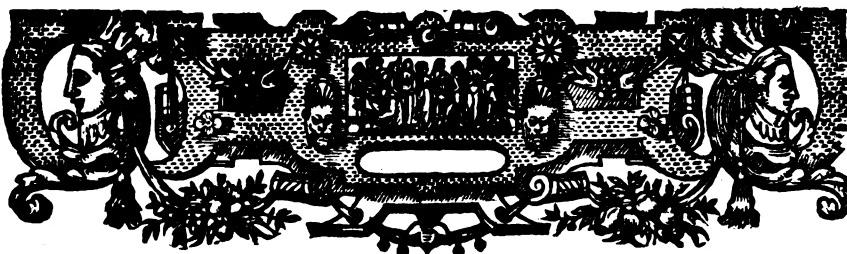
Noah.

Babel.

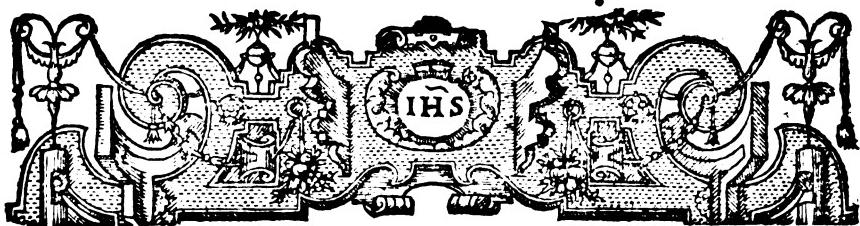
Abraham.

Isaac, sacrificed.

Lot and Sodom.





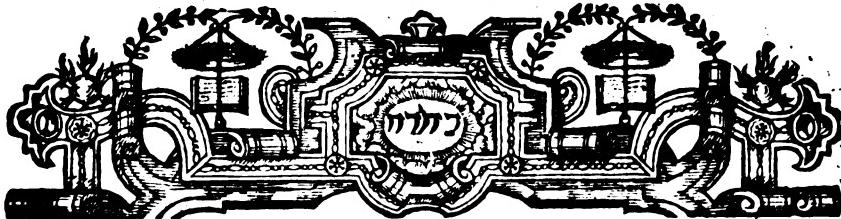


TO THE RIGHT HONOURABLE THE LORD
STANHOPE, one of his Maiesties most Honourable priuy
Councell, All grace and
happinelle.

Right Honourable: I durst appeale to the iudgement of a carnall Reader (let him not be preiudicte) that there is no history so pleasant as the sacred. Set aside the Majestie of the inditer; none can compare with it, for the Magnificence and Antiquitie of the matter, the sweetnes of compiling, the strange variety of memorable occurrentes: And if the delight be such, what shall the profit be esteemed of that which was written by God for the saluation of men? I confess no thoughts did ever more sweetly steale me and time away, then those which I haue imploied in this subiect, & I hope none can equally benefit others: for if the meer relation of these holy things be profitable, how much more when it is reduced to use? This second part of the world repaired, I dedicate to your Lordship, wherein you shall see Noah as weake in his Tent, as strong in the Arke; an vngratious son reserued from the Deluge to his Fathers curse: modest piety rewarded vwith blessings; the building of Babell, begun in pride, ending in confusion; Abrahams faith, feare, obedience; Isaac bound upon the Altar vnder the hand of a Father that hath forgotten both nature, and all his hopes; Sodom burning with a double fire, from hell, and from heauen: Lot rescued from that impure Citie, yet after finding Sodom in his caue: Every one of these passages is not more full of wonder, then of edification. That spirit which hath penned all these things for our learning, teach vs their right use: and sanctifie these my unworthy meditations to the good of his Church. To whose abundant grace I humbly commend your Lordship.

Your Lordships vnfainedly deuoted in all due obseruance,

Ios. HALL.



THE SECOND BOOK E.

NOAH.



O sooncr is *Noah* come out of the Arke, but he builds an Altar : not an house for himselfe, but an Altar to the Lord : Our faith will ever teach vs to preferre God to our selues ; delayed thankfulness is not worthy of acceptation . Of those few creatures that are left , God must haue some ; they are all his : yet his goodnes wil haue man know , that it was he , for whose sake they were prescrued ; It was a priuilege to those very bruit creatures , that they were lawed from the waters , to be offered vp in fire vnto God ; what a fauour is it to men to be reserued from common destructions , to be sacrificed to their Maker and Redeemer !

To this little fire of *Noah* , through the vertue of his faith , purged the world , & ascended vp into those heauens from which the waters fell , & caused a glorious raine-bowe to appeare therin for his security : All the sins of the former world were not so vnsauoury vnto God , as this smoke was pleasant . No perfume can be so sweet as the holy obedience of the faithfull . Now God that was before annoyed with the ill sauour of sin , smels a sweet sauour of rest : Beholde here a new and second rest : First God rested from making the world , now hee rests from destroying it : Euen while we cease not to offend , he ceases from a publique reuenge .

His word was enough ; yet withall he giues a signe ; w^{ch} may speake the truth of his promise to the very eyes of men : thus he doth still in his blessed Sacraments , w^{ch} are as reall words to the soule . The raine-bow is the pledge of our safety ; w^{ch} euem naturally signifies the ende of a shewre : all the signes of Gods institution are proper , and significante .

K k k.

But

But who would look after all this to haue found righteous *Noah*, the Father of the new world, lying drunken in his tent? Who could thinke that wine should ouerthrowe him that was preserued from the waters? That he who could not be tainted with the sinfull examples of the former world, shoule begin the example of a new sinne of his owne? What are wee men, if we be but our selues? While God vpholds vs, no temptation can moue vs: when he leaues vs, no temptation is too weak to ouerbowe vs. What liuing man had euer so noble proofes of the mercy, or the iustice of God? Mercy vpon himselfe, iustice vpon others: What man had so gratious approbation from his Maker: behold, he of whom in an vncleane world God said, *Thee only haue I found righteous*, proves now vncleane, when the vworld was purged: The preacher of righteousness vnto the former Age, the King, Priest, and Prophet of the world renued, is the first that renues the sins of that world which he had reproved, and which he saw condemned for sinne: Gods best children haue no fence for sins of infirmity: Which of the Saints haue not once done that, whereof they are ashamed? God that lets vs fall, knows how to make as good vse of the sins of his holy ones as of their obedience: If we had not such patterns, who could choose but despaire at the sight of his sinnes?

Yet wee finde *Noah* drunken but once. One act can no more make a good heart vnrighteous, then a trade of sin can stand with regeneration: but when I looke to the effect of this sin, I can not but blush & wonder; Lo this sin, is worse then sin; Other sins moue shame, but hide it: this displaies it to the world. *Adam* had no sooner sinned, but he saw and abhorred his owne nakednes, seeking to hide it euен with bushes.

Noah had no sooner sinned, but he discouers his nakednes, and hath not so much rule of himselfe, as to be ashamed: One houres drunkennes bewrayes that which more then 600. yeares sobriety had modestly concealed; he that giues himselfe to wine, is not his owne: what shall we think of this vice, which robs a man of himselfe, and layes a beast in his stome? *Noahs* nakednes is seene in wine, it is no vnusuall quality in this excess, to disclose secrets; drunkennes doth both make imperfections, & shew those we haue, to other scies; so would God haue it, that we might be double ashamed, both of those weaknesses which we discouer, & of that weakness which moued vs to discouer. *Noah* is vncouered; but in the midst of his owne tent: It had been sinfull though no man had seen it: vnkownen sins haue their guilt & shame, and are iustly attened with knownen punishments. Vngratious *Cham* saw it and laughed, his fathers shame should haue bin his; the deformity of those parts from wh^c he had his being, should haue begotten in him a secret horror, and deieditio: how many gracieles men make sport at the causes of their humiliation? Twise had *Noah* giuen him life: yet neither the name of a Father, and preseruer, nor age, nor vertue could shield him from the contempt of his owne, I see-

I see that even Gods Arke may nourish monsters; some filthy toades may lie vnder the stones of the Temple. God prescrues some men in judgement; Better had it bee[n]e for *Cham* to haue perished in the waters, then to liue vnto his fathers curse. Not content to be a witnessse of this filthy sight; he goes on to be a proclaimer of it. Sin doth ill in the ey[e], but worse in the tongue! As all sinne is a worke of darknes, so it should be buried in darkenesse. The report of sinne is oft-times as ill, as the commission; for it can never be blazoned without uncharitablenes; seldom without infection: Oh the vnnaturall and more then Chamish impiety of those sons which reioyce to publish the nakednes of their spirituall parents even to their enemies.

Yet it was well for *Noah* that *Cham* could tell it to none but his owne; and those, gratioues and dutifull sonnes. Our shame is the lesse, if none knowe our faults but our friends. Beholde how loue couereth sinnes; these good sonnes are so farre from going forward to see their fathers shame, that they goe backward to hide it. The cloake is laide on both their shoulders; they both go back with equall pases, and dare not so much as looke backe lest they should vnwillingly see the cause of their shames; and will rather aduenture to stumble at their fathers body, then to see his nakednesse: How did it grieue them to thinke, that they vvhich had so oft come to their holy father vwith reverence, must now in reverence turne their backs vpon him; & that they must now cloath him in pitty, which had so often cloathed them in loue: And which addes more to their duty, they couered him, and saide nothing. This modest sorrow is their praise, and our example; The sins of those wee loue & honor, we must heare of with indignation, fearfully and vnwillingly belieue, acknowledge with griefe and shame, hide with honest excuses, and bury in silence.

How equal a regard is this both of piety and disobedience? because *Cham* sinned against his father, therefore bee shall be, plagued in his children; *Japheth* is dutifull to his father, and findes it in his posterity. Because *Cham* was an ill sonne to his father, therfore his sonnes shall be seruants to his brethren; because *Japheth* set his shoulder to *Sems*, to beare the cloake of shame, therfore shall *Japheth* dwell in the rents of *Sem*; partaking with him in blessings, as in duty. When wee doe but what wee ought, yet God is thankfull to vs; and rewardes that which we should sin if we did not: who could ever yet shew me a man rebelliously vndutifull to his parents that hath prospered in himselfe, and his seed?

K k k k 2

Babel.



Babel.

Bow soone are men and sinnes multiplied? within one hundred yeeres the world is as full of both, as if there had been no Deluge. Though men coul'd not but see the fearfull monuments of the ruine of their Ancestors, yet how quickly had they forgotten a floud? Good *Noah* liued to see the world both populous, and wicked again; and dōubtless oft-times repented to haue beeene the preseruer of some whom hee saw to tradiuce the vices of the former world, to the renewed: It could not but grieue him to see the destroyed giants reviue out of his owne loyns, and to see them of his flesh and blood tyrannise over themselfes: In his sight *Nimrod* casting off the aw of his holy grandfather, grew imperious and cruell, and made his owne kinsmen seruants. How easie a thing it is for a great spirit to be the head of a faction; when eu'en brethren will stoop to seruitude. And now when men are combined together, euill and presumptuous motions find encouragement in multitudes; and each man takes a pride in seeming forwardest: we are the cheerfuller in good when we haue the assistance of company; much more in sinning, by how much wee are more prone to euill then good. It was a proud word; Come let vs build vs a citie and a towre whose top may reach to heauen.

They were newly come downe from the hilis vnto the plaines, and now think of raising vp an hil, of building in the plain: when their tents were pitched vpon the mountaines of Armenia they were as neere to Heauen as their towre could make them; but their ambition must needs aspire to an heift of their owne raising. Pride is euer discontented; and still seeks matter of boasting in her owne works.

How fondly doe men reckon without God, Come let vs build; As if there had been no stop but in their owne wil: As if both earth & time had beeene theirs: Still doe all naturall men build *Babel*; forecasting their owne plots so resolutely; as if there were no power to countermaund them:

them : It is iust with G O D that peremptory determinations seldom prosper : whereas those things which are fearefully, and modestly undertaken, commonly succeed.

Let vs build vs a City. If they had taken God with them it had bee[n] commendable ; establishing of societies is pleasing to him that is the G O D of order : But a towre whose top may reach to Heauen, was a shamefull arrogance, an impious presumption ; who would thinke that we little Ants that creep vpon this earth should thinke of climbing vp to heauen, by multiplying of earth ?

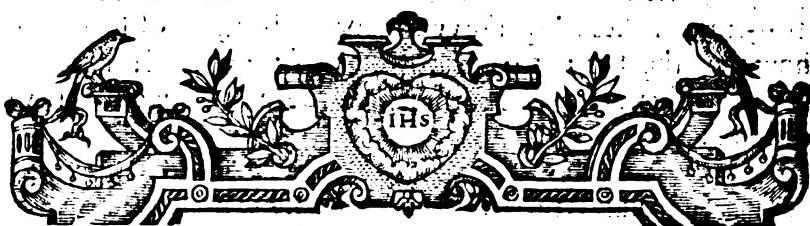
Pride euer looks at the highest : the first man vvould know as G O D, these would dwell as God ; couetousnesse and ambition knowe no li- mits. And vvhat if they had reaht vp to heauen, some hills are as high as they could hope to be, and yet are no vvhile the better ; no place alters the condition of nature : an Angell is glorious, though hee be vpon earth ; and man is but earth though he be aboue the cloudes : The nee- rier they had been to heauen, the more subiect should they haue bee[n] to the violences of heaven ; to thunders, lightnings, and those other higher inflammations : what had this bee[n] but to thrust themselues in- to the hands of the revenger of all yvicked insolencies ? God loues that heauen should be looke[n] at, and affected with all humble desires, with the holy ambitions of faith, not with the proud imaginations of our owne atchieuements.

But wherfore was all this ? Note that they loued so much to be neighbours to heauen, as to be famous vpon earth ; It was not commodity that was heere sought, not safety, but glory : whither doth not thirst of fame carry men, whether in good or euill ? It makes them secke to climbe to heauen, it makes them not fear to run down headlong to hel : Euen in the best things desire of praise stands in competition with con- science, and brags to haue the more clients. One builds a Temple to *Diana* in hope of glory, intending it for one of the great wonders of the world ; another in hope of fame burns it. Hee is a rare man that hath not some *Babel* of his owne, whereon he bestowes paines and cost, only to be talked of. If they had done better things in a vain-glorious pur- pose, their act had bee[n] accursed ; if they had built houses to God, if they had sacrificed, prayed, lived well ; the intent poisons the action : but now both the act and the purpose are equally vaine, and the issue is as vaine as either.

God hath a speciaall indignation at pride aboue all sins, and will crosse our indeuours, not for that they are euill (what hurt could be in lay- ing one bricke vpon another ?) but for that they are proudly under- taken : Hee could haue hindered the laying of the first stonc ; and might as easily haue made the trench for the foundation, the graue of

the builders : but hee loues to see what wicked men wold doe; and to let foole runne themselues out of breath : what monument shalld they haue had of their owne madnesse, and his powerfull interruption, if the wals had risen to no height? To stop them then in the midst of their course, he meddles not with either their hands, or their feet, but their tonges ; not by pulling them out, nor by loosing their strings, nor by making them say nothing, but by teaching them to say too much: Here is nothing varied but the sound of letters; even this frustrates the work, and befooles the workmen : How easie is it for God tenne thousand wayes to correct and forestall the greatest projects of men ? Hee that taught *Adam* the first words, taught them words that neuer were. One calls for bricke, the other looks him in the face, and wonders vwhat he commands, and how and why he speakes such words, as vvere neuer heard ; and in stead thereof brings him morter, returning him an answer as little vnderstood: each chides with other, expressing his choler, so as he only can vnderstand himselfe : From heat they fall to quiet intreaties, but still with the same successe. At first every man thinkes his fellow mocks him : but now perceiving this serious confusion, their onely answere was silence, and ceasing ; they could not come together, for no man could call them to be vnderstood ; and if they had assembled, nothing could be determined ; because one could neuer attaine to the others purpose : No, they could not haue the honour of a generall dismission, but each man leaues his crowell and station more like a foole then hee vndertook it : so commonly actions begunne in glory, shut vp in shame. All exterrnall actions depend vpon the tongue : No man can know others minde, if this bee not the interpreter ; hence as there were many tonges giuen to stay the building of *Babel*, so there were as many giuen to build the new Jerusalem, the Euangelicall Church. How deare hath *Babel* cost all the world ? At the first when there was but one language, men did spend their time in Arts ; (so was it requisite at the first settling of the world, & so came early to perfection) but now wee stay so long (of necessity) vpon the shel of tonges, that we can hardly haue time to chew the sweet kernell of knowledge : Surely, men would haue growen too proud if there had beene no *Babel* : It falleth oft-times that one sinne is a remedy of a greater. Diuisioun of tonges must needs slacken any worke : Multiplicitie of language had not bin giuen by the Holy-ghost for a blessing to the Church, if the world had not beene before possessed vwith multiplicity of languages, for a punishment : Hence it is that the building of our Sion rises no faster, because our tonges are divided ; Happy were the Church of God if we all Spake but one language : Whiles we differ, wee can build nothing but *Babel* ; difference of tonges caused their *Babel* to cease, but it builds ours.

Abra-



Abraham.

AT was fit that hee which should be the father and pattern of the faithfull should be throughtly tried: for in a set copy every fault is important, and may proue a rule of error: of ten tryals vvhich Abraham passed, the last was the sorest: No son of Abraham can hope to escape temptations, while hee sees that bosome in which hee desires to rest, qualmited with difficulties. Abraham must leaue his countrey and kinred, and liue among strangers; The calling of G O D neuer leaues men, where it finds them; The earth is the Lords, and all places are alike to the wise and faifthfull: If Chaldea had not been grossely idolatrous, Abraham had not left it; no bond must tie vs to the danger of infection:

But whither must he go? To a place he knew not, to men that knew not him: it is enough comfort to a good man, wheresoever he is, that hee is acquainted with God, we are never out of our way while vvee follow the calling of God. Never any man lost by his obedience to the highest; because Abraham yeelded, God giues him the possession of Canaan: I wondrer more at his faith in taking this possession, then in leaving his owne; Beholde; Abraham takes possession for that seed which he had not; vvhich in nature he was not like to haue; of that land wherof he should not haue one foot, wherein his seed should not be settled of almost five hundred yeares after: The power of faith can prevent time, and make future things preuent; If we be the true sons of Abraham, we haue already (while we sojourne here on earth) the possession of our land of promise: while we seek our country, we haue it.

Yet euuen Canaan doth not affoord him bread, which yet hee must beleue shall flow vwith milke and honie to his seed: sense must yeld to faith; wo vvere vs, if we must iudge of our future estate by the present: Egypt giues relief to Abraham, when Canaan cannot. In outward things Gods enemies may fare better, then his friends; Thrise had A Egypt

Ægypt preserued the Church of God, in *Abraham*, in *Jacob*, in Christ; God oft-times makes vse of the vworld for the behoofe of his; though without their thankes; as contrarily he vses the wicked for scourges to his owne inheritance, and burnes them; because in his good they intended euill.

But what a change is this? Hitherto hath *Sarah* been *Abrahams* wife, now Ægypt hath made her his sister; feare hath turned him from an husband to a brother; No strength of faith can exclude some doublings: God hath said, I will make thee a great nation; *Abraham* saith, The Egyptians will kill me: Hee that liued by his faith, yet shrinketh, and sinneth. How vainely shall we hope to beleue without all feare, and to liue without infirmities? Some little aspersions of vnbelieve cannot hinder the praise and power of faith; *Abraham* beleueed, and it was imputed to him for righteousness. Hee that through inconsiderateness doubted twise of his owne life, doubts not of the life of his seed, euen from the dead and dry womb of *Sarah*; yet was it more difficult that his posterity should liue in *Sarah*, then that *Sarahs* husband should liue in Ægypt: This was aboue nature, yet hee beleueed it. Sometimes the beleuer stickes at easie tryalls, and yet breakes through the greatest temptations without feare: *Abraham* was olde ere this promise and hope of a son; and still the older, the more vncapable; yet God makes him wait twenty ffe yeares for performance. No time is long to faith; which hath learned to differre hopes wwithout fainting and irk-somenesse.

Abraham heard this newes from the Angell, and laughed: *Sarah* heard it, and laughed; they did not more agree in their desire, then differ in their affection; *Abraham* langhed for ioy; *Sarah* for distrust; *Abraham* laughed because he beleueed it would be so; *Sarah* because shee beleueed it could not be: the same act varies in the manner of doing, and the intention of the doer; Yet *Sarah* laught but within her selfe, and is bewrayed: How God can find vs out in secret sins! how easily did shee now thinke, that he which could knowe of her inward laughter, could knowe of her conception! and now shee that laughed and beleueed not, beleueueth and feareth.

What a lively patterne doe I see in *Abraham* and *Sarah*, of a strong faith, and weake! of strong in *Abraham*, and weake in *Sarah*: Shee to make God good of his word to *Abraham*, knowing her owne barrennesse, substitutes an *Hagar*; and in an ambition of seed, perswades to Poligamy: *Abraham* had never looked to obtaine the promise by any other then a barren wombe, if his owne wife had not importunde him to take another: when our owne apparent meanes faile, weake faith is

put

put to her shifts; and proiects strange deuises of her owne to attaine her end. Shee will rather conceiue by another wombe then be childelesse: when she hears of an impossibility to nature, shee doubteth, and yet hides her diffidence; and when she must beleue, feareth, because she did distrust: *Abraham* heares, and beleues, and expects, and rejoyces; hee saith not, I am old and weake; *Sarah* is olde and barren; where are the many nations that shall come from these withered loynes? It is enough to him that God hath said it: he sees not the meanes, he sees the promise. He knew that God would rather raise him vp seed from the very stones that he trod vpon, then himselfe shoule want a large and happy issue.

There is no faith where there is either meanes or hopes. Difficulties & impossibilities are the true obiects of beliefe: Hereupon God addes to his name that which he would fetch from his loynes, & made his name as ample as his posterity: neuer any man was a loser by belieuing: Faith is euer recompensed with glory.

Neither is *Abraham* content onely to wait for God, but to smart for him. God bids him cut his owne flesh; hee willingly sacrifices this parcel of his skin & blood, to him that was the owner of all: How glad he is to carry this painfull marke of the loue of his Creator? how forward to seale this couenant with blood, betwixt God and him? not regarding the soreness of his body, in comparison of the confirmation of his soule. The wound was not so grieuous as the signification was comfortable. For herein he saw that from his loynes should come that blessed seed which shoulde purge his soule from all corruption. Well is that part of vs lost, which may giue assurance of the saluation of the whole; our faith is not yet sound, if it haue not taught vs to neglect paine for God, and more to loue his Sacraments, then our owne flesh.

Iaac





Isaac sacrificed.

But all these are but easie tasks of faith: all ages haue stood amazed at the next; not knowing whether they should more wonder at Gods command, or Abrahams obedience: Many yeares had that good Patriarch waited for his Isaac; now at last hee hath ioyfully receiued him, and that with this gratiouse acclamation; *In Isaac shall thy seed be called, and all nations blessed.* Behold the son of his age, the son of his loue, the son of his expectation, hee that might not indure a mocke from his brother, must now indure the knife of his father; *Take thine onely sonne Isaac whom thou louest, and get thee to the Land of Moriah and offer him there for a burnt offering.*

Neuer any gold was tried in so hot a fire. Who but Abraham would not haue expostulated with God? What? Dooth the GOD of mercies now beginne to delight in blood? Is it possible that murder should become piety? Or if thou wilt needes take pleasure in an-humane sacrifice, is there none but Isaac fit for thine Altar, none but Abraham to offer him? Shall these hands destroy the fruit of mine owne loynes? Can I not be faithfull vntesse I be vnnaturall? Or if I must needs be the monster of all parents, will not Ishmael yet be accepted? O God where is thy mercy, where is thy iustice? Hast thou giuen mee but one only son, & must I now slay him? Why did I wait so long for him? Why didst thou give him me? Why didst thou promise me a blessing in him? What will the heathen say when they shall hear of this infamous masacrte? How can thy name, and my profession escape a perpetuall blasphemey? With what face shall I looke vpon my wife Sarah, whose son I haue murdered? How shall she entertaine the executioner of Isaac? Or who will beleue that I did this from thee? How shal not all the world spee at this holy cruelty, and say there goes the man that cut the throat of his owne son. Yet if he were an vngratiouse or rebellious childe, his deserts might giue some colour to this violence: but to lay hands on so deare, so dutifull, so hopefull a son, is vncapable of all pretences.

But

But grant that thou which art the God of nature maist either alter or neglect it, what shall I say to the truth of thy promises? Can thy iustice admit contradictions? can thy decrees be changable? canst thou promise and disappoint? Can these two stand together, Isaac shall liue to be the father of Nations; and Isaac shall now dye by the hand of his Father? when Isaac is once gone where is my seed, where is my blessing? O God if thy commaunds and purposes be capable of alteration, alter this bloody sentence, and let thy first word stand.

These would haue been the thoughts of a weake heart: But God knew that he spake to an Abraham, and Abraham knew that hee had to doe with a God: Faith had taught him not to argue, but obey; In an holy wilfulness he either forgets nature, or despises her, he is sure that what God commands is good, that what he promises, is infallible, and therefore is careles of the meanes, and trusts to the end.

In matters of God, whosoever consults with flesh and blood, shall never offer vp his Isaac, to God: there needes no counsellor when wee knowe God is the commander; here is neither grudging nor deliberating, nor delaying: His faith vwould not suffer him so much as to bee sorry for that hee must doe. Sarah her selfe may not knowe of Gods charge, and her husbands purpose, lest her affection should haue overcome her faith; lest her vweaknesse now growne importunate, should haue said, Disobey God and die. That which hee must doe, hee will doe; hee that hath learned not to regard the life of his son, had learned not to regard the sorrow of his vwife. It is too much tendernes to respect the censures and constructions of others, vwhen wee haue a direct word from God. The good Patriarch rises early, and addresseth himselfe to his sad iourney. And now must he trauell three whole daies to doe this execution; & still must Isaac be in his eye, whom all this while he seems to see bleeding vpon the pile of wood, which he carries; there is nothing so miserable as to dwell vnder the expectation of a great euill; That misery which must be, is mitigated vwith speed, and aggravated with delay: All this vwhile if Abraham had repented him, hee had leisure to returne. There is no small triall, euen in the very time of tryall: now vwhen they are come within sight of the chosen mountaine, the seruants are dismissed; what a deuotion is this that vwill abide no vvitnesse? hee will not suffer two of his owne vassals to see him doe that, wch soon after all the world must know he hath done; yet is not Abraham afraide of that piety, which the beholders could not see without horror, without resistance, which no eare could heare of without abomination. What stranger could haue indured to see the father carry the knife & fire, instruments of that death, wch he had rather suffer then inflict? The son securely carrying that burden which must carry him?

But

But if *Abrahams* heart could haue knownen how to relent, that question of his deere, innocent and religious son had melted it into compassion, My father, beholde the fire and the wood, but where is the sacrifice? I know not whether that word, My Father, did not strike *Abraham* as deep, as the knife of *Abraham* could strike his son: yet doth he not so much as thinke, (O miserable man, that may not at once bee a sonne to such a God, and a father to such a sonne :) Still hee persists, and conceales, and where he meant not, prophesies, My son, God shall prouide a lamb for the burnt offering.

The beautie of the tidings was loath to come forth, It was a death to *Abraham* to say what he must doe: He knowes his owne faith to act this, he knowes not *Isaac* to indure it. But now when *Isaac* hath helped to build the Altar, vwhereon hee must be consumed; hee hears (not vwithout astonishment) the strange command of God, the finall vwill of his Father: My sonne, thou art the lambe which God hath prouided for this burnt offering; If my blood would haue excused thee, how many thousand times had I rather to giue thee my owne life, then take thine! Alas I am full of daies, and now of long liued not but in thee; Thou mightest haue preserued the life of thy father, and haue comforted his death, but the God of vs both hath chosen thee: He that gaue thee vnto me miraculously, bids me by an vnusuall meanes to returne thee vnto him. I need not tell thee, that I sacrifice all my worldly ioyes, yea and my selfe in thec, but God must be obeyed; neither art thou too dear for him that calls thee: come on my son, restore the life that God hath giuen thee by mee: offer thy selfe willingly to these flames; send vp thy soule cheerfully vnto thy glory; and knowe that God loues thee aboue others, since hee requires thee alone to be consecrated in sacrifice to himselfe.

Who cannot imagine with what perplexed mixtures of passions, with what changes of countenance, what doubts, what fears, vwhat amazement, good *Isaac* receiuied this sudden message from the mouth of his Father, how he questioned, how he pleaded? But when he had somewhat digested his thoughts, and considered that the Author vwas God, the actor *Abraham*, the action a sacrifice, hee now approoues himselfe the son of *Abraham*; now hee encourages the trembling hands of his Father; with whom he striues in this praise of forwardnes, and obedience; now hee offers his hands and feet to the cords, his throat to the knife, his body to the Altar; and growing ambitious of the sword and fire, intreats his father to do that, which he would haue done though he had dissuaded him. O holy emulation of faith! O blessed agreement of the sacrificer, and oblation: *Abraham* is as ready to take, as *Isaac* to give; Hee binds those deare hands vwhich are more straitly bound

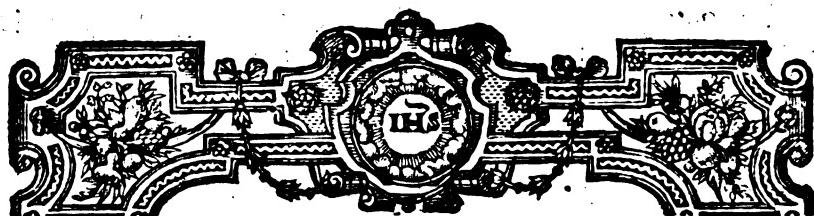
bound with the cords of duty, and resolution ; hee laies his sacrifice vp on the wood, which now before hand burnt inwardly with the heavenly fire of zeale and deuotion.

And now hauing kissed him his last, not without mutuall teates, hee lifts vp his hand to fetch the stroke of death at once ; not so much as thinking, Perhaps GOD vwill relent after the first wound ; Now, the stay of *Abraham*, the hope of the Church lies on bledding vnder the hand of a Father, what bowels can choose but yearne at this spectacle ? whiche of the sauagest heathens that had beeene now vpon the hill of Moriah, and had seene (through the bushes) the sword of a father hanging ouer the throat of such a son, would not haue beeene more perplexed in his thoughts ; then that vncpected sacrifice was in those briers ? yet hee whom it neerest concerned, is least touched ; Faith hath wrought the saame in him, which cruelty wold in others, Not to be moued ; He contemns all feares, and overlooks all impossibilities ; His heart tells him that the same hand which raised *Isaac* from the dead womb of *Sarah*, can raise him again from the ashes of his sacrifice : with this confidence was the hand of *Abraham* now falling vpon the throat of *Isaac*, who had giuen himselfe for dead, and reioyced in the change ; when suddenly the Angell of God interruptes him, forbids him, commends him.

The voice of God was never so welcome, never so sweet, never so seasonable as now : It was the triall that God intended, not the fact ; *Isaac* is sacrificed, and is yet aliue : and now both of them are more happy in that they would haue done, then they could haue beeene distressed if they had done it. GODs charges are oft times harsh in the beginnings, and proceeding, but in the conclusion alwayes comfortable : True spirituall comforts are commonly late and sudden : God differreth on purpose that our trials may be perfect, our deliuernace welcome, our recompence glorious : *Isaac* had never beeene so pretious to his father if he had not beeene recovered from death ; if hee had not beeene as miraculously restored, as giuen : *Abraham* had never been so blessed in his seed, if he had not neglected *Isaac* for God.

The onely way to finde comfort in any earthly thing, is to surrender it (in a faithfull carelesnesse) into the hands of God : *Abraham* came to sacrifice, he may not goe away with dry hands : God cannot abide that good purposes should be frustrate. Lest either he shoulde not doe that, for w^{ch} he came, or shoulde want means of speedy thanksgiving for so gratiouse a disappoinment ; beholde a Ram stands ready for the sacrifice, and as it were, proffers himselfe to this happy exchange. Hee that made that beast, brings him thither, fastens him there : Even in small

things there is a great prouidence: what mysteries there are in euery act of God? The onely sonne of God vpon this very hill, is laid vpon the Altar of the croffe; and so becomes a true sacrifice for the vworld, that yet he is raised vwithout impeachment, and exempted from the power of death: The Lambe of God vvhich takes the sinnes of the world is heere really offered, and accepted: One Sauiour in two figures; in the one, dying; restored in the other. So *Abraham* whiles he exerciseth his faith, confirmes it; and reioyces more to foresee the true *Iaac* in that place offered to death for his sinnes, then to see the carnall *Iaac* preserued from death for the reward of his faith. Whatsoever is dearest to vs vpon earth is our *Iaac*; happy are we if we can sacrifice it to God; those shall never rest with *Abraham* that cannot sacrifice with *Abraham*.



Lot and Sodome.

Lefore *Abraham* and *Lot* grew rich, they dwelt together; now their wealth separates them; Their society was a greater good then their riches: Many a one is a loser by his wealth; Who would account those things good which make vs worse? It had been the duty of yong *Lot* to offer rather then to choose; to yeild rather then contend: who would not here think *Abraham* the nephew; and *Lot* the vncle? It is no disparagement for greater persons to beginne treaties of peace. Better doth it beseeme euery sonne of *Abraham* to win with loue, then to sway with power. *Abraham* yeelds ouer this right of his choise; *Lot* takes it, And behold *Lot* is crossed in that which he chose, *Abraham* is blessed in that which was left him; God never suffers any man to leele by an humble remission of his right in a desire of peace.

Wealth hath made *Lot* not only vndutifull, but covetous; hee sees the goodly plaines of Jordan, the richnesse of the soyle, the commodity of the riuers, the situation of the Cities, and now not once inquiring into the conditions of the inhabitants, hee is in loue with Sodome:

dome : Outward appearances are deceitfull guides to our iudgement, or affections : they are worthy to bee deceiued that valem things as they seeme : It is not long after that *Lot* paies deere for his rashnesse. Hee fled for quietnesse with his vncle, and findes warre with strangers : Now is hee carried prisoner with all his substance, by great enemies ; *Abraham* must rescue him, of whom hee was forsaken. That wealth which was the cause of his former quartels, is made a prey to mercilesse heathens : That place which his eye couerously chose, betraies his life and goods. How many Christians, whiles they haue looked at gaine, haue lost themselves ?

Yet this ill successe hath neither driuen out *Lot*, nor amended *Sodom* ; he still loues his commodity, and the Sodomites their sins : wicked men grow worse with afflictions, as water growes more cold after an heate : And as they leauen not sinning, so God leauen not plaguing them, but still followes them with succession of iudgements. In how few yeers hath *Sodome* forgot shee was poyled, and led captiuie ? If that wicked citie had beeene warned by the sword, it had escaped the fire ; but now this visitation had not made ten good men, in those fiuie citiies : How fit was this heape for the fire, which was all chaffe ? Only *Lot* vexed his righteous soule with the sight of their vncleanness ; He vexed his owne soule, for who bad him stay there ? yet because hee was vexed, hee is deliuered. Hee escapeth their iudgement, from whose sinnes hee escaped. Though hee would be a guest of *Sodome*, yet because hee would not entertaine their sinnes, he becomes an host to the Angels : Euen the good Angels are the executioners of Gods iudgement : There canot be a better or more noble act then to doe iustice vpon obstituate male factors.

Who can bee ashamed of that which did not mis-beſeeme the very Angels of God ? Where ſhould the Angels lodge but with *Lot* ? the houses of holy men are full of these heavenly spirits, when they knowe not ; they pitch their tents in ours, and visit vs when wee ſee not ; and when wee ſeele not, protec̄t vs ; It is the honour of Gods Saints to bee attended by Angels : The filthy Sodomites now flocke together, ſtirred vp with the fury of Enuie, and lust, and dare require to do that in troupes, which to act ſingle, had beeene too abominable ; to imagine, vnnaturall. Continuance and ſociety in ciuill makes wicked men outrageous, and impudent : It is not enough for *Lot* to be the witneſſe, but hee muſt be the baud alſo. (*Bring forth theſe men that we may know them.*)

Behold: euen the Sodomites ſpeakē modestly ; though their acts and intents bee villainous. What a shame it is for thoſe which profeſſe purity of heart, to ſpeakē filthily ? The good man craues and pleades the lawes of hoſpitalitie ; and when he ſees headſtrong purpoſes

of

of mischiefe chooses rather to bee an ill father, than an ill host : His intention was good, but his offer was faulty ; If through his allowance the Sodomites had defiled his daughters ; it had beeне his sinne : If through violence they had defiled his guests; it had beeне onely theirs : There can be no warrant for vs to sinne; lest others should sinne : It is for God to preuent sinnes with iudgements, it is not for men to preuent a greater sinne with a lesse : the best mindes when they are troubled, yeeld inconsiderate motions ; as water that is violently stirred, sends vp bubbles : God meant better to Lot then to suffer his weake offer to be accepted: Those which are bent vpon villanie are more exasperated by dissuasion; as some strong streames when they are resisted by flood-gates, swell ouer the bankes.

Many a one is hardened by the good word of God ; and in steed of receiuing the counsell, rages at the messenger : When men are growne to that passe, that they are no whit better by afflictions, and worse with admonitions, God findes it time to strike ; Now Lots guests begin to shewe themselves Angels, and first deliuer Lot in Sodome, then, from Sodome : First strikethem with blindnesse, whom they will after consume with fire. How little did the Sodomites thinke that vengeance was so neare them ! While they went groping in the streets, and cursing those whom they could not finde, Lot with the Angels is in secure light, and sees them miserable, and foresees them burning. It is the vse of God to blinde and besot those whom hee meaneſ to destroy : The light which they shall see shall be fierie, which shall bee the beginning of an euerlasting darkenesse, and a fire vnquenchable : Now they haue done sinning, and God begins to iudge : Wickednesse hath but a time, the punishment of wickednesse is beyond all time. The residue of the night was both short & dangerous. Yet good Lot though sought for by the Sodomites, and newly puld into his house by the Angels, goes forth of his house to seekē his ionnes in law : No good man would bee saued alone ; faith makes vs charitable with neglect of all perill: Hee warneſ them like a prophet, and adviseſ them like a Father, but both in vaine ; hee seemes to them as if hee mocked, and they doe more then seeme to mocke him againe. Why ſhould to morrow differ from other daies ? Who euer ſaw it raine fire ? Or whence ſhould that brimſtone come ? Or if ſuch ſhowerſ must fall, how ſhall nothing burne but this valley ? So to carnall men preaching is foolishnesse, deuotion idleſſe, the Prophets mad men, Paul a babbler : These mens incredulitie is as worthy of the fire, as the others vncleanness. He that beleeues not, is condemned alreadie.

The messengers of God do not only haſten Lot, but pull him by a gratiouſ violence out of that impure citie. They thirſted at once after vengeance

vengeance vpon *Sodome*, and *Lot's* safety; they knew G O D could not strike *Sodome*, till *Lot* were gone out, & that *Lot* could not be safe within those walls. We are all naturally in *Sodome*; if God did not hate vs out, whiles we linger, we shoulde be condemned with the vworld. If G O D meet with a very good field, hee pulls vp the weeds, and lets the corne growe; if indifferent, hee lets the corne and weeds growe together; if very ill, he gathers the few ears of corne, and burns the weeds.

Ob the large bouny of God which reacheth not to vs onely, but to ours: God saues *Lot* for *Abraham's* sake, and *Zoar* for *Lot's* sake; If *Sodome* had not been too wicked, it had escaped: Were it not for Gods deere children that are intermixed with the vworld it could not stand: The wicked owe their liues vnto those few good; vvhilem they hate and persecute. Now at once the Sunne rises vpon *Zoar*, and fire falls downe vpon *Sodome*: *Abraham* stands vpon the hill and sees the cities burning; It is faire weather with Gods children, when it is foulle with the vwicked. Those which burned vwith the fire of lust, are now consumed with the fire of vengeance: They sianed against nature; and now against the course of nature, fire descends from Heauen, and consumes them: *Lot* may not so much as looke at the flame, whether for the stay of his passage, or the horror of the sight, or tryall of his faith, or feare of commiseration. Smal precepts from God are of importance; obediency is as well tryed, and disobedience as well punished in little, as in much: His wife doth but turne back her head, whether in curiositie, or vnbeteete, or loue and compassion of the place; shee is turned into a monument of disobedience: vwhat dooth it availe her not to be turned into ashes in *Sodome*, vwhen she is turned into a piller of salt in the plaine? He that saueth a whole city cannot save his owne wife. God cannot abide small liars, in those vwhom he hath obiged. If wee displease him, God can as well meeet with vs out of *Sodome*: *Lot* now cometh into *Zoar* marueling at the stay of her, whom he might not before look back to call; and soon after returning to seeke her, beholdes this change with vvioldet and griefe: He finds salt instead of flesh, a piller instead of a wife; he findes *Sodome* consumed and her standing; and is more amazed vwith this, by how much it was both more neare him, and lesse expected.

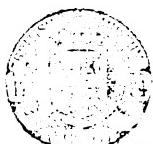
When God deliueres vs from destruction, he doth not secure vs from all afflictions: *Lot* hath lost his wife, his allies, his substance, and now betakes himselfe to an vcomfortable solitariness.

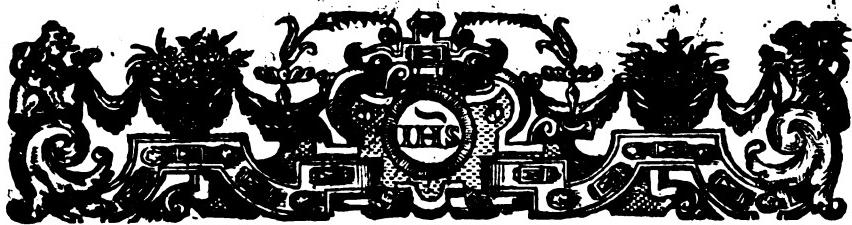
Yet though hee fled from company, hee could not flye from sinne: Hee who could not be tainted vvir b vnicannesse in *Sodome*, is ouertaken vwith drunkennesse and incest in a tauer: Rather then Satan shall now want baits, his owne daughters vwill prooue Sodomites; Those vwhich

should haue comforted, betrayed him : How little are some hearts moued with iudgements ? The ashes of *Sadome* and the pillar of salt were not yet out of their eye vwhen they dare thinke of lying vwith their own Father. They knew that whilst *Lot* was sober hee could not be vnaught: Drunkennesse is the way to all bestiall affections, and actes. Wine knowes no difference either of persons, or fins : No doubt *Lot* was afterwards ashamed of his incestuous seed , and now vvished hee had come alone out of *Sadome*; yet eu'en this vnnaturall bed was blessed vwith increase ; and one of our Sauours vworthy Ancestors sprung after from this line. God's election is not tied to our meanes ; neither are blessings or curses euer traduced ; The chaste bedde of holy parents hath oft-times bred a monstrous generation ; and contrarily God hath raised sometimes an holy seed from the drunken bed of incest, or fornication. It hath bee[n] seene that weighty eares of corne haue growen, out of the compass of the tilled field: Thus will God magnifie the freedom of his owne choice ; and let vs know that we are not made ill by nature, but made good.

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FIXIS.





CONTEMPLATIONS.
THE
THIRD BOOK.

Jacob and Esau.

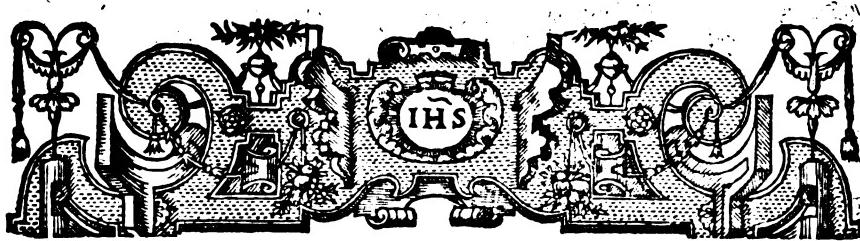
Jacob and Laban.

Dinah.

Iudah and Thamar.

Joseph.





TO THE RIGHT HONOV-
rable, the LORD DENNY, Baron of
Waltham, my singular good Pa-
tron: All grace and
happinelle.

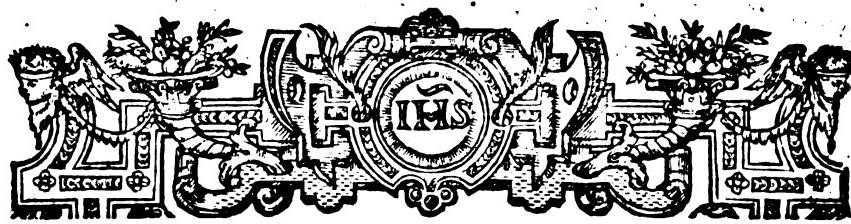


Right Honourable, I know, and in all humilitie confess, how weake my discourse is; and how unworthy of this divine subiect which I haue undertaken; whch if an Angell from heaven shoud say hee could sufficiently comment upon, I should distrust him: Yet this let mee say, (without any vaine boasting) that these thoughts (such as they are) through the blessing of God, I haue wounen out of my selfe, as holding it (after our Saviours rule) better to give then to receive. It is easier to heape together large volumes of others labours, then to worke out leſſer of our owne: and the suggestion of one new thought is better then many repeated.

This part (which together with the Author is yours) shall present to your Lordship, the busiest of all the Patriarchs, together with his trialls, and success: wherein you shall see Esau stripped by fraud, of that whch he willingly sold, Iacobs hard aduentures for the blesſing, and no leſſe hard seruices for his wiues and substance, his dangerous encounters ending ioyfully, the rape of his only daughter seconded with the trecherous murder of his sons, Iudahs wrong to Thamar repayd by his own uncleannes: Iosephs ſale, imprisonment, honour, piety; The ſin of his brethren well bestowed, well answered. I ſo touch at the uſes of all theſe, as one that know, it is eaſie to ſay more, and imposſible to ſay enough. God giue a blesſing to my endeouours, and a pardon to my weakeſſe, to your Lordship, an increase of his graces, and perfection of all happiness.

Your Lordships humbly
and officiouſly deuoted
in all duey,

Ios. Hall



THE THIRD BOOKE.

Jacob and Esau.



F all the Patriarks none made so little noise in the world as *Isaac*; none liued either so priuately, or so innocently: Neither knowe I whether he approued himselfe a better son or an husband. For the one; He gave himselfe ouer to the knife of his Father, and mourned three yeeres for his mother; for the other he sought not to any handmaids bed, but in a chaste forbearance reserved himselfe for twenty yeares space, and prayed:

Rebecca was so long barren, his prayers proued more effectuall then his seed. At last she conceiued, as it shewe had beeene more then the daughter in law to *Sarah*; vvhose sonne vvas giuen her, not out of the power of nature, but of her Husbands faith. G O D is oft better to vs then we would: *Isaac* praiest for a son; God giues him two at once! Now, shewe is no lesse troubled vvith the strife of the children in her vvomb, then before vvith the vwant of children: vvee knowe not vwhen vvee are pleased; that which vvee desire, oft-times discontents vs more in the fruition; vvee are ready to complaine both full & fasting. Before *Rebecca* conceiued she was at ease: Before spirituall regeneration there is all peace in the soule: No sooner is the new man formed in vs, but the flesh conflicts vvith the spirit: There is no grace where is no vnquietnes: *Esau* alone vwould not have striuen, nature will euer agree with it selfe; Neuer any *Rebecca* conceiued only an *Esau*; or was so happy as to conceiuenone but a *Jacob*; She must be the mother of both, that she may haue both ioy and exercise. This strife began early; Eucry true Israélite begins

begins his vvarre with his being. How many actions vvhich vve know not of, are not vwithout preface and signification ? These two were the champions of two nations ; the field vvas their mothers vvoome; their quarrell, precedency and superiority : *Esa*s got the right of nature ; *Iacob* of grace : yet that there might be some pretence of equality , lest *Esa*s should out-run his brother into the vworld, *Iacob* holds him fast by the heele : So his hand vvas borne before the others foote : But because *Esa*s is some minutes the elder, that the yonger might haue better claim to that which God had promised,hee buyes that, which bee could not win : If either by strife, or purchase, or suite, wee can attaine spirituall blessings we are happy : If *Iacob* had come forth first, he had not known how much he was bound to God for the fauour of his aduancement. There was never any meat except the forbidden fruit so deare bought, as this brock of *Iacob* ; In both, the receiuier and the eater is accursed : Euerie true sonne of Israell vvill bet content to purchase spirituall fauours with earthly ; And that man bath in him too much of the blood of *Esa*s , vvhich will not rather dye then forgoe his birth-right. But vwhat hath carelesse *Esa*s lost, if hauing folde his birth-right , bee may obtaine the blessing ? Or vwhat hath *Iacob* gained, if his brothers venison may counteruaile his portage ? Yet thus bath old *Isaac* decreed, vwho was now not more blind in his eyes, then in his affections : God had forewarned him that the elder should serue the younger, yet *Isaac* goes about to blesse *Esa*s . It was not so hard for *Abraham* to reconcile Gods promise and *Isaacs* sacrifice,as for *Iacob* to reconcile the su- periority of *Iacob*, with *Esa*s benediction : for Gods hand was in that, in this none but his owne : The dearest of Gods Saints have beeene som- times transported with naturall affections : Hee saw himselfe preferred to *Ismael*, though the elder ; he saw his father wilfully forgetting nature at Gods command, in binding him for sacrifice ; Hee saw *Esa*s lewdly matched with Heathens ; and yet he vwill remember nothing, but *Esa*s is my first borne ; But how gratiouis is God, that when we would, vvill not let vs sinne ? And so orders our actions , that vve do not what we vvill, but what we ought : That G O D vwhich had ordained the Lord- ship to the younger, vvill also contrive for him the blessing ; vwhat bee will haue effected, shall not want meanes : the mother shall rather de- feate the son , and beguile the Father, then the Father shall beguile the chosen son of his blessing : What was *Iacob* to *Rebecca* more then *Esa*s ? or what mother doth not more affect the elder ? But now God inclines the loue of the mother to the yonger against the custom of nature, be- cause the father loues the elder, against the promise : The affections of the parents are diuided, that the promise might bee fulfilled ; *Rebeccaes* craft shall answer *Isaacs* partiality : *Isaac* would vnjustly turne *Esa*s into *Iacob*, *Rebecca* doth as cunningly turne *Iacob* into *Esa*s : her desire was good,her meanes were vnlawful; God doth oft times effect his iust wil by

our

our weaknesses ; yet neyther thereby iustifying our infirmities, nor blemishing his owne actions. Heere was nothing but counterfaiting ; a fained person , a fained name , fained venison , a fained answere , and yet behold a true blessing ; but to the man, not to the meanes : Those were so vnsound , that Jacob himselfe dooth more feare their curse then hope for their successe . Isaac was now both simple and olde : yet if he had perceiued the fraud, Jacob had bee more sure of a curse , then hee could be sure , that hee should not bee perceiued. Those which are plain-harted in themselues; are the bitterest enemies to deceipt in others : Rebecca presuming vpon the Oracle of God, and her hus bands simplicitie, dare bee his suretie for the danger , his counseller for the carriage of the busynesse, his cook for the dier, yea dresses both the meat and the man : and now puts words into his mouth, the dish into his hand, the garments vpon his backe, the goates haire vpon the open parts of his bodie , and sends him in thus furnished for the blessing ; Standing no doubt at the doore, to see how well her lesson was learned, how well her deuice succeeded. And if old Isaac should by any of his sensess haue discerned the guile ; she had soone stept in, and vndertaken the blame, and vrged him with that knowne will of God concerning Jacobs dominion, and Esaus seruitude, which either age or affection had made him forget. And now she wishes she could borrow Esaus tongue as well as his garments, that shee might securely deceiue all the sensess of him, which had suffered himselfe more dangerously deceiued with his affection : But this is past her remedy : her son must name himselfe Esau with the voice of Jacob . It is heard if our tongue doe not bewray what wee are, in spight of our habit. This was enough to worke Isaac to a suspition, to an inquiry, not to an incredulitie : He that is good of himselfe will hardly beleue euill of another ; And will rather distrust his owne sensess, then the fidelitie of those he trusted : All the sensess are set to examine ; none sticketh at the judgement but the eare ; To deceiue that, Jacob must second his disimulation with three lyes at one breath : I am Esau , as thou badst me , my venison : one sin intartained fetcheth in another ; and if it be forced to lodge alone, either departeth, or dieth : I loue Jacobs blessing, but I hate his lye. I would not doe that wilfully, which Jacob did weakly, vpon condition of a blessing : Hee that pardoned his infirmitie , would curse my obstinatenesse. Good Isaac sets his hands to triall whether his ears informed him aright ; hee feeleth the hands of him whose voice hee suspected : that honest heart could not thinke that the skin might more easily be counterfaited, then the lungs : A small satisfaction contents those whom guiltines hath not made scrupulous : Isaac beleuees, and blesses the younger sonne in the garments of the elder : If our heauenly Father smell vpon our backes the sauor of our elder brothers robes, wee cannot depart from him vnblessed : No sooner is Jacob gone away full of the ioy of his blessing, then Esau

M m m m comes

comes in, full of the hope of the blessing : And now hee canne not repente him to haue tolde that in his hunger for portage ; which in his pleasure he shall buy again with venison : The hopes of the wicked faile them when they are at highest, whereas Gods children finde those comforts in extremitie whiche they durst not expect. Now hee comes in blowing, and sweating for his reward, and findes nothing but a re-pulse : Leud men when they thinke they haue earned of God, and come proudly to challenge fauour, receiuue no answere but who art thou? Both the Father and the Son wonder at each other, the one with feare, the other with griefe ; *Isaac* trembled, and *Esa* wept ; the one vpon conscience, the other vpon enuie : *Isaacs* heart now told him that hee should not haue purposed the blessing where hee did ; and that it was due to him vnto whom it was giuen, and not purposed ; hence he durst not reuerse that which he had done, with Gods will, besides his owne : For now hee saw that hee had done vnwilling iustice : God will finde both time and meanes to reclaime his owne, to preuent their sinnes, to manifest and reforme their errors : who would haue looked for teares from *Esa*? Or who dare trust teares, when hee sees them fall from so gracielesse eyes ? It was a good word, Bless me also my father ; Euerie miscreant canne wish himselfe well : No man would be miserable if it were enough to desire happinesse : Why did hee not rather weep to his brother, for the portage; then to *Isaac* for a blessing ? If hee had not then tolde, hee had not needed now to begge : It is iust with God to deny vs those fauours which we were carelesse in keeping, and which wee vndervalewed in injoying. *Esa*s eares finde no place for *Isaacs* repentance ; Except it were that he hath done that by wile, which he shold haue done vpon duty. No motiue can cause a good heart to repent that hee hath done well ; how happy a thing it is to know the seasons of grace, and not to neglect them ! how desperat to haue knowne and neglected them ! these teares were both late and false ; the teares of rage, of enuy, of carnall desire ; worldly sorrow causeth death ; yet whiles *Esa* howles out thus for a blessing, I heare him cry out of his fathers store (Hast thou but one blessing my father) of his brothers subtlety (was hee not rightly called *Jacob* ?) I doe not heare him blame his owne deserts . Hee did not see, while his Father was deceived, and his brother crafty, that God was iust, and himselfe vncapable : hee knew himselfe profane ; and yet claimes a blessing . Those that care not to please God, yet care for the outward fauours of God, and are ready to murmur if they want them, as if God were bound to them, and they free. And yet so mercyfull is God, that hee hath second blessings for those that loue him not, and gives them all they care for. That one blessing of speciall loue is for none but *Israell* ; but those of common kindnes are for them that can sell their birth-right : This blessing was more then *Esa* could bee worthy of : yet like a second Cain,

Cain, hee resolves to kill his brother, because hee was more accepted: I know not whether he were a worse son, or brother; He hopes for his fathers death, and purposes his brothers; and vowed to shed bloud in steed of teares. But wicked men cannot bee so ill as they would; that strong wrestler against whom *Jacob* preuailed, preuailed with *Esaу*, and turned his wounds into kistes. An host of men came with *Esaу*, an army of Angels met *Jacob*. *Esaу* threatened, *Jacob* prayed: His prayers and presents haue melted the heart of *Esaу* into loue. And now in steed of the grimme and sterne countenance of an executioner, *Jacob* sees the face of *Esaу*, as the face of God. Both men and diuels are stinted, the stoutest heart cannot stand out against God. Hee that can wrestle earnestly with God, is secure from the harmes of men. Thoic mindes which are exasperated with violence, and cannot be broken with feare, yet are bowed with loue; when the wayes of a man please God, he will make his enemies at peace with him.

*Jacob and Laban.*

Saacs life was not more retyred and quiet, then *Jacobs* was busie and troublesome. In the one I see the image of contemplation, of action in the other. None of the Patriarchs saw so euill dayes as he; from whom iustly hath the Church of God therefore taken her name. Neither wore the faithfull ener since called *Abrahamites*, but *Israelites*: that no time might be lost, hee began his strife in the womb; after that, hee flies for his life from a cruell brother to a cruell vncle. With a staffe goes he ouer Iordan alone; doubtful and comfortlesse, not like the sonne of *Isaac*. In the way the earth is his bedde, and the stone his pillow; Yet euen there

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hee sees a vision of Angels : Jacobs heart was neuer so full of ioy , as when his head lay hardest . God is most present with vs in our greatest deicction , and loues to giue comfort to thole that are forsaken of their hopes .

Hee came farre to finde out an hard friend ; and of a nephew becomes a seruant . No doubt when *Laban* heard of his sisters sonne , hee looked for the Camels and attendance that came to fetch his sister *Rebecca* ; not thinking that *Abrahams* seruant could come better furnished , then *Isaacs* sonne : but now when hee saw nothing but a staffe he looks vpon him not as an vnkle , but a maister . And while hee pretends to offer him a wife as the reward of his seruice , hee craftily requires his seruice as the dowrie of his wife .

After the seruice of an hard apprenticeship hath earned her whom hee loued ; his wife is changed , and he is in a sort , forced to an vnwilling adultery : His mother had before in a cunning disguise substituted him , who was the younger son , for the elder ; & now not long after , his father in lawe , by a like fraud , substitutes to him the elder daughter for the yonger : God comes oftentimes home to vs in our owne kind ; and euen by the sinne of others paies vs our owne , when wee looke not for it . It is doubtfull whether it were a greater crosse to marry whom hee would not , or to be disappointed of her whom he desired . And now he must begin a new hope , where hee madecaccount of fruition . To raise vp an expectation once frustrate , is more difficult , then to continue a long hope drawn on with likelihoods of performance : yet thus deere is *Jacob* content to pay for *Rachel* , fourteene yeeres seruitude . Commonly Gods children come not easily by their pleasures : what miseries will not loue digest and ouercome ? And if *Jacob* were willingly consumed with heat in the day , with frost in the night to become the sonne in law to *Laban* ; What should wee refuse to bee the sonnes of God ?

Rachel whom hee loued is barren : *Lea* which was despised , is fruitfull ; How wisely God weighs out to vs our fauours and crosses in an equall balance ; so tempering our sorrowes that they may not oppresse , and our ioyes that they may not transport vs : each one hath some matter of enuie to others , and of griefe to himselfe .

Lea enuies *Rachels* beauty , and loue ; *Rachel* enuies *Leas* fruitfulness : Yet *Lea* would not bee barren , nor *Rachel* bleare eyed . I see in *Rachel* the image of her grandmother *Sara* ; both in her beauty of person , in her actions , in her successe : she also wil needs suborn her handmaid to make her a mother ; and at last beyond hope her selfe conceiueth : It is a weake greedinesse in vs to affect Gods blessings by vnlawfull meanes ,

meanes ; what a proffe and praise had it beeene of her faith if shee had staied Gods leasure, and would rather haue indured her barrennesse, then her husbands Polygamy? Now shee shewes her selfe the daughter of *Laban*, the father for couetousnesse, the daughters for emulation haue drawn sinne into *Jacobs* bedde : He offended in yeelding, but they more in soliciting him, and therefore the fact is not imputed to *Jacob*, but to them. In those sinnes which Satan drawes vs into, the blame is ours: in those which wee moue each other vnto, the most fault and punishment lyes vpon the tempter. None of the Patriarchs diuided his seede into so many wombs as *Jacob*; none was so much crossed in his seed.

Thus, rich in nothing but wiuess and children, was he now returning to his fathers house, accounting his charge, his wealth. But God meant him yet more good. *Laban* sees that both his family, and his flockes were well increased by *Jacobs* seruice. Not his loue therefore but his gain makes him loath to part. Euen *Labans* couetousnesse is made by God the meanes to enrich *Jacob*.

Behold; his strait master intreatshim to that recompence, which made his nephew mighty, and himselfe envious : God considering his hard seruice paid him his wages out of *Labans* folds. Those flockes & heards had but few spotted sheep, and goates, vntill *Jacobs* covenant : then (as if the fashon had beeene altered) they all ran into parted colours ; the most and best (as if they had been wearie of their former owner) chan ged the colours of their young, that they might change their maister.

In the very shapes and colours of brute creatures there is a diuine hand, which disposeth them to his owne ends. Small and unlikely means shall preuaile where God intendes an effect. Little pilled stickes of hazell or poplar laid in the troughs shall enrich *Jacob* with an increase of his spotted flockes ; *Labans* sonnes might haue tried the same meanes, and failed : God would haue *Laban* know that hee put a difference betwixt *Jacob* and him ; that as for fourteene yeeres hee had multiplied *Jacobs* charge of cattell to *Laban*, so now for the last sixe yeers he would multiply *Labans* flocke to *Jacob* : and if *Laban* had the more, yet the better were *Jacobs*: Euen in these outward things, Gods children haue many times sensible tastes of his fauours abone the wicked.

I know not whether *Laban* were a worse vnkle, or father, or master: he can like well *Jacobs* seruice, nor his wealth. As the wicked haue no peace with God, so the godly haue no peace with men ; for if they prosper not, they are despised ; if they prosper, they are enuied. This vnkle, whom his seruice had made his Father, must now vpon his wealth be fled from as an enemy, and like an enemy pursues him : If

Lban had meant to haue taken a peaceable leaue, he had never spent leuen dayes iourny in following his innocēt son: *Jacob* knew his churlishnes, and therfore resolued rather to be vnmannery, then iniuried: wel might he think that he whose oppression changed his wages so often in his stay, would also abridge his wages in the parting; now therefore hee wisely prefers his owne estate to *Labans* loue: It is not good to regard too much the vniust discontentment of worldly men, and to purchase unprofitable fauour with too great losse.

Behold: *Laban* followes *Jacob* with one troupe, *Esau* meetes him with another, both with hostile intentions: both go on till the vtmost point of their execution: both are prevented ere the execution. God makes foolcs of the enemies of his Church, hee lets them proceed that they may bee frustrate, and when they are gone to the vtmost reach of their tether hee puls them backe to their ~~throne~~ ^{throne} with shame: Lo now *Laban* leaves *Jacob* with a kisfe; *Esau* meets him with a kisfe: Of the one he hath an oath, tearsof the other, peace with both: Who shall neede to feare man that is in league with God?

But what a wonder is this? *Jacob* received not so much hurt from all his enemies, as from his best friend. Not one of his haires per ished by *Laban*, or *Esau*; yet he lost a ioynt by the Angell, and was sent halting to his graue: Hee that knows our strenght, yet will wrestle with vs for our exercise; and loues our violence and importunitie.

Oh happy losse of *Jacob*! hee lost a ioynt and won a blessing: It is a fauour to halt from God; yet this fauour is seconded with a greater. He is blessed because hee would rather halt then leaue ere hee was blessed. If hee had left sooner, hee had not halted; but he had not prospered. That man shall goe away sound, but miserable, that loues a limme morethen a blessing. Surely if *Jacob* had not wrestled with God, hee had beene foyled with euils: how many are the troubles of the righteous!

Not long after, *Rachel*, the comfort of his life, dyeth. And when but in her travell, and in his travell to his Father? when hee had now before digested in his thoughts the joy and gratulation of his aged father, soe so welcome a burden. His children, (the staffe of his age) wound his soule to the death. *Ruben* prooues incestuous, *Juda* adulterous, *Dinah* rauished, *Simeon* and *Levi* murderous, *Er* and *Onan* striken dead, *Joseph* lost, *Simeon* imprisoned; *Beniamin*, the death of his mother, the Fathers right hand, indangered; himselfe driuen by famin, in his old age, to die amongst the Egyptians, a people that held it abomination to eate with him. If that Angel with whome hee stroue, and who therefore stroue for him, had not deliuered his soule out of all ad-

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versity hee had beeene supplanted with euils, and hid beeene so farre from gaining the name of Israel ; that hee had lost the name of Jacob : now what sonne of Israel can hope for good daies, when hee heares his Fathers wete so euill ? It is enough for vs if when we are dead wee can rest with him in the Land of promise. If the Angel of the Covenant once blesse vs, no paine, no sorrowes can make vs miserable.



Dinah.



Find but one only daughter of Jacob, who must needs therefore bee a great dearling to her father ; and shee so miscarries, that shee causes her fathers griefe to be more then his loue. As her mother Leah ; so shee hath a fault in her eyes, which was, Curiosity : Shee will needs see; and be seene ; and whiles shee doth vainly see, shee is seene lustfully. It is not enough for vs to looke to our owne thoughts, except wee beware of the prudenciations of others : If we once wander out of the lists that God hath set vs in our callings, there is nothing but danger : Her virginitie had beeene safe if shee had kept home ; or if *Sechem* had forced her in her mothers tent, this losse of her virginitie had beeene without her sinne ; now shee is not innocent that gaue the occasion.

Her eycs were guilty of this temptation ; Only to see, is an insufficent warrant to draw vs into places of spirituall hazard : If *Sechem* had seene her busie at home his loue had beeene free from outrage ; now the lightnesse of her presence gave incouragement to his inordinate desires, Immodesty of behaviour makes way to lust ; and gives life vnto wicked hopes : yet *Sechem* bewrayes a good nature euen in filthinesse ; He loues *Dinah* after his sinne, and will needs marry her whom hee hath desyred. Commonlie lust endes in loathing : *Ammon* abhors *Thamar* as much, after his act, as before, hee loued her ; and beates her out of

of doores, whom hee was sick to bring in. But *Sechem* would not let *Dinah* fare the worse for his sinne. And now he goes about to intartaine her with honest loue, whom the rage of his lust had dishonestly abused. Her deflouring shall bee no preiudice to her, since her shame shall redound to none but him, and hee will hide her dishonour with the name of an husband. What could he now doe, but sue to his Father, to hers, to her selfe, to her brethren; intreating that, with humble submision, which he might haue obtained by violence? Those actions which are ill begun, can hardly be salued vp with late satisfactions; whereas good entrances giue strength vnto the proceedings, and successe to the end.

The young mans father doth not onely consent but solicit; and is ready to purchase a daughter either with substance, or paine: The two olde men would haue ended the matter peaceably; but youth com- monly vndertakes rashly, and performes with passion. The sonnes of *Jacob* thinke of nothing but reuenge, and (which is worst of all) begin their crueltie with craft, and hide their craft with religion: A smiling malice is most deadly; and hatred doth most rankle the heart when it is kept in and dissembled. We cannot giue out sister to an vncircumcised man; here was God in the mouth, and Satan in the heart: The bloodiest of all projects haue euer wont to be coloured with religion: because the worse any thing is, the better shew it desires to make; and contrarily, the better colour is put vpon any vice, the more odious it is; for as euery simulation ads to an euill, so the best ads most evil: them selues had taken the daughters & sisters of vncircumcised men; Yea *Jacob* himself did so; why might not an vncircumcised man obtain their sister? Or if there be a difference of giuing & taking, it had bin wel if it had not bin only pretended. It had bin a happy rauishmēt of *Dinah* that shold haue drawn a whol country into the bosome of the church: but heere was a sacrament intended, not to the good of the soule, but to murder of the body: It was an hard taske for *Hamor* and *Sechem* not only to put the knife to their owne foreskins, but to perswade a multitude to so painful a condition.

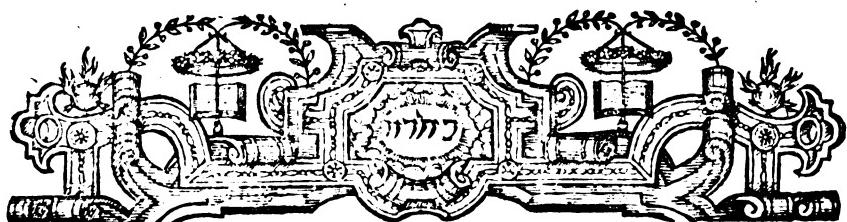
The sonnes of *Jacob* dissemble with them, they with the people. (*Shall not their flockes & substance be ours?*) Common profit is pretended; whereas onely *Sechems* pleasure is meant. No motiue is so powerfull to the vulgar sort, as the name of commodity; The hope of this makes them prodigall of their skin and bloud; Not the loue to the Sacrament, not the loue to *Sechem*: sinister respects draw more to the profession of religion, then conscience: if it were not for the loaves and fishes, the traine of Christ would bee lesse. But the Sacraments of God mis- received, neuer prosper in the end. These men are content to part, so they may gaine.

And

And now that euery man lies sore of his owne wound, *Simeon* and *Levi* rush in armed, and wound all the malesto death : Cursed be their wrath, for it was fierce; and their rage, for it was cruel. Indeede, filchinesse should not haue beeene wrought in Israel; yet, murder should not haue beeene wrought by Israel; if they had beeene fitte judges (which were but bloodie executioners) how farre doth the punishment exceede the fault? To punish aboue the offence is no lesse vniustice, then to offend: one offendeth, and all feele the reuenge: yea all (though innocent) suffer that reuenge, which hee that offended, deserued not. *Sechem* sinned, but *Dinah* tempted him: Shce that was so light, as to wander abroad alone onely to gaze, I feare was not ouer-difficult to yeeld: And if hauing wrought her shame, hee had driven her home with disgrace to her fathers tent, such tyrannous lust had iustly called for blood: but now hee craues, and offers, and would pay deere for but leauie to giue satisfaction.

To execute rigour vpon a submisse offender is more mercilesse then iust: Or if the punishment had beeene both iust and proportionable from another, yet from them which had vowed peace and affinity, it was shamefully vniust. To disappoint the trust of another, and to neglect our owne promise and fidelity for priuate purposes, addes faithles-sesse vnto our cructie. That they were impotent it was through their circumcision: what impietie was this; in sted of honouring an holy signe, to take an aduantage by it? what shricking was there now in the streies of the citie of the Hiuites? And how did the beguiled Siche-mites, when they saw the swordes of the two brethren, die cursing that Sacrament in their hearts which had betraied them? Euen their curses were the sinnes of *Simeon* and *Levi*; whose fact, though it were abhorred by their father, yet it was seconded by their brethren. Their spoile makes good the others slaughter. Who would haue looked to haue found this outrage in the familie of *Jacob*? How did that good Patriarke when he saw *Dinah* come home blubbered and wringing her hands, *Simeon* and *Levi* sprinkled with blood, wish that *Leah* had beeene barren as long as *Rachel*! Good parents haue greefe enough (though they sustaine no blame) for their childdrens sinnes: What great euils arise from small beginnings! The idle Curiositie of *Dinah* hath bred all this mischiefe; Rauishment followes vpon her wandring, vpon her rauishment murder, vpon the murder spoyle: It is holy and safe to bee icalous of the first occasions of euill either done or suffered.

Dinah



Judah and Thamar.



Find not many of *Jacobs* sons more faulty then *Judah*; who yet is singled out from all the rest, to be the roiall progenitor of Christ; and to be honoured with the dignitie of the birth-right; that Gods election might not bee of merit, but of grace: Else howsocuer hee might haue sped alone, *Thamar* had never beene ioyned with him in this line: Euen *Judah* marries a Canaanite, it is no maruell though his seed prosper not: And yet that good children may not bee too much discouraged with their vnlawfull propagation, the fathers of the promised seede are raised from an incestuous bedde: *Judah* was verie young, scarce from vnder the rod of his father, yet hee takes no other counsell for his marriage, but from his owne eyes, which were like his sister *Dinabs*, rouing and wanton: what better issue could bee expected from such beginnings? Those proud Iewes that glory so much of their pedigree and name from this Patriarch, may now choose whether they will haue their mother a Canaanite, or an harlot: Euen in these things oft-times the birth followes the belly. His eldest sonne *Er*, is too wicked to liue; God strikes him dead ere he can leauue any issue, nor abiding any sience to grow out of so bad a stocke: Notorious sinners God reterues to his owne vengeance. Hee doth not inflict sensible iudgements vpon all his enemies, least the wicked shoulde thinke there were no punishment abiding for them elsewhere. Hee doth inflict such iudgements vpon some, least hee shoulde seeme carcresse of euill. It were as easie for him to strike all dead, as one: but hee had rather all shoulde bee warned by one; and would haue his enemies finde him mercifull, as his children, iust: His brother *Onan* sees the iudgement, and yet follows his sinnes. Euery little thing discourages vs from good. Nothing

thing can alter the heart that is set vpon euill : *Er* was not worthy of any loue ; but though hee were a miscreant, yet hee was a brother. Seed should haue beeene raised to him ; *Onan* iustly leeseth his life with his seed ; which hee would rather spill, then lend to a wicked brother. Some dutyes we owe to humanitie, more to neerenesse of bloud. Ill deseruings of others can bee no excuse for our iniustice, for our vncharitablenesse. That which *Thamar* required, *Moses* afterward, as from God, commanded ; the succession of brothers into the barren bed : Some lawes God spake to his Church long ere he wrote them: while the author is certainly knowne, the voice and the finger of God are worthy of equall respect. *Iudah* hath lost two sonnes, and now doth but promise the third, whom he sinnes in not giuing. It is the weakenesse of nature, rather to hazard a sin, then a daunger ; and to neglect our own duety, for wrongfull suspicion of others: though hee had lost his son in giuing him, yet he should haue giuen him : A faithfull mans promise is his debt, which no feare of damage can despense with.

But whervpon was this slacknesse? *Iudah* feared that some vnhappines in the bed of *Thamar* was the cause of his sonnes miscarriage ; whereas it was their fault that *Thamar* was both a widow and childelesse. Those that are but the patients of euill, are many times burdened with suspicions ; and therefore are ill thought of, because they fare ill : Afflictions would not be so heauie if they did not lay vs open vnto vncharitable conceipts.

What difference God puts betwixt sinnes of wilfulness, and infirmity ? The pollution is punished with present death, the fathers incest is pardoned, and in a sort prosperech.

Now *Thamar* seekes by subtlety, that which shee could not haue by award of iustice ; the neglect of due retributions drives men to indirect courses ; neither know I whether they sinne more in righting themselves wrongfully, or the other in not righting them: Shee therefore takes vpon her the habit of an harlot, that she might performe the act ; If shee had not wished to seeme an whoore, shee had not worn that attire, nor chosen that place. Immobedesty of outward fashion or gesture bewraies euill desires : the heart that meanes well, will never wish to seeme ill ; for commonly we affect to shew better then wee are. Many harlots will put on the semblances of chastity, of modesty ; never the contrary. It is no truthe those which do not wish to appeare good. *Iudah* esteemes her by her habit : and now the sight of an harlot hath sturd vp in him a thought of lust ; Satan finds well that a fit object is halfe a victory.

Who

Who would not bee ashamed to see a sonne of *Jacob* thus transported with filthy affections ? At the first sight is hee inflamed ; neyther yet did hee see the face of her, whom hee lusted after : it was enough motiu to him that shee was a woman ; neither could the presence of his neighbour the Adullamite compose those wicked thoughts, or hinder his vnchaste acts.

That sinne must needs be impudent, which can abide at witnessse : yea so hath his lust besotted him, that hee cannot discerne the voicke of *Thamar*, that hee cannot foresee the danger of his shame in parting with such pledges. There is no passion which doth not for the time bereave a man of himselfe : *Thamar* had learned not to trust him without a pawnes ; Hee had promised his sonne to her as a daughter, and failed ; now hee promised a kid to her as an harlot, and performeth it : whether his pledge constrained him, or the power of his word, I inquire not : Many are faithfull in all things, saue those which are the greatest, and dearest ; If his credit had beeene as much indangered in the former promise, hee had kept it : Now hath *Thamar* requited him. Shee expected long the injoying of his promised sogne, and hee performed not : but heere he performes the promise of the kid, and shee stayes not to expect it ; *Iuda* is sory that hee cannot pay the hire of his lust, and now feareth lest hee shall bee beaten with his owne staffe, lest his signet shall bee vsed to confirme, and seale his reproch ; resoluing not to know them ; and wishing they were vndeclared of others. Shame is the easiest wages of sinne, and the surest, which ever begins first in our selues. Nature is not more forward to commit sinne, then willing to hide it.

I heare as yet of no remorse in *Iudah*, but feare of shame. Three moneths hath his sinne slept : and now when hee is securest, it awakes and baites him. Newes is brought him that *Thamar* begins to swell with her conception, and now he swells with rage, and calls her foorth to the flame like a rigorous judge, without so much as staying for the time of her deliuerance ; that his crueltie in this iustice, should bee no lesse ill, then the vniustice of occasioning it. If *Iuda* had not forgotten his sone, his pitie had beeene more then his hatred to this of his daughters : How easie is it to detest those sinnes in others which wee flatter in our selues ! *Thamar* doth not deny the sinne, nor refuse punishment ; but calls for that partner in her punishment, which was her partner in the sinne : the staffe, the signet, the handkerchief, accuse and conuince *Iuda*, and now hee blushes at his owne sentence, much more at his act, and cryes out, Shee is more righteous then I. God will find a time to bring his children ypon their knees, and to wring from them penitent confessions : And rather then hee will not haue them soundly ashamed, hee will make them the trumpets of their owne reproch,

Yet.

Yet doth hee not offer himselfe to the flame with her, but rather excuses her by himselfe. This relenting in his owne case shamed his former zeale: Even in the best men nature is partiall to it selfe: It is good so to sentence others fraulties, that yet we remember our owne, whether those that haue beeene, or may bee: with what shame, yea with what horror must *Judah* needes looke vpon the great belly of *Thamar*, and on her two sons, the monuments of his filthinesse?

How must it needes wound his soule to heare them call him both Father, and Grandfather; to call her mother, and sister? If this had not cost him many a sigh, he had no more escaped his Fathers curse then *Rubens* did: I see the difference not of sins, but of men: Remission goes not by the measure of the sinne, but the quality of the sinner; yea rather, the mercy of the forgiver: Blessed is the man (not that sins not, but) to whom the Lord imputes not his sinnes.



F O S E P H.

IMaruell not that *Joseph* had the double portion of *Jacobs* land, who had more then two parts of his sorrowes: None of his sons did so truely inherit his afflictions; none of them was either so miserable, or so great: suffering is the way to glory: I see in him not a clearer type of Christ, then of euery Christian; Because we are dear to our Father, and complain of sins, therefore are we hated of our carnall brethren: If *Joseph* had not medled with his brothers faults, yet hee had beeene enuied for his Fathers affection; but now malice is met with envy: There is nothing more thanklesse or dangerous then to stand in the way of a resolute sinner: That which doth correct and oblige the penitent, makes the wilfull minde furious and reuengefull.

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All

All the spight of his brethren cannot make *Joseph* cast off the liuery of his fathers loue : what neede wee care for the censures of men, if our hearts can tell vs that we are in fauour with God ?

But what meant young *Joseph* to adde vnto his owne enuy, by reporting his dreames ? The concealement of our hopes or abilities hath not more modesty, then safety : Hee that was enuied for his deerenesse, and hated for his intelligence, was both enuied and hated for his dreames. Surely God meant to make the relation of these dreames, a meanes to effect that whiche these dreames importeth. W^eee men worke by likely meanes; God by contraries. The maine quarrell was, *Beholde this dreamer commeth*. Had it not beene for his dreames, hee had not beene solde: if he had not beene solde, he had not bin exaltered. So *Josephs* state had not deserued enuy, if his dreames had not caused him to be enuied. Full little did *Joseph* thinke when he went to seeke his brethren, that this was the last time he shoulde see his fathers house : Full little did his brethren think, when they solde him naked to the Ismaelites, to haue once seene him in the throne of Egypt. Gods decree runnes on ; and while wee either thinke not of it, or oppose it, is performed.

In an honest and obedient simplitie *Joseph* comes to inquire of his brethrens health, and now may not returne to carry newes of his owne misery : whiles he thinks of their welfare they are plotting his destruction ; *Come let vs slay him*. Who would haue expected this cruelty in them which should be the Fathers of Gods Church ? It was thought a fauour that *Reubens* intreayt obtained for him that he might bee cast into the pit aliuine ; to die there. He lookt for brethren, and beholde murthres ; Every mans tongue , euery mans fist was bent against him : Each one striues who shall lay the first hand vpon that changeable core, which was died with their Fathers loue, and their enuy : And now they haue stript him naked ; & haling him by both armes, as it were, cast him aliuine into his graue. So in pretence of forbearance, they resolute to torment him with a lingring death : the sauagest robbers could not haue bin more mercilesse : for now besides (what in them lies) they kill their Father in their brother. Nature if it once degenerate, growes more monstrous and extreme then a disposition borne to cruelty.

All this while *Joseph* wanted neither words nor teares ; but like a passionate suppliant (bowing his bare knees to them whom hee dreamed should bow to him) intreats and perswades by the deerename of their brotherhood, by their profession of one common G.O.D, for their fathers sake, for their owne soules sake, not to sin against his blood : But enuy hath shut out mercy ; and makes them not only forget themselves to be brethren, but men : What stranger can thinke of poore innocent

Joseph,

Joseph, crying naked in that desolate and dry pit (only saving that hee moy stened is with teares) and not be moued? Yet his hard-harted brethren set them downe carekly, with the noyse of his lamentation in their eares, to eat bread; not once thinking by their owne hunger, what it was for *Joseph* to be affamisht to death.

Whatsoeuer they thought, God never meant that *Joseph* should perishe in that pit; and therefore hee sends very Ismaelites to ransome him from his brethren; the seed of him that persecuted his brother *Isaac*, shal now redeem *Joseph* from his brethrens persecution. When they came to fetch him out of the pit, hee now hoped for a speedy dispatch; That since they seemed not to haue so much mercy as to prolong his life, they would not continue so much cruelty as to prolong his death.

And now when hee hath comforted himselfe with hope of the fauour of dying, behold death exchanged for bondage: how much is seruitude to an ingenuous nature worse then death? For, this is common to all; that, to none but the miserable: *Judah* meant this well, but G O D better: *Reuben* saued him from the sword; *Judah* from affamishing: God will ever raise vp some secret fauourers to his owne amongst those that are most malitious. How well was this fauour bestowed? If *Joseph* had died for hunger in the pit, both *Jacob* and *Judah*, and all his brethren had died for hunger in Canaan. Little did the Ismaelitish merchants know what a treasure they bought, carryed, and sold; more pretious then all their balances and myrrhes. Little did they thinke that they had in their hands the Lord of Egypt, the Iewell of the world: Why should wee contemne any mans meanness, when we know not his destiny?

One sinne is commonly vsed for the vail of another: *Josephs* coat is sent home dipped in blood, that while they should hide their owne cruelty, they might afflict their Father, no lesse then their brother. They haue devised this reall lyce to punish their old father for his loue, with so grieuous a monument of his sorrow.

He that is mourned for in Canaan as dead, prospers in Egypt vnder *Potiphar*; and of a slave is made a ruler: Thus God meant to prepare him for a greater charge; hee must first rule *Potiphars* house, then *Pha-raohs* kingdome: his owne seruice is his least good; for his very presence procures a common blessing: A whole family shall fare the better for one *Joseph*: Virtue is not lookt vpon alike with all eyes: his fellowes prale him, his maister trusts him, his mistresse affecteth him too much. All the spight of his brethren was not so great a cross to him, as the inordinate affection of his mistress. Temptations on the right hand are now more perilous, and hard to resist, by how much they are more plausible & glorious; But the heart that is bent vpon God, knowes how to walke steddily and indifferently betwixt the pleasures of sinne, & fears of evill:

He saw, this pleasure would aduance him : He knew what it was to be a minion of one of the greatest Ladies in Egypt : yet resolues to contemne it : A good heart will rather lie in the dust, then rise by wickednesse. *How shall I doe this, and sinne against God!*

Hee knew that all the honours of Egypt could not buy off the guilt of one sinne, and therefore abhors not onely her bedde, but her company : Hee that will be safe from the acts of euill, must wisely auoide the occasions. As sinne endsteuer in shame when it is committed, so it makes vs past shame that wee may commit it ; The impudent strumpet dare not onely solicit, but importune, but in a sort force the modesty of her good seruant ; She laies hold on his garment ; her hand seconds her tongue.

Good *Joseph* found it now time to flee ; when such an enemy pursued him : how much had he rather leauue his cloake then his vertue ! and to suffer his mistresse to spoyle him of his liuerie, rather then he should blemish her honour, or his masters in her, or God in either of them.

This second time is *Joseph* stript of his garment; before in the violence of enuie, now of lust; before of necessity, now of choice : Before, to deceiuue his father, now his master : for behold, the pledge of his fidelite which he left in those wicked hands, is made an evidence against him of that which he refused to doe : therefore did hee leauue his cloake because hee would not doe that ; of which he is accused and condemned because he left it : what safety is there against great aduersaries, when euene arguments of innocence are vsed to conuince of euill ? Lust yeelded vnto is a pleasant madnesse ; but is a desperat madnesse, when it is opposed : No hatred burnes so furiously as that which arises from the quenched coles of loue.

Malice is witty to devise accusations of others, out of their vertue, and our owne guiltinesse : *Joseph* either pleades not, or is not heard.

Doubtlesse he denied the fact, but hee dare not accuse the offender : There is not only the praise of patience but oft-times of wisedome, euen in vniust sufferings : Hee knew that God would finde a time to cleare his innocence, and to reward his chaste faithfulness.

No prison would serue him , but *Pharaohs*. *Joseph* had lyen obscure, and not beeene knownen to *Pharaoh*, if he had not beeene cast into *Pharaohs* dungeon : the afflictions of Gods children turne euer to their aduan-tages. No sooner is *Joseph* a prisoner, then a gardian of the prisoners. Trust and honor accompany him wheresoeuer he is: In his fathers house, in *Patriarch*, in the layle, in the court: still he hath both fauour and rule.

So

So long as God is with him, hee cannot bbe shone in spight of men: The walles of char dungeon cannot hide his vertues, the irons cannot hold them. Pharaohs officers are sent to witnesse his graces, which he may not come forth to shewe, the cup-bearer admires him in the iayle, but forgets him in the Court. How easily doth our owne prosperity make vs forget either the deservings, or miseries of others! But as God cannot neglect his owne, so least of all in their sorrowes. After two yecres more of Josephs patience, that God, which caused him to bee lift out of the former pit to bee sold: now calleth him out of the dungeon to honour. He now purs a dreame, into the head of Pharaoh. Hee puts the remembrance of Josephs skill into the head of the cup-bearer; who to pleasure Pharaoh, not to require Joseph, commends the prisoner, for an interpreter: He puts an interpretation in the mouth of Joseph: he puts this choice into the heart of Pharaoh, of a miserable prisoner to make the ruler of Egypt. Beholde: one houre hath changed his feters into a chaine of gold; his rags into fine linnen, his stokes into a chariot, his iayle into a palace, Potiphar captiuē into his Masters Lord; the noyse of his chaines into Abrech. He whose chastity refusid the wanton allurements of the wife of Potiphar, hath now giuen him to his wife the daughter of Potiphar. Humilitie goes before honour; learning and suffering are the best tutors to governement. How well are Gods children paide for their patience? How happy are the issues of the faithful? Neuer any man repēted him of the aduancement of a good man.

Pharaoh hath not more preferd Joseph, then Joseph hath enriched Pharaoh; If Joseph had not ruled, Egypt and all the bordering nations had perished. The prouidence of so fithfull an officer hath both giuen the Egyptians their lives; and the money, cattel, lands, bodies of the Egyptians to Pharaoh. Both haue reason to be well pleased. The subiects owe to him their liues; the King his subiects, and his dominions: The bounty of God made Joseph able to give more then hee received. It is like, the seuen yeeres of plenty were not confined to Egypt; other countries adioining were no lesse fruitfull: yet in the seuen yecres of famine Egypt had corne when they wanted.

See the difference betwixt a wise prouident frugalitie, and a vaine ignorant expence of the benefits of God: The sparing hand is both full and beneficiall, whereas the lauish is not only empty, but iniurious.

Good Iacob is pitched with the common famine. No pietie can exempt vs from the euils of neighbourhoud. No man can tell by outward euent, which is the Patriarke, and which the Canaanite.

Neither doth his profession lead him to the hope of a miraculous preservation. It is a vaine tempting of God to cast our selues vpon an

immediate prouision, with neglect of common meane : His tenne sonnes must now leaue their flockes, and got downe into Egypt, to be their fathers purveyours. And now they go to buy of him whom they had sold ; and bow the knees to him for his relief, which had bowed to them before for his owne life. His age, his habit, the place, the language kept *Joseph* from their knowledge ; neither had they called off their mindes from their folds, to enquire of matters of torren state, or to hear that an Ebrew was aduanced to the highest honour of Egypt. But hee cannot but know them, whom hee left at their full growth, whose tongue and habit, and number were still one : whose faces had left so deepe an impression in his minde, at their vnkind parting : It is wisedome somtimes so to conceale our knowledge, that wee may not preiudice truth.

Hee that was hated of his brethren for beeing his fathers spye ; now accuses his brethren for common spyes of the weaknesses of Egypt ; he could not without their suspicion haue come to a perfect intelligence of his fathers estate, and theirs, if he had not obiected to them that which was not. Wee are alwaies bound to goe the neerest way to truth. It is more safe in cases of inquisition to fetch farre about ; that hee might seeme enough an Egyptian, he swears heathenishly : how little could they suspect, this oath could proceede from the sonne of him, which swore by the feare of his father *Isaac*? How oft haue sinister respects drawne weake goodnes to disguise it selfe, cuen with sinnes ?

It was no small ioy to *Joseph*, to see this late accomplishment of his ancient dreame ; to see these suppliants (I know not whether more brethren, or enemies) groueling before him in an vnkownen submission : And now it doth him good to sceme mercilesse to them whom hee had found wilfully cruell ; to hide his loue from them which had shewed their hate to him ; and to thinke how much hee fauoured them, and how little they knew it : And as sporting himselfe in their seeming misery, he pleasantly imitates all thole actions reciprocally unto them, which they in despight and earnest, had done formerly to him ; he speaks roughly, reiects their perswasions, puts them in hold, and one of them in bonds. The minde must not alwaies bee iudged by the outward face of the actions. Gods countenance is oft-times as seuer, and his hand as heauie to them whom hee best loueth. Many a one vnder the habit of an Egyptian hath the heart of an Israelite. No song could bee so delightfull to him, as to hear them in a late remorse condemne themselues before him, of their old crueltie towards him, who was now their vnkownen witness and Judge.

Nothing

Nothing doth so powerfully call home the conscience, as affliction, neither neede there any other art of memory for sinne, besides misery. They had heard *Josephs* deprecation of their euill with teares, and had not pitied him ; yet *Joseph* doth but heare their mention of this euill which they had done against him, and pities them with teares ; hee weepes for ioy to see their repentance, and to compare his safety and happiness with the cruelty which they intended, and did, and thought they had done.

Yet hee can abide to see his brother his prisoner ; whom no bonds could bind so strong, as his affection bound him to his captiuie : *Simeon* is left in pawne, in fetters ; the rest returne, with their corne, with their money, paying nothing for their prouision ; but their labour ; that they might be as much troubled with the beneficēce of that strange Egyptian Lord, as before with his imperious suspicion. Their wealth was now more irkesome to them, then their need : and they feare God meanes to punish them more in this superfluity of money, then in the want of victuals (*What is this that God hath done to us ?*) It is a wise course to bee icalous of our gaine ; and more to feare, then desire abundance.

Old *Jacob*, that was not vied to simple and absolute contentments, receiuies the blessing of seasonable prouision, together with the affliction of that heauie message ; the losse of one sonne, and the danger of another ; and knowes not whether it be better for him to die with hunger, or with griefe for the departure of that son of his right hand : He drives off til the last; Protraction is a kind of ease in euils that must come.

At length (as no plea is so importunate as that of famine) *Beniamin* must go ; one euill must be hazarded for the redresse of another : what would it availe him to see whom he loued, miserable ? how iniurious were that affliction to keep his sonne so long in his eye till they should see each other die for hunger !

The ten brothers returne into Egypt loaded with double money in their sackes, and a present in their hands ; the danger of mistaking is requited, by honest mindes with more then restitution. It is not enough to finde our owne hearts clear in suspicioius actions, except we satisfie others : Now hath *Joseph* what he would, the sight and presence of his *Beniamin*, whom he therefore borrowes of his Father for a time, that hee might returne him with a greater interest of ioy : And now hee feasts them whom hee formerly threatned, and turnes their feare into wonder ; all vnequall loue is not partiall ; all the brethren are intreated bountifullly, but *Beniamin* hath a fife-fold portion : By how much his welcome was greater, by so much his pretended theft seemed more hainous ; for good turnes aggrauate vnkindnesse, and our offences are increased with our obligations : How easie is it to finde aduantages, where there is a purpose to accuse ! *Beniamins* sacke makes him guilty

guilty of that whereof his heart was free : Crimes seeming strange to the innocent ; well might they abjure this fact with the offer of bondage and death : For they which carefully brought againe that which they might haue taken, wold never take that which was not giuen them. But thus *Ioseph* would yet dally with his brethren, and make *Beniamin* a cheefe that he night make him a seruant, and fright his brethren with the perill of that their charge, that he might double their ioy, and amazementesse in giuing them two brothers at once: our happiness is greater, and sweeter when we haue well feared, and smarted with euills.

But now when *Judah* seriously reported the danger of his old father, and the sadnessse of his last complaint, compassion and ioy will be concealed no longer, but breake forth violently at his voice and eyes. Many passions doe not well abide witnessses, because they are guilty to their owne weakenesse : *Ioseph* sends forth his seruants that he might freely weepe. Hee knew bee could not say, I am *Ioseph*, without an vnbe-seeming vchementce.

Neuer any word sounded so strangely as this, in the eares of the Patriarkes. Wonder doubt, reverence, ioy, feare, hope, guiltiness strooke them at once. It wastime for *Ioseph* to say, Feare not; No maruell if they stood with palenesse and silence before him; looking on him, and on each other : the more they considered, they wondred more; and the more they beleued, the more they feared : For those words I (*I am Ioseph*,) seemed to sound thus much to their guilty thoughts; You are murtherers : and I am a Prince in spight of you ; My power and this place, give mee all opportunities of reuenge ; My glory is your shame, my life your danger, your sinnes liues together with me. But now the teares and gracious wordes of *Ioseph* haue soone assured them of pardon and loue, and haue bidden them turne their eyes from their sin against their brother, to their happiness in him, and haue changed their doubts into hopes and ioycs ; causing them to looke vpon him without feare, though not without shame. His louing imbracements cleare their hearts of all icalousies; and hasten to put new thoughts into them ; of fauour, and of greatnesse : So that now forgetting what euill they did to their brother, they are thinking of what good their brother may doe to them. Actions salued vp with a free forgiuenesse, are as not done : and as a bone once broken is stronger after well setting, so is loue after reconcilement.

But as wounds once healed leauē a scatre behinde them ; so remitted iniuries leauē commonly in the actors a guilty remembrance ; which hindred these brethren from that freedome of ioy which else they had conceiued : This was their fault, not *Iosephs*; who striues to giue

give them all securitie of his loue, and will bee as bountifull, as they were cruell. They sent him naked to strangers, he sends them in new and rich liueries to their Father; they tooke a small summe of mony for him, he gives them great treasures; They sent his torne cote to his Father; He sends variety of costly raiments to his Father by them: They sold him to be the loade of camels; He sends them home with chariots. It must be a great fauour that can appease the conscience of a great iniurie. Now they returne home rich and ioyfull, making themselues happy to thinke, how glad they shoulde make their father with this newes.

That good old man would never haue hoped that Egypt could haue afforded such prouision as this. *Joseph* is yet aliue: This was not food, but life to him. The returne of *Beniamin* was comfortable: but that his dead sonne was yet aliue after so many yeeres lamentation, was tidings too happy to bee beleued, and was enough to endanger that life with excesse of ioy, which the knowledge thereof doubled. Over-excellent obiects are dangerous in their sudden apprehensions. One graine of that ioy would haue safely cheared him, whereof a full measure ouer-laines his heart with too much sweetnesse. There is no earthly pleasure whereof wee may not surfe: of the spirituall wee can never haue enough.

Yet his eyes receiuie his minde, which his cares had thus astonished. When hee saw the charets of his sonne, hee beleued *Josephs* life, and refreshed his owne. Hee had too much before, so that he could not ioy it: now hee saith, *I haue enough, Joseph my sonne is yet aliue.*

They told him of his honour, hee speakes of his life: life is better than honour. To haue heard that *Joseph* liued a seruant, would haue ioyed him more, than to heare that hee died honourably. The greater blessing obscures the lesse. Hee is not worthy of honour that is not thankfull for life.

Yet *Josephs* life did not content *Jacob* without his presence: (*I wil go downe and see him ere I die.*) The sight of the eye is better then to walke in desires; Good things pleasure vs not in their being, but in our iujoying.

The height of all earthly contentment appeared in the meeting of these two; whom their mutuall losse, had more endeared to each other: The intermission of comforts hath this aduantage, that it sweetens our delight more in the returne, then was abated in the forbearance. God doth oftentimes hide away our *Joseph* for a time, that we may be more ioyous and thankfull in his recovery: This was the sincerest pleasure that euer *Jacob* had, which therefore God reserved for his age.

And

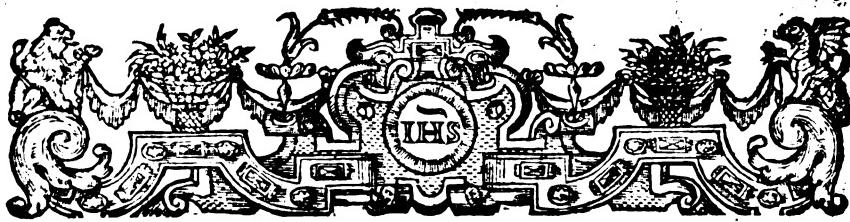
And if the meeting of earthly friends be so vnspakeably comfortable ; how happy shall we be in the sight of the glorious face of God our heauenly Father ? of that our blessed redeemer, whom we sold to death by our sins ? and which now after that noble Triumph hath all power giuen him in heaven and in earth.

Thus did *Jacob* rejoyce when hee vvas to goe out of the land of promise to a forraine nation for *Josephs* sake ; being glad that he shou'd lose his country for his son. What shall our ioy be, who must goe out of this forraine land of our pilgrimage to the home of our glorious inheritance, to dwell with none but our owne ; in that better and more light-some Goshen, free from all the incombrances of this Egypt, and full of all the riches and delights of God ? The guilty conscience can neuer thinke it selfe safe : So many yeares experience of *Josephs* loue could not secure his brethren of remission : those that know they haue deserued ill, are wont to misinterpret fauours, and thinke they cannot bee beloued : All that while, his goodnes seemed but concealed and sleeping malice ; which they feared in their Fathers last sleepe would awake and bewray it selfe in reuenge : Still therefore they plead the name of their Father, though dead, not daring to vse their owne : Good meanings cannot be more wronged, then with suspicion : It grieues *Joseph* to see their feare, and to find they had not forgotten their owne sinne, and to heare them so passionately craue that which they had.

Forgive the trespass of thy seruants of thy fathers God :) What a confuſation of pardon was this ? What wound could be either so deepe, or so festered, as this plaster could not cure ? They say not, the sons of thy Father, for they knew *Jacob* was dead, & they had degenerated ; but the seruants of thy Fathers God : How much stronger are the bonds of religion, then of nature ? If *Joseph* had beene rancorous, this depreciation had charmed him ; but now it resolues him into tears : They are not so ready to acknowledge their old offence as he to protest his loue ; & if he chide them for any thing, it is for that they thought they needed to intreat ; since they might know, it could not stand with the fellow seruant of their Fathers God to harbour malitiousnes, to purpose reuenge. Am not I vnder God ? And fully to secure them ; he turnes their eyes from themselves to the decree of God, from the action to the euent ; as one that vwould haue them think, there was no cause to repent of that which proued so succesfull.

Euen late confession finds forgiuenes ; *Joseph* had long ago seen their sorrow, neuer but now heard their humble acknowledgement ; Mercy staies not for outward solemnities. How much more shall that infinite goodnes pardon our sins when he finds the truth of our repentance ?

F I N I S.



CONTEMPLATIONS.
THE
FOURTH BOOK.

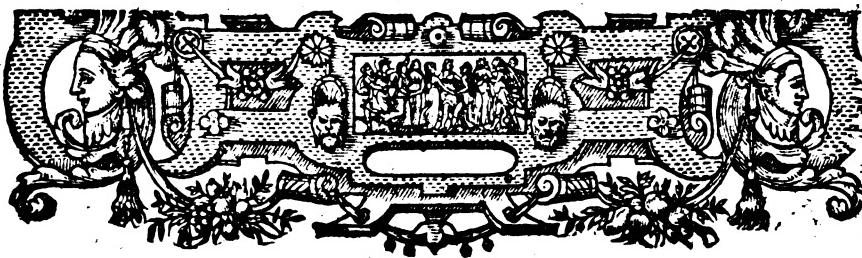
The Affliction of Israel. Or

The Egyptian bondage.

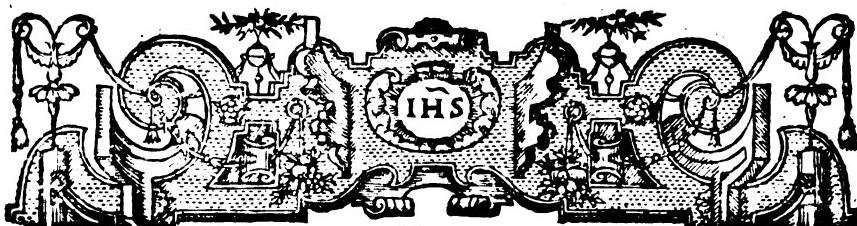
The birth and breeding of Moses.

Moses called.

The plagues of Egypt.







TO THE RIGHT HONORABLE,
JAMES, Lord HAY: All
grace and happiness.



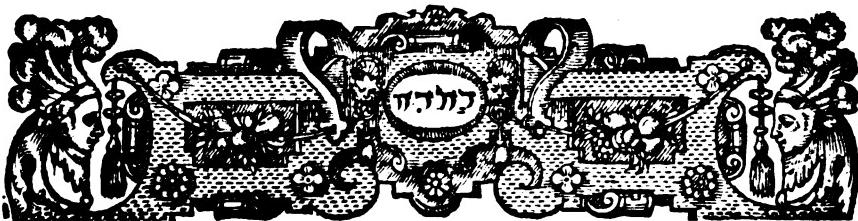
Iight Honourable: All that I can say for my selfe is a desire of doing good; which if it were as feruent in richer hearts, that Church vwhich now vree see comely would then be glorious: this honest ambition hath caried me to neglect the feare of seeming prodigall of my little; and vwhile I see others talents rusting in the earth, hath drawne mee to trafficke with mine in publicke. I hope no aduenture that euer I made of this kinde shall bee equally gainefull to this my present labour, vwherein I take Gods owne history for the ground, and w^ok upon it by what meditations my weaknesse can afford. The diuinenesse of this subiect shall make more then amends for the manifould defects of my discourse; although also the blame of an imperfection is so much the more when it lighteth upon so high a choyce. This part which I offer to your Lordship shall shew you Pharaoh impotently envious and cruell, the Israellites of friends become slaves, punished onely for prospering; Moses in the weeds, in the court, in the desert, in the hill of visions; a Courtier in Egypt, a shepeard in Midian, an Ambassadour from God, a leader of Gods people: and when you see the prodigious variety of the plagues of Egypt, you shall not know whether more to wonder at the miracles of Moses, or Pharaohs obstinacy. Finally, you shall see the same waues made both a wall and a gulfe in one houre; the Egyptians drowned, where no Israellite was wethood: and if these passages yeld not abundance of profitable thoughts impute it (not without pardon) to the pouerty of my weake conceit; which yet may perhaps occasion better unto others. In all humble submission I commend them (what they are) to your Lordships fauourable acceptation, and your selfe with them, to the gratiouse blessing of our God.

Your Lordships in all dutifull

obseruance at command,

Oooo

Ios. HALL.



THE FOVRTH BOOKE.

The affliction of Israel.



The image shows a large, ornate initial letter 'A' from a historical book. The letter is filled with detailed black-and-white woodcut-style illustrations of various flowers, leaves, and vines. It is set against a background of a repeating pattern of small floral motifs. The entire design is contained within a decorative rectangular frame.

Yet if the Isralites had beeene trecherous to *Pharaoh*, if disobedient, this greate change of countenance had beeene iust; now the onely offence of Israell, is that he prospereth; That which should be the motiue of their gratulation, and friendshipp, is the cause of their malice. There is no more barefull sight to a wicked man then the prosperity of the conscientiable; None but the spirit of that true harbinger of Christ can teach vs to say with contentment, Hee must increase, but I must decrease.

And what if Israel be mighty & rich? (*If there be warre, they may ioyn
with our enemies, and get them out of the Land*) Behold they are afraid
to part with those whom they are grieved to entertaine: Either stay-

Q8883

ng or going is offence enough, to those that seeke quarrels; There were no warres, and yet they say, If there bee warres. The Israclites had never giuen cause of feare to reuolt, and yet they say, Least they ioyne to our enemies, to those enemies which wee may haue; So they make their certaine friends flauers, for feare of vncertaine enemies. Wickednesse is cuer cowardly, and full of vniust suspicions; it maketh a man feare, where no feare is, fly when none pursues him. What difference there is betwixt *David* and *Pharaoh*! The faith of the one sayes, I will not be afraid for ten thousand that should beset me; The feare of the other saies, Least if there be warre, they ioyne with our enemies; Therefore should he haue made much of the Israclites, that they might be his: his fauour might haue made them firme; Why might they not as well draw their swords for him?

Weake and base mindes ever incline to the worse; and seeke safety rather in an impossibility of hurt, then in the likelyhood of iust advantage. Fauours had beeene more binding then cruelties: yet the foolish Egyptian had rather haue impotent seruants, then able friendes. For their welfare alone *Pharaoh* owes Israel a mischiefe; and how will hee pay it?

(*Come let vs worke wisely;*) Leud men call wicked policies wisdom, and their successe happiness: Herein Satan is wiser, then they; who both layes the plot, and makes them such fooles as to mistake villany and madnesse, for the best vertue.

Iniustice is upheld by violence, whereas iust governements are maintained by loue: Taske-masters must bee set ouer Israel; they should not bee the true seede of Israel, if they were not still set to wrestle with God in afflictions: Heauy burdens must bee layd vpon them: Israel is never but loaded, the destiny of one of *Jacobs* sonnes is common to all; To lye downe betwixt their burdens. If they had seemed to breath them in Goshen sometimes, yet euen there it was no small misery to to be forainers, and to liue among Idolaters: But now the name of a slauie is added to the name of a stranger. Israell had gathered some rust in idolatrous Egypt, and now hee must be scoured: they had borne the burden of Gods anger, if they had not borne the burdens of the Egyptians.

As God afflicted them with another minde then the Egyptians; (God to excercise them, the Egyptians to supprese them;) so auies hee the euent to differ. VVho would not haue thought with these Egyptians, that so extreme misery shoud not haue made the Israclites vnit both for generation and resistance? Moderate exercis-

stren-

strengthens, extreme destroyes nature: That God which many times workes by contrary meane, caused them to growe with depression, with persecution to multiply; How can Gods Church but fare well, since the very malice of their enemies benefits them? Oh the Soueraign goodnesse of our God, that turnes all our poysons into cordiall. Gods vine beares the better with bleeding.

And now the Egyptians could be angry with their owne maliciousnesse, that this was the occasion of multiplying them whom they hated, and feared; to see that this seruicke gained more to the workmen, then to their masters; The stronger therefore the Israelites grew, the more impotent grew the malice of their persecutors. And since their owne labour strengthens them, now tyranny will try what can be done by the violence of others: since the present strength cannot be subdued; the hopes of succession must be preuented: women must be suborned to be murtherers; and those whose office is to help the birth must destroy it.

There was lesse suspicion of cruelty in that sexe, and more opportunity of doing mischiefe. The male children must be borne, and die at once; what can be more innocent then the childe that hath not liued so much as to cry, or to see light? It is fault enough to be the sonne of an Israelite: the daughters may liue for bondage, for lust; a condition so much (at the least) worse then death, as their sex was weaker. O marueilous cruelty that a man should kill a man, for his sexes sake. Whosoeuer hath loosed the reynes vnto cruelty is easily caried into incredible extremities.

From burdens they proceed to bondage, and from bondage to blood: from an vnjust vexation of their bodie, to an inhumane destruction of the fruit of their body. As the sinnes of the concupisuble part, from slight motions grow on to foule executions, so do those of the irascible; there is no sinne whose harbour is more vnsafe then of that of malice: But oft times the power of tyrants answers not their will; euill commaunders cannot alwayes meete with equally mischievous agents.

The feare of God teaches the midwiues to disobey an vnjust command; they well knew how no excuse it is for euill, I was bidden. God sayd to their hearts, *Thou shalte not kill*, This voyce was louder then Pharaohs. I commend their obedience in disobeying, I dare not commend their excuse, there was as much weaknesse in their answer, as strength in their practise: as they feared God in not killing, so they feared Pharaoh in dissembling: oft times those that make conscience of greater sins

sinnes are overtaken with lesse. It is well and rare if we can come forth of a dangerous action without any soyle; and if we haue escaped the storme, that some after-drops wet vs not.

VWho would not haue expected that the midwifes should be murthered for not murthering? *Pharaoh* could not be so simple to thinke these women truse: yet his indignation had no power to reach to their punishment. God prospered the midwifes, who can harme them? Even the not doing of cuill is rewarded with good. And why did they prosper? Because they feared God; Not for their dissimulation but their piety. So did God regard their mercy, that he regarded not their infirmity. How fondly doe men lay the thanke vpon the sinne which is due to the vertue: true wisdom teaches to distinguish Gods actions, and to ascribe them to the right causes; Pardon belongs to the lye of the midwifes, remuneration to their goodness, prosperity to their feare of God.

But that which the Midwiues will not, the multitudes shall doe; It were strange if wicked rulers should not finde some or other instruments of violence: all the people must drowne whom the women sauad. Cruelty hath but smoaked before, now it flames vp; secret practise hath made it shamelesse, that now it dare proclaime tyranny. It is a miserable state where euery man is made an executioner: there can be no greater argument of an ill cause then a bloody prosecution, whereas truth upholds her selfe by mildnesse, and is promoted by patience. This is their act, what was their issue? the people must drowne their males, themselues are drowned: they died by the same means by which they caused the poore Israelitish infants to die; that law of retaliation which God will not allow to vs, because we are fellow creatures, heinously practiseth in vs. God wold haue vs read our sinnes in our iudgements, that we might both repent of our sins, & give glory to his iustice.

Pharaoh raged before, much more now that he received a message of dismission: the monitions of God make ill men worse: the waues doe not beate nor roare any where so much as at the banke which restraines them. Corruption when it is checked, growes mad with rage; as the vapour in a cloud would not make that fearefull report, if it met not with opposition. A good heart yeldes at the stillest voyce of God: but the most gratiouse motions of God harden the wicked. Many would not be so desperately settled in their sinnes, if the word had not controuled them. How milde a message was this to *Pharaoh*, and yet how galling? *We pray thee let vs go*: God commaunds him that which hee feared. Hee tooke pleasure in the present seritude of Israel: God calls for a release. If the suit had been for mitigation of labour,

for

for preseruation of their children, it might haue caried some hope, and haue found some fauour; but now God requires that which he knowes will as much discontent Pharaoh, as Pharaohs cruelty could discontent the Israelites; *Let vs goe*. How contrary are Gods precepts to natural mindes? and indeede, as they loue to crosse him in their practise; so he loues to crosse them in their commands before, and his punishment afterwards; It is a dangerous signe of an ill heart to seeke Gods yoke heavy.

Moses talkes of sacrifice, *Pharaoh* talkes of worke. Any thing seemes due worke to a carnall minde, sauing Gods seruice: nothing superfluous, but religious duties. Christ tells vs there is but one thing necessarie: nature tells vs there is nothing but that, needless. *Moses* speakes of devotion, *Pharaoh* of idlenesse. It hath beene an olde vse, as to cast faire colours vpon our owne vicious actions, so to cast euill aspersions vpon the good actions of others. The same Diuell that spoke in *Pharaoh*, speaks still in our scoffers, and calls religion hypocritie, conscientiable care, singularity. Every vice hath a title, and every vertue a disgrace.

Yet while possible taskes were imposed, there was some comfort: Their diligence might sauе their backes from stripes. The conceit of a benefit to the commander, and hope of imputtie to the labourer, might giue a good pretence to great difficulties: but to require taskes not faisible, is tyrannicall, and doth onely picke a quarell to punish. They could neither make straw, nor finde it; yet they must haue it. Doe what may bee, is tolerable; but doe what cannot be, is cruell. Those which are aboue others in place, must measure their commands, not by their own wils, but by the strength of their inferiours. To require more of a beast then hee can doe, is inhumane. The taske is not done; the taske-masters are beaten: the punishment lies where the charge is; they must exact it of the people, *Pharaoh* of them. It is the misery of those which are trusted with authority, that their inferiours faults are beaten vpon their backes. This was not the fault to require it of the taskemasters, but to require it by the taske-masters, of the people. Publike persons doe either good or ill with a thousand hands, and with no fewer shall receive it.

The



The birth and breeding of Moses.



T is a wonder, that *Amram* the father of *Moses*, would thinke of the mariage bed in so troublesome a time, when hee knewe hee shold beget children either to slauery or slaughter : yet even now in the heat of this bondage, hee maries *Jachebed*: the drowning of his sonnes was not so great an cuill , as his owne burning ; the thralldome of his daughteris not so great an cuill , as the subiection vnto sinfull desires. Hee therefore vses Gods remedy for his sinne ; and referres the sequell of his danger to God. How necessarie is this imitation for those whiche haue not the power of containing ? perhaps wee would haue thought it better to liue childelesse : but *Amram* and *Jachebed* durst not incurre the danger of a sinne , to auoide the danger of a mischiefe. No doubt when *Jachebed* the mother of *Moses* sawe a man-childe borne of her , and him beautifull and comely , shee fell into extreame passion , to thinke that the executioners hand shold succeede the Mid-wives. All the time of her conception , shee could not but feare a sonne ; now shee sees him , and thinkes of his birth and death at once , her second throes are more grieuous than her first. The paines of trauell in others are somewhat mitigated with hope , and counteruailed with ioy that a man-childe is borne ; in her they are doubled with feare ; the remedie of others is her complaint : still shee lookest when some fierce Egyptian would come in , and snatch her new-borne infant out of her bosome ; whose comlinesse had now also added to her affection.

Many times God writes presages of Maiestie and honour, even in the faces of children. Little did shee thinke, that she held in her lappe the deliuerer of Israel. It is good to hazard in greatest apparances of danger. If *Jachebed* had said, If I beare a sonne they will kill him, where had beeene the great rescuer of Israel? Happy is that resolution which can

can follow God hood-winkt, and let him dispose of the euent: When she can no longer hide him in her wombe, she hides him in her house; afraid lest every of his cryings should guide the executioner to his cradle. And now she sees her treasure can be no longer hid, she ships him in a barge of bulrushes, and commits him to the mercy of the waues, and (which was more mercilesse) to the danger of an Egyptian pasien-ger, yet doth she not leaue him without a gardian.

No tyranny can forbid her to loue him, whom she is forbidden to keepe: Her daughters eyes must supply the place of her armes. And if the weake affection of a mother were thus effectually carefull; what shall we thinke of him whose loue, whose compassion is (as himselfe) infinite? His eye, his hand cannot but bee with vs, euen when wee forsake our selues: *Moses* had never a stronger protection about him, no not when all his Israelites were pitched about his Tent in the wildernes, then now when hee lay sprauiling alone vpon the waues: No wa-ter, no Egyptian can hurt him. Neither friend nor mother dare owne him, and now God challenges his custodie. When wee seeme most neglected, and forlorne in our selues, then is God most present, most vigilant.

His prouidence brings *Pharaohs* daughter thither to wash her selfe. Those times looked for no great state: A Princesse comes to bathe her selfe in the open strem: she meant onely to wash her selfe; God fetches her thither to deliuere the deliuerer of his people. His designes goe beyond ours. We know not (when we set our foot ouer our threshold) what hee hath to doe with vs. This euent seemed casuall to this Princesse, but predetermined, and prouided by God, before she was: how wisely and sweetly God brings to passe his owne purposes in our ignorance and regardlesnesse! Shee sawe the arke, opens it, findes the childe weeping; his beautey and his teares had God prouided for the strong persuasions of mercy. This young and liuely Oratorie preuailed. Her heart is strooke with compassion, and yet her tongue could say, it is an Hebrewes childe.

See here the mercifull daughter of a cruell father: It is an vncharita-ble and injurious ground, to iudge of the childes disposition by the pa-rents. How well doth pity deseeeme great personages! and most in ex-tremities, It had beeene death to another to rescue the child of an Hebrew; in her it was safe and noble. It is an happy thing when great ones improue their places to so much more charity as their liberty is more.

Moses his sister finding the Princesse compassionate, offers to procure a nurse, and fetches the mother: and who can be so fit a nurse as a mother

mother; Shee now with glad hands receives her child, both with authority and reward. She would haue giuen all her substance for the life of her sonne; and now she hath a rewarde to nurse him. The exchange of the name of a mother for the name of a nurse hath gained her both her sonne, and his education, and with both a recompence. Religion doth not call vs to a weake simplicity, but allowes vs as much of the Serpent, as of the Doue: Lawfull policies haue from God both liberty in the vse, and blessing in the successe.

The good Lady did not breed him as some child of almes, or as some wretched outcast for whom it might be fauour enough to liue, but as her owne sonne; in all the delicacies, in all the learning of Egypt. Whatsoeuer the Court, or the Schoole could put into him, he wanted not; yet all this could not make him forget that he was an Hebrew. Education workes wondrous changes, and is of great force either way: a little aduancement hath so puffed vp some aboue themselves, that they haue not onely forgot their friends, but scorned their parents. All the honours of Egypt could not winne *Moses* not to call his nurse mother, or weare him from a willing misery with the Israclites. If we had *Moses* his faith, we could not but make his choice. It is onely our infidelity that binds vs so to the world, and makes vs preferre the momentany pleasures of sin, vnto that euerlasting recompence of reward.

Hee went forth and looked on the burdens of Israel. What needed *Moses* to haue afflicted himselfe with the afflictions of others? Himselfe was at ease and pleasure in the Court of *Pharaoh*. A good heart cannot abide to be happy alone; and must needs, vnbidden, share with others in their miseries. Hee is no true *Moses* that is not moued with the calamities of Gods Church. To see an Egyptian smite an Hebrew, it smote him, and moued him to smite. He hath no Israclitish blood in him, that can indure to see an Israelite stricken either with hand or tongue.

Heere was his zeale: where was his authority? Doubtlesse *Moses* had an instinct from God, of his magistracy; else how shold he think they would haue vnderstood what himselfe did not? Oppressions may not be righted by violence, but by law. The redresse of euill by a person viuwarranted, is euill. *Moses* knew that God had called him; hee knew that *Pharaoh* knew it not: therefore he hides the Egyptian in the sand. Those actions which may be approued vnto God, are not alwaies safe with men: as contrarily, too many things goe currant with men, that are not approved of God.

Another Hebrew is stricken, but by an Hebrew: the act is the same,
the

the agents differ : neither doth their profession more differ, than *Moses* his proceedings. Hce giues blowes to the one : to the other, words. The blowes to the Egyptian were deadly ; the words to the Hebrew, gentle and plausible. As God makes a difference betwixt chastisements of his owne, and punishments of strange children : So must wise goverours learne to distinguish of sinnes and iudgements, according to circumstances. How mildly doth *Moses* admonish ? Sirs, yee are brethren. If there had been but any dramme of good nature in these Hebrewes, they had relented : now it is strange to see that being so vnuer-sally vexed with their common aduersarie, they shoulde yet vexe one another : One would haue thought that a common opposition shoulde haue united them more, yet now priuat grudges doe thus dangerously diuide them. Blowes enow were not dealt by the Egyptians, their own must adde to the violence. Still Satan is thus busie, and Christians are thus malicious, that (as if they wanted enemies) they flie in one anothers faces. While wee are in this Egypt of the world, all vnkind strifes would easily bee composed if wee did not forget that wee are brethren.

Behold an Egyptian in the skinne of an Hebrew : How dogged an answere doth *Moses* receiuie to so gentle a reproofe ? Who would not haue expected that this Hebrew had beene enough dejected with the common affliction ? But vexations may make some more miserable, not more humble ; as wee see sickenesse make some tractable, others more foward ; It is no easie matter to beare a reproofe well, if neuer so well tempered ; no sugar can bereauue a pill of his bitterness. None but the gracious can say, *Let the righteous smite me.*

Next to the not deseruing a reproofe is the well taking of it. But who is so ready to except and exclaime as the wrong-doer ? The patient replies not. One iniurie drawes on another, first to his brother, then to his reproouer. Guiltinesse will make a man stirre vpon euery touch : hee that was wronged, could incline to reconciliation : Malice makes men vncapable of good counsell ; and there are none so great enemies to iustice, as those which are enemies to peace.

With what impatience doth a galled heart receive an admonition ! This vnworthy Israelite is the paterne of a stomackfull offender; first he is moued to choler in himselfe : then hee calls for the authoritie of the admonisher : A small authoritie will serue for a louing admonition. It is the duty of men, much more of Christians, to aduise against sinne ; yet this man askes who made thee a Judge, for but finding fault with his iniury. Then, hee aggrautes, and misconstrues ; Wilt thou kill me ? when *Moses* meant onely to saue both. It was the death of his malice onely

only that was intended and the safetie of his person. And lastly he vppraides him with former actions; Thou killdest the Egyptian: What if hee did? What if vnjustly? What was this to the Hebrew? Another mans sinne is no excuse for ours: A wicked heart never lookes inward to it selfe, but outward to the qualitie of the reprover; if that affoord exception, it is enough; as a dogge runnes first to reuenge on the stome: what matter is it to me who he be that admonisheth mee? let me looke home into my selfe: let me looke to his aduise. If that bee good, it is more shame to me to be reproved by an euill man. As a good mans allowance cannot warrant euill, so an euill mans reproose may remedy euill: If this Hebrew had bee well pleased, *Moses* had not heard of his slaughter; Now in choler all will out; and if this mans tongue had not thus cast him in the teeth with blood, hee had bee surprised by *Pharaoh*, ere he could haue knowne that the fact was knowne.

Now hee growes iealous, flees and escapes. No friend is so cōmimo-
dious in some cases as an aduerarie; This wound which the Hebrew
thought to giue *Moses* saued his life. As it is good for a man to haue
an enemy, so it shall be our wisdome to make vse of his most choleric
objections. The worst of an enemy, may prove most soueraigne to our
selues. *Moses* flees. It is no discomfort for a man to flee when his
conscience pursues him not: Where Gods warrant will not protect vs, it is
good for the heele to supply the place of the tongue.

Moses when hee may not in Egypt, hee will bee doing iustice in Midian. In Egypt hee deliuers the oppressed Israelite; In Midian the wronged daughters of *Iethro*. A good man will bee doing good, wheresoever hee is; His trade is a compound of charitie and iustice: as therfore euill dispositions can not bee changed with ayres, no more will good: Now then hee sits him downe by a well in Midian. There he might haue to drinke, but whete to eare hee knew not. The case was altered with *Moses*. To come from the dainties of the court of Egypt, to the hunger of the fields of Midian: It is a lesson that all Gods children must learne to take out, To want and to abound. Who can think strange of penury, when the great governour of Gods people once hath nothing? Who would not haue thought in this case, *Moses* should haue beeene heartlesse and fullen; to cast downe with his owne complaints, that hee should haue had no feeling of others; yet how hot is hee vpon iustice? No aduersitie can make a good man neglect good duties: hee sees the oppression of the shephearde, the image of that other hee left behinde him in Egypt: The maids, (daughters of so great a peere) draw water for their flockes, the inhumane shepheards drive them away; rudeness hath no respect either to sexe, or condition; If we liued not vnder lawes this were our case; Might would bee the measure of iustice: we should

should not so much as enjoy our owne water : vniust courtes will not euer prosper : *Moses* shall rather come from Egypt to Midian to beate the shepheards, then they shall vexe the daughters of *Zebro* : This act of iustice was not better done than taken. *Reuel* requites it kindly with an hospitall entertainment. A good nature is readie to answere courtesies : we cannot doe too much for a thankfull man. And if a courteous heathen reward the watering of a sheepe in this bountifull manner, how shall our God recompence but a cup of cold water, that is giuen to a disciple ? This fauour hath wonne *Moses*, who now consents to dwell with him, though out of the Church. Curiositie, or whatsoeuer idle occasions may not draw vs (for our residence) out of the bounds of the Church of God : danger of life may ; wee loue not the Church if wee easily leave it : if in a case of life, wee leaue it not (vpon opportunitie) for a time of respite, wee loue not our selues. The worst part of *Moses* his requitall was his wife, one of those whom he had formerly protected.

I doe not so much maruell that *Zebro* gaue him his daughter (for hee saw him valiant, wise, learned, nobly bred) as that *Moses* would take her; a stranger, both in bloud and religion. I could pleade for him necessity: his own nation was shut vp to him; if hee would haue tried to fetch a daughter of Israel, hee had endangered to leaue himselfe behinde. I could pleade some correspondence in common principles of religion ; for doubtlesse *Moses* his zeale could not suffer him to smother the truth in himselfe : hee shold haue beeene an vnfaitchfull seruant, if he had not beeene his masters teacher. Yet neyther of these can make this match either safe, or good. The euene bewraies it dangerously inconuenient. This choise had like to haue cost him deare : she stood in his way for circumcision ; God stands in his way for reuenge. Though hee was now in Gods message, yet might hee not bee forborne in this neglect. No circumstance, either of the dearenesse of the solicitor, or our owne engagement, can beare out a sinne with God: Those which are ynequally yoked, may not euer looke to draw one way. True loue to the person cannot long agre with dislike of the religion. He had need to be more than a man, that hath a *Zipporah* in his bosome, and would haue true zeale in his heart. All this while *Moses* his affection was not so tied to Midian, that hee could forget Egypt. Hee was a stranger in Midian: what was hee else in Egypt ? Surely eyther Egypt was not his home, or a miserable one ; and yet in reference to it, hee calles his sonne *Gershom*, a stranger there. Much better was it to be a stranger there, than a dweller in Egypt. How hardly can wee forget the place of our abode or education, although neuer so homely ? And if hee so thought of his Egyptian home, where was nothing but bondage and tyranny, how should wee thinke of that home of ours, aboue, where is nothing but rest and blessednesse ?



Moses called.

Merry yeeres was *Moses* a courtier, and forty yeeres (after that) a shepheard: That great men may not be ashamed of honest vocations, the greatest cha-
cer were haue been content to take vp with mean
trades. The contempt of honest callings in those
which are well borne, argues pride without wit:
How constantly did *Moses* sticke to his hooke, and
yet a man of great spirits, of excellent learning, of curious education:
and if God had not (after his forty yeers seruice) called him off, he had so
ended his daies. Humble resolutions are so much more heroicall, as
they fall into higher subiects.

There can be no fitter disposition for a leader of Gods people, then
constancie in his vndertakings, without either wearinesse, or change.
How had he learned to subdue all ambitious desires, and to rest content
with his obscuritie! So he might haue the freedome of his thoughts, and
full opportunitie of holy meditations, hee willingly leaues the world to
others, and enuies not his proudest acquaintance of the Court of *Phara-
oh*. He that hath true worth in himselfe, and familiarity with God, finds
more pleasure in the deserts of Midian, then others can do in the palaces
of Kings.

Whiles hee is tending his sheep, God appeared vnto him: God never
graces the idle with his visions; when he finds vs in our callings, we find
him in the tokens of his mercy: Satan appears to the idle man in mani-
fold tentations; or rather presents himselfe, and appears not. God was
ever with *Moses*, yet was he not seene till now. He is never absent from
his: but sometimes hee makes their senses witnessess of his presence. In
small matters may be great wonders. That a bush should burne is no
maruell; but that it should not consume in burning, is iustly miraculous:
God chooseth not ever great subiects wherein to exercise his power. It
is enough that his power is great in the smalllest.

When

When I looke vpon this burning bush with *Moses*, methinks I can neuer see a worthier, and more lively Embleme of the Church; That in Egypt was in the furnace yet wasted not. Since then how oft hath it bin flaming, neuer consumed! The same power that enlightens it, preserues it: and to none but his enemis is he a consuming fire. *Moses* was a great Philosopher: but small skill would haue serued to know the nature of fire, and of the bush: that fire meeting with combustible matter could not but consume: If it had been some solid wood it would haue yeelded later to the flame; but bushes are of so quick dispatch, that the ioy of the wicked is compared to a fire of thornes. He noted it a while, saw it continued, and began to wonder. It was some marvell how it shoulde come there: but how it shoulde continue without supply, yea without diminution of matter, was truly admirable. Doubtlesse he went oft about it, and viewed it on all sides, and now when his eye and mind could meet with no likely causes, so far off, resolves, I will go see it; His curiosity led him neerer, and what could he see but a bush and a flame which he saw at first unsatisfied? It is good to come to the place of Gods presence, howsoever; God may perhaps speake to thy heart, though thou come but for noueltie: Euen those which haue come vpon curiositie haue bin oft taken: Absence is without hope; If *Moses* had not come, he had not beeene called out of the bush.

To see a fire not consuming the bush, was much; but to heare a speaking fire, this was more; and to heare his owne name out of the mouth of the fire, it was most of all. God makes way for his greatest messages by astonishment and admiration: as on the contrary, carelessness carries vs to a meere vnprouficiencie vnder the best meanees of God: If our hearts were more awfull, Gods messages would be more effectual to vs.

In that appearance God meant to call *Moses* to come; yet when he is come inhibits him; (*Come not hither*) We must come to God, we must not come too neer him. When we meditate of the great mysteries of his word, wee come to him: we come too neere him when we search into his counsels. The Sunne and the fire say of them selues, Come not too neere: how much more the light which none can attaine vnto? We haue all our limits set vs: The Gentiles might come into some outer courts, not into the inmost: The Iewes might come into the inner Court, not into the Temple: the Priests and Leuites into the Temple, not into the Holy of Holies; *Moses* to the hill, not to the bush. The waves of the sea had not more need of bounds, than mans presumption. *Moses* must not come close to the bush at all; and where he may stand, he may not stand with his shooes on. There is no vnholines in clothes: God prepared them for man at first, and that of skins, lest any exception should be taken at the hides of dead beasts. This rite was significant. What are the

shooes but worldly & carnall affections? If these be not cast off when we come to the holy place, we make our selues vnholy : how much lesse should we dare to come with resolutions of sin? This is not only to come with shooes on, but with shooes bemired with wicked filthinesse ; the coach whereof profanes the pauement of God, and makes our presence odious.

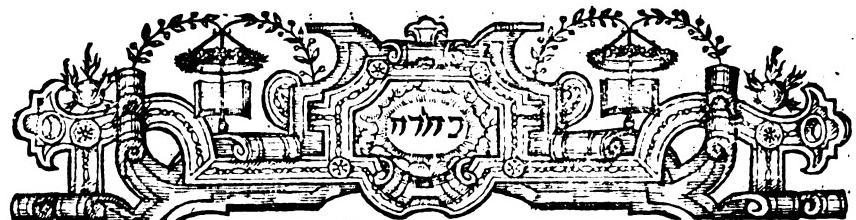
Moses was the son of *Anoram*, *Anoram* of *Kohath*, *Kohath* of *Levi*, *Levi* of *Jacob*, *Jacob* of *Isaac*, *Isaac* of *Abraham*. God puts together both ends of his pedigree, I am the God of thy father, and of *Abraham*, *Isaac*, *Jacob*. If hee had said only, I am thy God, it had bin *Moses* his duty to attend awfully ; but now that hee taies I am the God of thy Father, and of *Abraham* &c. He challenges reverence by prescription. Any thing that was our Ancestors, pleases vs ; their houles, their vessels, their cote-armour ; How much more their God ? How carefull should parents be to make holy choisces ; Every precedent of theirs are so many monuments and motiues to their posterity. What an happinesse it is to be borne of good parents ! hence God claimes an interest in vs, and wee in him, for their sake. As many a man smarteth for his Fathers sinne, so the goodness of others is crowned in a thousand generations. Neyther doth God say, I was the God of *Abraham*, *Isaac*, *Jacob* ; but, I am. The Patriarkes still liue after so many thousand yeeres of dissolution. No length of time can separate the soules of the iust from their maker. As for their bodie, there is still a reall relation betwixt the dust of it, and the soule : and if the being of this part be more defective, the being of the other is more lively, and doth more than recompence the wants of that earthly halfe.

God could not describe himselfe by a more sweet name than this, I am the God of thy father, and of *Abraham*, &c. yet *Moses* hides his face for feare. If hee had said I am the glorious God that made heauen & earth, that dwell in light inaccessible, whom the Angels cannot behold ; or, I am God the auenger, iust and terrible, a consuming fire to mine enemies, heere had beeene iust cause of terroure.

But why was *Moses* so frighted with a familiar compellation ? God is no lesse awfull to his owne in his very mercies. Great is thy mercie that thou maist bee feared : for to them, no lesse maiest shines in the fauours of God, than in his iudgements and iustice. The wicked heart never feares God but thundering, or shaking the earth, or raining fire from heauen ; but the good can dread him in his very sun-shine : his louing deliacerances and blessings affect them with awfulness. *Moses* was the true sonne of *Jacob*, who when hee saw nothing but visions of loue and mercy, could say, How dreadfull is this place?

I see *Moses* now at the bush hiding his face at so milde a representation : heereafter we shall see him in this very mount betwixt heauen and earth, in thunder, lightning, smoke, earth-quakes, speaking mouth to mouth with God, bare faced, and fearelesse : God was then more terrible, but *Moses* was lesse strange. This was his first meeting with God ; further acquaintance makes him familiar, and familiarity makes him bold : Freuence of conuersation giues vs freedome of access to God ; and makes vs poure out our hearts to him as fully and as fearelesly as to our friends. In the meane time now at first he made not so much haste to see, but bee made as much to hide his eyes : Twice did *Moses* hide his face ; once for the glory which God put vpon him, which made him so shine, that he could not bee beheld of others ; once for Gods owne glory, which hee could not behold. No maruell. Some of the creatures are too glorious for mortall eyes : how much more when God appears to vs in the easiest manner, must his glory needs ouercome vs ? Behold the difference betwixt our present, and future estate : Then the more more maistic of appearance, the more delight : when our sinne is quite gone, all our feare at Gods presence shall be turned into ioy. God appeared to *Adam* before his sinne with comfort, but in the same forme which after his sinne was terrible. And it *Moses* cannot abide to looke vpon Gods glory when he descends to vs in mercy, how shall wicked ones abide to see his fearefull presence when hee lets vpon vengeance. In this fire hee flamed and consumed riot, but in his reuenge our God is a consuming fire.

First *Moses* hides himselfe in feare, now in modesty. Who am I ? None in all Egypt or Midian was comparably fit for this embassage. Which of the Israelites had beeene brought vp a Courtier, a schollar, an Israelite by blood, by education an Egyptian, learned, wile, valiant, experienced ? Yer, Who am I ? The more fit any man is for whatsouer vocation, the lesse hee thinkes himselfe. Forwardnesse argues insufficiencie. The vnworthy thinks still, Who am I not ? Modest beginnings giue hopefull proceedings, and happy endings. Once before, *Moses* had taken vpon him, and laide about him ; hoping then they would haue knownen that by his hand God meant to deliuere Israell : but now when it comes to the point, Who am I ? Gods best seruants are not euer in an equall disposition to good duties. If we finde differences in our selues sometimes, it argues that grace is not our owne. It is our frailty, that those seruices which wee are forward to, aloofe off, wee shrinke at, neere hand, and fearefully misse-give. How many of vs can bid defiances to death, and suggest answers to absent tentations, which when they come home to vs, wee flic off, and change our note, and instead of action, expostulate ?



The Plagues of Egypt.



T is too much honour for flesh and blood to receiue a message from heauen, yet heere God sends a mes-
sage to man, and is repulsed : well may God aske,
Who is man that I should regard him; but for man to
aske who is the Lord, is a bolde and proud blasphem-
y. Thus wilde is nature at the first ; but ere God
haue done with *Pharaoh*, he will be knownen of him , he wil make
himselfe knownen by him, to all the world : God might haue swēpt him
away suddenly. How vnworthy is he of life, who with the same breath
that he receiues, denies the giuer of it : But he would haue him conuin-
ced, ere he were punished ; First therefore hee workes miracles before
him, then vpon him. *Pharaoh* was now, from a staffe of protection and
sustentation to Gods people, turned to a serpent that stung them to
death ; God shewes himselfe in this reallesemble ; doing that sudden-
ly before him, which Satan had wrought in him by leasure ; And now
when he crawles and winds, and hisses, threatening perill to Israel, hee
shewes him how in an instant, he can turne him into a senselesse sticke,
and make him if not vsefull, yet fearelesse : The same God which
wrought this, giues Satan leave to imitate it ; the first plague that hee
meant to inflict vpon *Pharaoh*, is delusion : God can be content the Di-
uell should win himselfe credit, where hee meates to iudge ; and holds
the honour of a miracle well lost, to haſten an enemie : Yet to show
that his miracle was of power, the others of permission ; *Moses* his ser-
pent deuouts theirs: how easily might the Egyptians haue thought, that
he which caused their serpent not to be, could haue kept it from being,
& that they which could not keep their Serpent from deuouring, could
not secure them from being consumed ; but wise thoughts enter not
into those that must perish. All Gods iudgements stand ready, and waite
but till they be called for. They need but a watch-word to bee giuen
them : No sooner is the roddē lift vp, but they are gone forth into the
world, presently the waters runne into bloud, the frogs and lice
craule about, and all the other troupes of God come rushing in vpon his
adver-

aduersaries: All creatures conspire to reuenge the iniurie's of God. If the Egyptians looke vpward, there they haue thunder, lightning, haile, tempests; one while no light at all, another while such fearefull flashes as had more terror, then darknes. If they looke vnder them, there they see their water's changed into blood, their earth swarming with frogs & grassehoppers: If about them, one while the flies fill both their eies and eares; another while they see their fruits destroyed, their cattell dying, their children dead. If lastly they look vpon themselves, they see themselves loathsome with lice, painful & deform'd with scabs, biles & boches.

First God begins his iudgement with the waters. As the riuier of Nilus was to Egypt in steed of heauen to moisten and fatten the earth; so their confidence was more in it then in heauen; Men are sure to bee punish't most & soonest, in that which they make a corriuall with God. They had before defiled the riuers with the blood of innocents; and now it appears to them, in his owne colour. The waters will no longer keep their counsell: Neuer any man delighted in blood, which had not enough of it, ere his end: they shed but some few stremes, and now behold whole riuers of blood: Neither was this more a monument of their slaughter, past, then an image of their future destruction. They were afterwards ouerwhelmed in the redde sea, and now beforehand they see their riuers redde with blood. How dependant and seruile is the life of man, that cannot either want one element, or indure it corrupted! It is hard to say whether there were more horrour, or annoy-ance in this plague. They complaine of thirst, and yet doubt whether they should dye, or quench it with blood. Their fish (the chiefe part of their sustenance) dyes with infection, and infecteth more by being dead. The stench of both is ready to poyson the inhabitants; yet Pharaoh's curiosity carries him away quite from the sense of the iudgement: hee had rather send for his magicians to worke feates, then to humble himselfe vnder God for the remoueall of this plague; And God plagues his curiosity with deceipt, those whom hee trusts, shall vndoe him with preuailing; the glory of a second miracle shall bee obscured by a false imitation, for a greater glory to God in the se-quel.

The rod is lift vp againe, Behold, that Nilus which they had before adored, was neuer so beneficiall as it is now troublesome; yeelding them not onely a dead, but a living annoy-ance: It neuer did so store them with fish, as now it plagues them with frogs; What soever any man makes his God, besides the true one, shall bee once his tormenter. Those loathsome creatures leaue their owne element to punish them, which rebelliously detained Israell from their owne. No bed, no ta-ble can be free from them, their daintie Ladies cannot keep them out of their

their bosomes ; neyther can the Egyptians sooner open their mouthes, than they are ready to creepe into their throats ; as if they would tell them that they came on purpose to reuenge the wrongs of their Maker : yet euen this wonder also is Satan allowed to imitate. Who can maruell to see the best vertues counterfeited by wicked men, when he sees the diuell emulating the miraculous power of God ? The feates that Satan playes may harden, but cannot benefit. Hee that hath leauie to bring frogs, hath neither leauie, nor power, to take them away, nor to take away the stench from them. To bring them, was but to adde to the iudgement ; to remooue them, was an act of mercy. God doth commonly vse Satan in executing of iudgement, neuer in the workes of mercy to men.

Yet euen by thus much is *Pharaoh* hardned, and the sorcerers growen insolent. When the diuell and his agents are in the height of their pride, GOD shames them in a trifle. The rod is lift vp : the very dust receiuies life : lice abound every where, and make no difference betwixt beggers and Princes. Though *Pharaoh* and his Couriers abhorred to see themselues louzie, yet they hoped this miracle would bee more easily imitable : but now the greater possibilite, the greater foile. How are the great wonder-mongers of Egypt abashed that they can neyther make lice of their owne, nor deliuere themselues from the lice that are made ! Those that could make serpentes and frogs, could not either make or kill lice ; to shew them that those frogs and serpentes were not their owne workmanship. Now *Pharaoh* must needs see how impotent a diuell hee serued, that could not make that vermine which euerie day rises voluntarily out of corruption. *Jannes* and *Jambres* cannot now make those lice (so much as by delusion) which at another time they cannot chuse but produce vndeowing, and which now they cannot auoide. That spirit which is powerfull to execute the greatest things when hee is bidden, is vnable to doe the least when hee is restrained. Now these corriuals of *Moses* can say, *This is the finger of God*. Yee foolish Inchanters, was Gods finger in the lice, not in the frogs, not in the blood, not in the serpent ? And why was it rather in the lesse, than in the greater ? Because yee did imitate the other, not these. As if the same finger of God had not beene before in your imitation, which was now in your restraint : As if yee could haue failed in these, if yee had not beene only permitted the other. Whiles wicked mindes haue their full scope, they neuer look vp aboue themselves ; but when once God crost's them in their proceedings, their want of successe teaches them to giue God his owne. All these plagues perhaps had more horror than paine in hem. The frogs creepe vpon their clothes, the lice vpon their skins : but those stinging hornets which succeede them, shall wound and kill

kill. The water was annoied with the first plague, the earth with the second and third; this fourth fils the aire, and besides corruption brings smart. And that they may see this winged armie comes out from an angry God, (note either from nature, or chance) even the very flies shall make a difference betwixt Egypt, and Goshen. He that gave them their beeing, lets them their stint. They can no more sting an Israelite, than fauour an Egyptian. The very wings of flies are directed by a prouidence, and doe acknowledge their limits. Now *Pharaoh* findes how impossible it is for him to stand out with God, since all his power cannot rescue him from lice and flies.

And now his heart beginnes to thaw a little: Goe, doe sacrifice to your God in this land; or (since that will not bee accepted) Goe into the wildernes, but not farre: but how soone it knits againe! Good thoughts make but a thorowfare of carnall hearts, they can never settle there: yea his very misgiuing hardens him the more: that now neyther the murren of his cattel, nor the botches of his seruants can stirre him a whit. Hec saw his cattel strucke dead with a sudden contagion; hec saw his sorcrers (after their contestation with Gods messengers) strucke with a scabbe in their very faces, and yet his heart is not stracke. Who would thinke it possible that any soule could bee secure in the midst of such varietie, & frequencie of iudgements? These very plagues haue not more wonder in them, than their successe hath. To what an height of obduration will sinne leade a man, and of all sinnes incredulitie? Amidst all these stormes *Pharaoh* sleepeth, till the voice of Gods mightie thunders, and haile mixed with fire rouzed him vp a little.

Now as betwixt sleeping and waking, hee starts vp, and sayes, *God is righteous, I am wicked, Moses pray for us*, and presently laies downe his head againe. God hath no sooner done thundring, than hec hath done fearing. All this while you never finde him carefull to prevent any one euill, but desirous still to shifft it off when hec feeleth it; never holds constant to any good motion; never praieth for himselfe, but carelessly willeth *Moses & Aaron* to pray for him; never yeelds God his whole demand, but higgles and dodgeth, like some hard chapman, that would get a release with the cheapest: First, they shall not go; then, goe and sacrifice, but in Egypt; next, goe sacrifice in the wildernes, but not farre off; after, goe yee that are men; then, goe you and your children onely; at last, goe all saue your sheepe and cattel. Wheresoever meere natura is, she is still improuident of future good, sensible of present euill, inconstant in good purposes, vnable, through vnacquaintance, and vnwilling to speake for her selfe, niggardly in her grants, and vncheerefull. The plague of the graffoppers startled him a little; and the more, through the importunitie of his seruants:

for

for when hee considered the fish destroyed with the first blow, the cattle with the fist, the corne with the seuenth, the fruit and leaues with this eight, and nothing now left him but a bare fruitless earth to liue vpon (and that, couered ouer with locusts) necessitied droue him to relent for an aduantage : *Forgive me this once; take from me this death only.*

But as constrained repentance is euer short and vnsound ; the West winde together with the grashoppers blowes away his remorse ; and now is he ready for another iudgement. As the grashoppers tooke away the sight of the earth from him, so now a grosse darknesse takes away the sight of heauen too : other darknesses were but priuative, this was reall and sensible. The Egyptians thought this night long, (how could they chuse, when it was sixe in one?) and so much the more, for that no man could rise to talke with other, but was necessarily confined to his owne thoughts : One thinks, the fault in his owne eyes, which he rubs often times in vaine : Others think that the Sun is lost out of the firmament, and is now with-drawne for euer : Others, that all things are returning to their first confusion : All thinke themselves miserable past remedy, and wish (whatsoever had befallen them) that they might haue had but light enough to see themselves die.

Now *Pharaoh* prooues like to some beasts that grow mad with baiting : grace often resisted turns to desperatione ; *Get thee from me, looke shou see my face no more; whensoeuer thou commest in my sight thou shalt die.* As if *Moses* could not plague him as well in absence : As if hee that could not take away the lice, flies, frogges, grashoppers, could at his pleasure take away the life of *Moses* that procured them. What is this but to runne vpon the iudgements, and runne away from the remedies ? Euermore, when Gods messengers are abandoned, destruction is neare. *Moses* will see him no more till hee see him dead vpon the sands ; but God will now visit him more than euer : The scarefulest plagues God still reserues for the vpshot : All the former do but make way for the last. *Pharaoh* may exclude *Moses* and *Aaron*, but Gods Angell hee cannot exclude : Insensible messengers are vsed, when the visible are debarred.

Now God beginnes to call for the blood they owed him : In one night euery house hath a carcase in it, and (which is more grieuous) of their first borne, and (which is yet more fearefull) in an instant. No man could comfort other ; euery man was too full of his owne sorrow, helping rather to make the noise of the lamentation more dolefull, and astonishing. How soone hath God changed the note of this tyrannicall people ! Egypt was neuer so stubborne in denying passage to *Israell*, as now importunate to intreat it : *Pharaoh* did not more

more force them to stay before, han now to depart : whom lately they would not permit, now they hire to goe. Their rich Jewels ot siluer and gold were not too deare for them whom they hated ; how much rather had they to send them away wealthy, than to haue them stay to be their executors ? Their loue to themselves obtained of them the enriching of their enemies ; and now they are glad to pay them well for their old worke, and their present iourny : Gods people had stayd like slaues, they goe away like conquerours, with the spoyle of those that hated them ; armed for securitie, and wealthy for maintenance.

Old Jacobs scuenty soules which hee brought downe into Egypt, in spight of their bondage and blood-shed, goe foorth six hundred thousand men, besides children. The world is well mended with *Israel* since he went with his staffe & scrip ouer Iordan. Tyranny is too weake, where God bids Increase and multiply. I know not where else the good hearbe ouer-growes the weeds; the Church out-strips the world. I feare if they had liued in ease and delicacie, they had not beeene so strong, so numerous. Neuer any true Israelite lost by his affliction. Not onely for the action, but the time, *Pharaohs* choice meets with Gods : That very night, when the 130. yecres were expired, *Israel* is gone, *Pharaoh* neither can, nor can will to keepe them longer ; yet in this, not fulfilling Gods will, but his owne. How sweetly doth God dispone of all second causes, that whiles they doe their owne will, they doe his ?

The Israelite are equally glad of this haste. Who would not be ready to goe, yea to flie out of bondage ? They haue what they wished ; it was no staying for a second inuitation. The losse of an opportunitie is many times vnrecoverable : The loue of their libertie made the burden of their dough light: who knew whether the variable minde of *Pharaoh* might returne to a deniall, and (after all his stubborunesse) repent of his obedience ? It is foolish to hazard where there is certaintie of good offers, and vncertaintie of continuance. They go therefore ; and the same God that fetcht them out, is both their guide and protector. How carefully doth hee chuse their way ? not the neerer, but the safer. Hee would not haue his people so suddenly change from bondage to warre.

It is the wondrous mercy of God, that he hath respect, as to his owne glory, so to our infirmities. He intends them wars heereafter, but after some longer breathing, and more preparation ; his goodnessesse so orders all, that euils are not ready for vs, till we be ready for them. And as he chuses, so he guides their way. That they might not erre in that sandy and untrakked wildernesse, himselfe goes before them : who could

but

but follow cheerfully when hee sees God leade him? He that led the wise men by a starre, leads Israel by a cloud. ∴ That was an higher object, therfore hee giues them an higher and more heauenly conduct: This was more earthly, therefore hee contents himselfe with a lower representation of his presence; A pillar of cloud and fire: A pillar for firmenesse; of cloud and fire, for visibilitie and vse. The greater light extinguishes the lesse; therefore in the day hee shewes them nor fire, but a cloud: In the night nothing is seen without light; therefore he shews them nor the cloud, but fire: The cloud shelters them from heate by day; the fire digests the rawnesse of the night. The same God is both a cloud and a fire to his children, euer putting himselfe into those formes of gracious respects, that may best fit their necessities.

As good motions are long ere they can enter into hard hearts, so they seldome continue long. No sooner were the backes of Israel turned to depart, than Pharaohs heart and face is turned after them, to fetch them backe againe. It vexes him to see so great a command, so much wealth, cast away in one night; which now hee resolues to redeeme, though with more plagues. The same ambition and courouesnesse that made him weare out so many iudgements, will not leave him, till it haue wrought out his full destruction. All gods vengeance haue their end; the finall perdition of his enemies, which they cannot rest till they haue attained: Pharaoh therefore and his Egyptians will needs goe fetch their bane. They well knew that Israel was fitter to serue than to fight; weary with their seruitude, not trained vp to warre, not furnished with provision for a field: Themselues capaines and souldiers by profession, furnished with horses, and chariots of warre. They gaue themselues therefore the victory before hand, and Israel either for spoyle or bondage: yea the weake Israclites gaue vp themselues for dead, and alreadie are talking of their graues. They see the sea before them; behinde them the Egyptians: they know not whether is more mercilesse, and are striken with the feare of both. O God, how couldst thou forbear so distrustfull a people! They had seene all thy wonders in Egypt, and in their Goshen; they saw euernow thy pillar before them, and yet they did more feare Egypt than beleue thee. Thy patience is no lesse miracle than thy deliueraunce. But in stead of remoouing from them, the cloudy pillar remooues behinde them, and stands betwixt the Israclites and Egyptians: as if God would haue said, They shall first overcome mee, O Israel, ere they touch thee. Wonder did now iustly stiue with feare in the Israclites, when they saw the cloud remooue behinde them, and the sea remooue before them. They were not vsed to such bulwarkes. God stood behinde them in the cloud; the sea reared them vp walles on both sides them. That which they feared would bee their destruction, protected them: how easily can God make the cruellest of his.

his creatures both our friends and patrons?

Yet heere was faith mixed with vnbelieve. Hee was a bold Israelite that set the first foot into the chanell of the sea : and eucry steppc that they set in that moist way, was a new exercise of their faith. *Pharaoh* sees all this, and wonders; yet hath not the wit or grace to thinke (though the piller tels him so much) that God made a difference betwixt him, and Israel. Hee is offended with the sea, for giuing way to his enemies, and yet sees not why hee may not trust it as well as they. Hee might well haue thought that hee which gaue light in Goshen, when there was darkness in Egypt, could as well distinguish in the sea : but hee cannot now either consider, or feare: It is his time to perish. God makes him faire way, and lets him run smoothly on till he be come to the midst of the sea ; not one wawe may rise vp against him to wet so much as the hoofe of his horse. Extraordinary fauours to wicked men are the fore-runners of their ruine.

Now when God sees the Egyptians too farre to returne, he finds time to strike them with their last terrors: they know not why, but they would returne too late. Those Chariots in which they trusted, now faile them, as having done seruice enough to carry them into perdition. God pursues them, and they cannot flic from him. Wicked men make equall haste both to sinne, and from iudgement: but they shall one day finde that it is not more easie to runne into sin, than impossible to runne away from iudgement: the sea will shew them, that it regards the rod of *Moses*, not the sceptre of *Pharaoh*; and now (as gladde to haue got the enemies of God at such an aduantage) shuts her mouth vpon them, and swallowes them vp in her waues, & after shee hath made sport with them a while, casts them vpon her lands, for a spectacle of triumph to their aduersaries.

What a sight was this to the Israelites, when they were now safe on the shore to see their enemies come floating after them vpon the billowes, and to finde among the carcases vpon the lands, their knownen oppref-sors, which now they can tread vpon with insultation. They did not crie more loud before, than now they sing. Not their faith, but their sense, teaches them now to magnifie that God after their deliverance, whom they hardly trusted for deliurance.

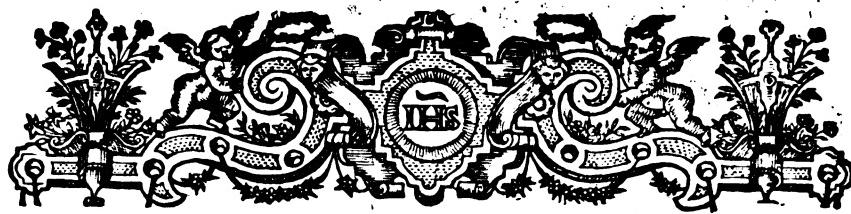
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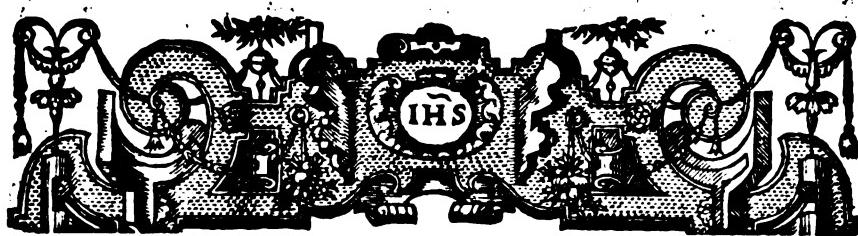
By I. H. D. D.



AT LONDON,
Printed by Humphrey Lownes, for Samuel
Macham. 1614.

Qqqq2





TO THE HIGH AND
MIGHTIE PRINCE,
Charles, Prince of Great Britaine.

Most excellent Prince;

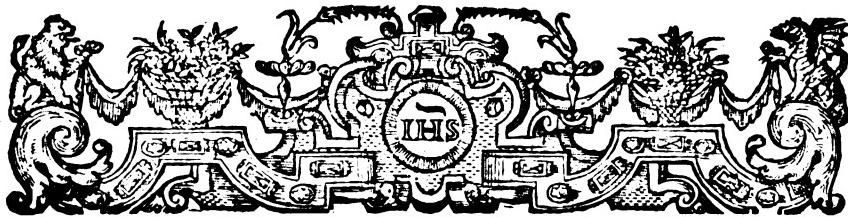
According to the true dutie of a servant, I intended all my Contemplations to your now-glorious Brother, of sweet and sorrowfull memory. The first part whereof, as it was the last Booke that ever was dedicated to that deare, and immortall name of his: so it was the last, that was turned over by his gracions hand.

Now, since it pleased the G O D of spirits to call him from these poore Contemplations of ours, to the blessed Contemplation of himselfe to see him as he is, to see as bee is scene; to whom is this sequel of my labours due, but to your Highnes, the heire of his Honour, and vertues? Every yeere of my short pilgrimage, is like to adde something to this Worke; which in regard of the subject, is scarce finite: The whole dooth not onely crane your Highnesses Patronage, but promises to require your Princely acception, with many sacred examples, and rules, both for piety, and wisedome; towards the decking up of this florishing spring of your Age; in the hopes whereof, not onely vree line, but bee that is dead, liues still in you: And if any peece of these indenours come short of my desires, I shall supply the rest with my prayers: which shall never bee wanting to the G O D of Princes, that your happy proceedings may make glad the Churche of G O D, and your selfe in either World, glorious.

Your Highnesse in all humble devotion,
and faithfull obseruance,

I. H A L L.

2993



CONTEMPLATIONS.
THE
FIFT BOOK.

The waters of Marah.

The Quayles and Manna.

The Rock of Rephidim.

The Foyle of Amalek, or,

The hand of Moses lift up.

The Law.

The Golden Calfe.

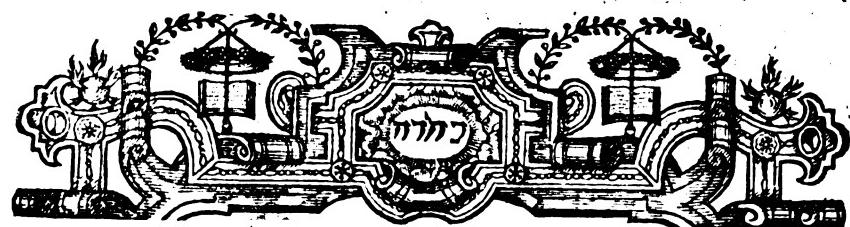




TO THE RIGHT
HONOURABLE, HENRY,
EARLE OF HASTINGDON; LORD
Hastings, Botreaux, Molines, and Moiles; His
Maiesties Lieutenant in the County of Lei-
cester, A Bountifull Fauourer of all
good Learning, A Noble Pre-
cedent of Virtue; The First Patron of
my poore studies; I. H. Dedicates
this first peece of his La-
bours, and wisheth all
Honour and
Happines.







CONTEMPLATIONS.

THE FIFT BOOKE.

The waters of Marah.



Srael was not more loath to come to the red Sea, then to part from it. How soon can God turne the horror of any euill into pleasure ? One shore resounded with shrieks of feare ; the other with timbrels, and dances, and songs of deliuernace. Euery maine affliction is our red Sea ; which whiles it threates to swallow, preserues vs : At last our songs shall bee lowder then our cries. The Israeltish Dames, when they saw their

danger, thought they might haue lost their timbrels behinde them ; how vnprofitable a burden seemed those instruments of Musicke ? yet now they liue to renue that forgotten minstralise, and dancing, whiche their bondage had so long discontinued : and well might those feete dance vpon the shore, which had walked through the Sea. The Land of Goshen was not so bountifull to them, as these waters. That affoorded them a feruile life : This gaue them at once freedome, victory, riches ; bestowing vpon them the remainder of that wealth, which the Egyptians had burdenned. It was a pleasure to see the floating carcasses of their aduersaries ; and euery day offers them new booties : It is no martell then if their hearts were tied to these banks. If wee finde but a little pleasure in our life, wee are ready to dote vpon it. Euery small contentment glewes our affections to that we like : And if heere our imperfect delights hold vs so fast, that we would not bee loosed ; how farceable shall those infinite ioyes bee aboue, when our soules are once possessed of them ?

Yet

Yet if the place had pleas'd them more, it is no maruell they were willing to follow Moses; that they durst followe him in the wildernesle, whom they followed through the Sea: It is a great confirmation to any people, when they haue scene the hand of God with their guide. O Sauiour which hast vndertaken to carry mee from the spirituall Egypt, to the Land of promise; how faithfull, how powerfull haue I found thee? How fearlesly should I trust thee? how chearfully should I follow thee through contempt, pouertie, death it selfe? Maister, if it bee thou, bidde vs come vnto thee.

Immediately before, they had complained of too much water: now they goe three dayes without. Thus God meint to punish their infidelity, with the defect of that whose abundance made them to distrust. Before, they saw all water, no land; now, all dry, and dusty land, and no water. Extreamities are the best tryals of men; As in bodies, those that can beare sudden changes of heats and cold without complaint, are the strongest. So much as an euill touches vpon the mean, so much help it yeelds towards patience; Every degree of sorrow is a preparation to the next: but when wee passe to extremes without the meane, wee want the benefit of recollection; and must trust to our present strength. To come from all things to nothing, is not a descent but a downfall; and it is a rare strength and constancy, not to be maimed at least. These headlong euils, as they are the sorest, so they must bee most prouided for; as on the contrary a sudden aduancement from a low condition to the height of honour, is most hard to menage. No man can maruell how that tyrant blinded his captiuies, when hee beares that hee brought them immediatlie, out of a darke dungeon, into rooms that were made bright, and glorious. VVee are not worthy to knowe, for what we are reserved: no euill can amate vs, if wee can overcom sudden extreamities.

The long differring of a good (though tedious) yet makes it the better, when it comes. VVell did the Israelites hope that the waters which were so long in finding, would bee precious when they were found: Yet behold they are crossed, not onely in their desires but in their hopes; for after three dayes travell, the first fountaines they finde are bitter waters. If these wells had not run pure gall, they could not have so much complained. Long thirst will make bitter waters sweete; yet such were these springs, that the Israelites did not so much like their moisture, as abhor their relish, I see the first handfull that God giues them in their voyage to the land of promise; Thirst, and bitterness. Satan giues vs pleasant entrances into his waies, and reserves the bitterness for the end: God inures vs to our worst at first; and sweetens our conclusion with pleasure.

The same G O D, that would not lead Israel through the Philistines Land,

Land, least they should shrinke at the sight of warre; now leads them through the Wildernes, and feares not to trie their patience with bitter potions. If hee had not loued them, the Egyptian fornace or sword had preuented their thirst, or that Sea whereout their enimies drunk dead; and yet see how hee diets them. Neuer any haue had so bitter draughts vpon earth as those hee loues best: The palate is an ill iudge of the tangourse of God. O my Sauiour, thou didst drinke a more bitter cup from the hands of thy Father, then that which thou refuseldest of the Jewes, or then that which I can drinke from thee.

Before, they could not drinke if they would; now they might and would not. God can giue vs blessings with such a tang, that the fruition shall not much differ from the want: So, many a one hath riches, not grace to vse them; many haue children, but such as they preterre barrenesse. They had said before, Oh that we had any water; now, Oh that wee had good water. It is good so to desire blessings from God, that wee may bee the better for injoying them; so to crave water, that it may not bee sauced with bitternes.

Now these fond Israelites in stead of praying, murmur; in stead of praying to God, murmur against Moses. What haeth the righteous done? Hee made not either the Wildernes dry, or the waters bitter; Yea (if his conduct were the matter) what one foot went hee before them without God? The piller led them, and not hee; yet Moses is murmur'd at. It is the hard condition of authoritie, that when the multitude fare well, they applaud themselves; when ill, they repine against their gouernours. Who can hope to bee free, if Moses escape not? Neuer any Prince so merited of a people. Hee thrust himselfe vpon the pikes of Pharaohs tyranny. Hee brought them from a bondage worse then death. His rod diuided the Sea, and shadde life to them, death to their pursuers. VVho would not haue thought these men, so obliged to Moses, that no death could haue opened their mouthes, or raised their hands against him? Yet now, the first occasion of want makes them rebell. No benefit can stop the mouth of Impatience. If our turne bee not served for the present, former fauours are either forgotten, or contemned. No maruell if we deale so with men, when God receiues this measure from vs. One yeare of famine, One summer of pestilence, One moone of unseasonable weather, makes vs ouer-look all the blessings of God; and more to mutine at the sense of our euill, then to praise him for our varieties of good: whereas fauours well bestowed leauie vs both mindfull and confident; & will not suffer vs either to forget or distrust. O God, I haue made an ill vse of thy mercies, if I haue not learned to bee content with thy corrections.

Moses was in the same want of water with them, in the same distaste of bitternes, and yet they say to *Moses*, What shall wee drink? If they had seene him furnished with full vessels of sweete water, and themselves put ouer to this unsauory liquor, enuy might haue given some colour to this mutinie: but now their leaders common misery, might haue freed him from their murmurs. They helde it one peece of the late Egyptian tyranny, that a task was required of them, which the imposers knew they could not performe; to make brick when they had no straw; Yet they lay to *Moses*, what shall wee drink? Themselves are growen exactors, and are ready to menace more then stripes, if they haue not their ends, without meants. *Moses* took not vpon him their provision, but their deliuernace: and yet, as if he had been the common victualer of the Camp, they aske, what shall wee drink? When want meets with impatient mindes, it transports them to fury; Every thing disquiets, and nothing satisfies them:

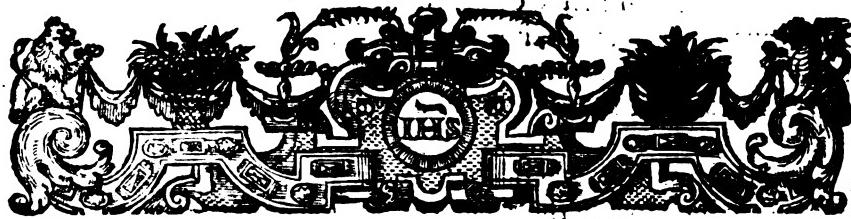
What course doth *Moses* now take? That which they shoule haue done, and did not; They cryed not more fervently to him, then hee to God: If hee were their leader, God was his. That which they vnjustly required of him, hee iustly requires of God, that could doe it; He knew whence to look for redresse of all complaints; this was not his charge, but his Makers, which was able to maintaine his owne act. I see and acknowledge the harbour, that wee must put into, in all our ill weather. It is to thee, O God, that wee must poure out our hearts, which onely canst make our bitter waters sweet.

Might not that rod which took away the liquid nature from the waters, and made them solid; haue also taken away the bitter quality from these waters, and made them sweet? since to flowe is naturall unto the water; to bee bitter is but accidentall: *Moses* durst not employ his rod without a precept; he knew the power came from the commandement. Wee may not presume on likelyhoods, but depend vpon warrants; therefore *Moses* doth not lift vp his rodd to the waters, but his hand and voyce to G O D.

The hand of faith never knocked at heaven in vaine: No sooner hath *Moses* shewd his grievance, then God shewshim the remedie: yet an unlikely one, that it might bee miraculous. He that made the waters, could haue given them any fauor: How easie is it for him that made the matter, to alter the quality? It is not more hard to take away, then to giue. Who doubts but the same hand that created them, might haue immediatly changed them; Yet that almighty power will doe it by meanes. A peece of wood must sweeten the waters: What relation hath wood to water; or that which hath no sauour, to the redresse of bitternes? Yet here is no more

more possibility of failing, then proportion to the forceesse. All things are subject to the command of their Maker; He that made all of nothing, can make every thing of any thing: There is so much power in every creature, as hee will please to giue. It is the praise of omnipotencie to work by improbabilities; *Elisha* with salt, *Moses* with wood, shall sweeten the bitter waters; Let no man despise the meanes, when he knowes the author.

God taught his people by actions, as well as words. This entrance shewd them their whole iourney; wherein they shold taste of much bitternesse: but at last through the mercy of God, sweetened with comfort. Or did it not represent themselves rather, in the iourney? in the fountaines of whose hearts, were the bitter waters of manifold corruptions, yet their vnsauory soules are sweetened by the graces of his Spirite. O blessed Sauiour: the wood of thy crosse, that is, the application of thy sufferings, is enough to sweeten a whole sea of bitternesse. I care not how vnpleasant a potion I finde in this wildernes; if the power and benefit of thy precious death may season it to my soule.



The Quayles, and Manna.

He thirst of Israel is well quenched: for besides the change of the waters of Marah, their station is changed to Elim; where were twelve fountaines, for their twelve Tribes; and now they complaine, as fast, of hunger.

Contentation is a rare blessing; because it arises either from a fruition of all comforts, or a not desiring of some which we have not. Now, wee are neuer so bare, as not to haue some好处; neuer so full as not to want something, yea as not to bee full of wants. God hath much adooe with vs; Either wee lack health, or quietnes, or children, or wealth, or company, or our selues in all these. It is a woonder these men found not fault with the want of fance to their quayles, or with their olde clothes, or their solitarie way. Nature is moderate in her desires:

desires; but conceit is vnsatiable. Yet who can deny hunger to bee a sore vexation? Before, they were forbidden sowe bread; but now what leauen is so sour as want? When meanes hold out, it is easie to bee content. Whiles their dough, & other cates lasted, whiles they were gathering of the dates of Eljim, we heare no newes of them. Who cannot pray for his daily bread, when hee hath it in his cup-bord? But when our owne prouision failes vs, then not to distrust the prouision of God, is a noble tryall of faith. They should haue said; Hee that stopt the mouth of the sea, that it could not deuoure vs, can as easily stop the mouth of our stomacks: It was no easier matter to kill the first borne of Egypt, by his immediate hand, then to preserue vs; Hee that commanded the Sea to stand still and gard vs, can as easily commaund the earth to nourish vs: Hee that made therod a serpent, can as well make these stones, bread: Hee that brought armes of frogs and caterpillers to Egypt, can as well bring whole drifts of birds and beasts to the desert: Hee that sweetned the waters with wood, can as well refresh our bodies, with the fruits of the earth. Why doe we not wait on him whom we haue found so powerfull? Now they set the mercy and loue of God vpon a wrong last; whiles they measure it onely by their present sense. Nature is ioynd and cheerefull, whiles it prospereth: let God withdraw his hand; no sight, no trust. Those can praise him with timbrels for a present fauour, that cannot depend vpon him, in the want of meanes for a future. Wee all are neuer weary of receiving, soone weary of attending.

The other mutiny, was of some few male-contents, perhaps those strangers, which sought their owne protection vnder the wing of Israel; this, of the whole troupe. Not that none were free: *Caleb, Joshua, Moses, Aaron, Miriam* were not yet tainted: vsually God measures the state of any Church, or country by the most; The greater part carries both the name and censure. Sinnes are so much greater, as they are more vniersall: so farre is euill from being extenuated by the multitude of the guilty, that nothing can more aggravate it. With men, commonnes may plead for fauour; with God it pleads for iudgement. Many hands drawe the cable with more violence, then fewe: The leprosie of the whole body is more loathsome then that of a part;

But what doe these mutiners say? Oh that wee had died by the hand of the Lord. And whose hand was this, O yee fond Israclites, if ye must perish by famine? God carried you forth; God restrain'd his creatures from you: and while you are readie to die thus; ye lay, Oh that wee had dyed by the hand of the Lord.

It is the folly of men, that in immediate iudgements they can see Gods hand: not in those, whose second causes are sensible; whereas God holds himselfe

himselfe equally interested in all : challenging that there is no evil in the citie, but from him. It is but one hand; and many instruments, that God striketh vs with : The water may not lose the name, though it come by channes and pipes from the spring. It is our faulnesse, that in visible meanes, wee see not him that is invisible.

And when would they haue wisht to die ? When wee sat by the flesh-pots of Egypt : Alas, what good would their flesh-pots haue done them, in their death ? If they might sustaine their life, yet what could they auaise them in dying ? For, if they were vnplesant, what comfort was it, to see them : If pleasant, what comfort to part from them ? Our greatest pleasures are but paines in their issue. Every misdeafeit that which is like it selfe. Carnall minds are for the flesh-pots of Egypt ; though bought with letitude & spirituall are for the presence of G O D, though redeemed with famine ; and would rather die in Gods presence, then live without him in the sight of delicate or full dishes.

They loued their liues well enough : I heard how they shied, when they were in danger of the Egyptians ; yet now they say, Oh that wee had died : Not, oh that wee might haue by the flesh-pots ; but oh that wee had dyed. Although life bee naturally sweet, yet a little discontentment makes vs weary. Is it base cowardinesse, so soone, as ever wee are called from the garrison to the field, to thinke of running away. Then is our fortitude worthy of praise, when wee can endure to bee miserable.

But what ? can no flesh-pots serue but those of Egypt ? I am deceived, if that Land affoorded themany flesh-pots save their owne. Their Landlords of Egypt held it abomination to care of their dishes, or to kill that which they did eat. In thole times then they did eat of their owne ; and why not now ? They had droves of cattell in the VVildernes : why did they not take of them ? Surely if they would haue been as good husbands of their cattell, as they were of their dough, they might haue had enough to eat without neede of murmuring : for if their back-burden of dough lasted for a moneth, their heards might haue serued them many yeares. All grudging is odious ; but most, when our handes are full. To whine in the midst of abundance, is a shamefull vnthankfulnesse.

When a man would haue looked that the anger of G O D should haue appeared in fire ; now beholde his glory appears in a cloud. Oh the exceeding long suffering of God, that bears their murmurings ; and as if hee had been bound to content them, in stead of

punishing, pleases them ; as a kinde mother would deale with a rabid childe, who rather stile him with the brest, then cals for the rodde. One would haue thought that the sight of the cloud of God shoule haue dispeil'd the cloud of their distrust ; and this glory of GOD shoule haue made them ashame of themselues, and afraide of him : Yet I doe not heare them once say, What a mighty and gracious God haue wee diſtrusted ? Nothing will content an impotent mind, but fruition. When an heart is hardned with any passion, it will indure much, ere it will yeeld to reueat.

Their eyes saw the cloud ; their eares heard the promise, the performance is speedy and answerable. Needs must they bee convinced, when they saw GOD as glorious in his worke, as in his presence; when they saw his word iustified by his act. GOD tells them afore-hand what hee will do, that their expectation might stay their harts. Hee doth that which hee foretold, that they might learne to trut him, ere hee perform. They desired meat, and receiuē Quayles ; they desired bread, and haue Manna. If they had had of the coursest flesh, and of the basest purre, hunger would haue made it daintie : But now GOD will pamper their famine ; and giues them meat of Kings, and bread of Angels. What a world of Quayles, were but sufficient to scruel sixe hundred thousand persons ? They were all strong, all hungry ; neither could they bee satisfied with single fowles : What a table hath God prepared in the desert, for abundance, for delicacy ? Neuer Prince was so feruēt in his greatest pompe, as these rebellious Israclites in the Wildernes. God loues to ouer-deserue of men ; and to exceed not onely their sinnes ; but their very desires in mercie. How good shall wee find him to those that please him, since he is so gracieous to offenders ! If the most gracieless Israclites bee fed with Quayles and Manna ; Oh what goodnes is that hee hath laid vp for them that loue him ! As on the contrary, if the righteous scarce bee sauēd, where will the sinners appere ? Oh God thou canſt, thou wilt make this difference. Howſoever with vs men the moſt crabbed and stubborne oftentimes fare the beſt ; the righteous Judge of the world frames his remunerations as hee findes vs : And if his mercy ſometimes prouoke the worſt to repenſance by his temporall fauours, yet hee euer reſerues ſo much greater rewarde for the righteous as eternitie is beyond time, and heauen aboue earth.

It was not of any naturall instinct, but from the ouer-ruling power of their Creator, that theſe Quayles came to the desert. Needs must they come whom GOD brings. His hand is in all the motions of his meanest creatures. Not onely wee, but they moote in him. As not many Quayles, ſo not one Sparrow falleth without him : How much more are the actions of his beſt creature, Man, directed by his prouidence !

dence? How ashamed might these Israelites haue beeene, to see these creatures so obedient to their Creator, as to come and offer themselves to their slaughter; whiles they went so repiningly to his strake and their owne preferment? Who can distrust the prouision of the great house-keeper of the world, when hee sees how hee can furnish his tables at pleasure. Is hee growne now carcasse, or wee faichless rather? Why doe wee not repose vpon his mercy? Rather then wee shall want, when wee trust him, hee will fetch Quayles from all the coasts of heaven to our boord. Oh Lord thy hand is not shortned to give: let not ours bee shortened, or shut in receyving.

Elias's seruitors the Rauens brought him his full seruice of bread, and flesh at once; each morning and euening. But these Israelites haue their flesh at euuen, and their bread in the morning: Good reason there shoulde bee a difference. *Elias's* table was vpon Gods direct appointment; The Israelites vpon their mutiny: Although God will relieue them with prouision, yet hee will punish their impatience with delay; so shall they knowe themselves his people, that they shall finde they were murmurers. Not onely in the matter, but in the order, God answers their grudging. First they complaine of the want of fleshpots, then of bread. In the first place therefore they haue flesh, bread after. When they haue flesh, yet they must stay a tyme, ere they can haue a ful meale; vntill they would eat their meat breadlesse, and their bread dry. God will be wayted on; & will give the consummation of his blessings at his leisure. In the euening of our life, wee haue the first pledges of his fauour: but in the moruning of our resurrection, must wee looke for our perfect satiety of the true Manna, the bread of life.

Now the Israelites sped well with their Quayls; They did eat, and digest, and prosper: not long after they haue Quayles with a vengeance; the meat was pleasant, but the sauce was scarefull. They let downe the Quayles at their mouth, but they came out at their nostrils. How much better had it been to haue died of hunger, through the chasteisement of God, then of the plague of God, with the flesh betwixt their teeth? Behold they perish of the same disease then, whereof they now recouer. The same sinne repeated is death, whose first act found remission: Relapses are desperate, where the sicknesse it selfe is not. With vs men, Once goes away with a warning, the second act is but whipping, the third is death. It is a mortall thing to abuse the lenity of God; wee should bee presumptuously mad, to hope that God will stand vs for a sinning-stock to prouoke him how wee will. It is more mercy then hee owes vs, If hee forbear vs once; it is his iustice to plague vs the second time: Wee may thanke our selues if wee will not bee warned.

Their

Their meat was strange, but nothing so much as their bread. To find Quayles in a Wilderness was vnuall; but for bread to com down from heaven was yet more. They had scene Quayles before (though not in such number) : Manna was neuer scene till now. From this day till their settling in Capaen, God wrought a perpetuall miracle in this food. A miracle in the place : Other bread rises vp from hallowe, this fell downe from aboue; neither did it euerraine bread till now. Yet so did this heauenly shower fall, that it is confined to the Camp of Israell. A miracle in the quantitie: that every morning should fall enough to fill so many hundred thousand mchthesand mawes. A miracle in the composition; that it was sweet like hony-cakes, round like coriander, transparent as dew. A miracle in the qualitie; that it melted by one heat, by another hardened. A miracle in the difference of the fall; that (as if it knew times, and would reach them, as well as feed them) it fell double in the even of the Sabaoth, and on the Sabaoth fell not. A miracle in the putrefaction and preseruation; that it was full of worms when it was kept beyond the due hour for distrust: full of sweetnes when it was kept a day longer for religion; Yea many Ages, in the Ark, for a monument of the power and mercy of the giuer. A miracle in the continuance and ceasing; That this shoure of bread follow'd their campe in all their remouealls, till they came to taste of the bread of Canaan; and then withdrew it selfe, as if it should haue said: Yee need no miracles, now yee haue meanes.

They had the Types; wee haue the substance. In this Wildernes of the world, the true Manna is rained vpon the tents of our hearts. Hee that sent the Manna, was the Manna, which hee sent: Hec hath said, I am the Manna that came downe from heauen. Beholde; their whole meales were sacramentall: Euery morsell they did eate, was spirituall. Wee eat still of their Manna: still hee comes downe from heauen. Hee hath substance enough for worlds of soules; yet onely is to bee found in the lists of the true Church; Hec hath more sweetnes then the hony, and the hony-combe. Happie are wee if wee can finde him, so sweete as hec is.

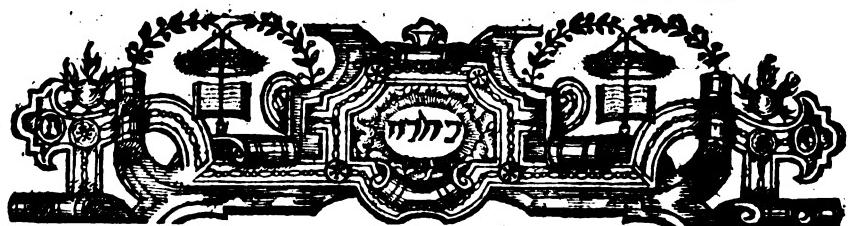
The same hand that rayned Manna vpon their tents, could have rayned it into their mouthes, or laps. God loues wee should take paines for our spirituall food. Little would it haue auayled them, that the Manna lay about their tents, if they had not gone forth and gathered it, beaten it, bak't it: Let saluation be never so plentifull, if we bring it not home, and make it ours by faith, wee are no whit the better. If

If the worke done, and meanes vsed, had beeeneough to giue life, no Israelite had dyed: Their bellies were full of that bread, whereof one crum giues life: yet they dyed many of them in displeasure. As in natural, so in spiritual things, we may not trust to meanes: The carcasse of the Sacrament cannot give life, but the soule of it; which is the thing reprented. I see each man gather, and take his iust measure out of the common heap; Yee must be industrios, and helpfull eac h to other: but when we haue done, Christ is not partial. If our sanctification differ, yet our iustification is equall in all.

Hee that gaue a Gomer to each, could haue giuen an Ephah: As easily could hee haue rayned downe enough for a moneth, or a yeare at once, as for a day. God delights to haue vs liue in a continuall dependance vpon his prouidence, and each day renew the acts of our faith and thankfulness. But what a courerous Israelite was that, which in a foolish distrust would bee sparing the charges of God; and reseruing that for morning which hee should haue spent vpon his supper? Hee shall knowe, that euyn the bread that came downe from heauen, can corrupt: The Manna was from above; the wortnes and stink from his diffidence. Nothing is so soueraine, which being peruerced, may annoy instead of benefitting vs.

Yet I see some difference betwixt the true and typicall Manna; God never meant that the shadow and the body shoulde agree in all things. The outward Manna reserued was poysone: the spirituall Manna is to vs, as it was to the Arke; not good, vntill it bee kept perpetually. If wee keep it, it shall keep vs from putrefaction. The outward Manna fell not at all, on the Saboath: The spirituall Manna (though it balks no day) yet it falls double on Gods day: and if we gather it not then, wee famish. In that true Sabaoth of our glorious rest, wee shall for ever feed of that Manna which wee haue gathered in this ceauen of our life.





The Rock of Rephidim.

Before, Israel thirsted and was satisfied ; after that, they hungered and were filled ; now they thirst againe. They haue bread and meat, but want drink. It is a maruell if God doe not evermore hold vs short of something, because hee would keep vs still in exercise. Wee should forget at whose cost wee liue, if wee wanted nothing. Still God obserues a vicissitude of euill, and good ; and the same euills that wee haue passed, returne ypon vs in their courses. Crosses are not of thenature of those diseases, whiche they say a man can haue but once. Their first seizure doth but make way for their reentry. None but our last enemy comes once for all ; and I knowe not, if that : for euen in living, wee die daily. So must wee take our leaues of all afflictions that wee reserue a lodging for them, and expect their retурne.

All Israel murmured when they wanted bread, mear, water; and yet al Israel departed from the Wildernes of Sin to Rephidim at Gods command. The very worst men will obey God in something ; none but the good, in all : Hee is rarely desperat that makes an vnuerall opposition to God. It is an unsound praise that is gluena man, for one good action: It may bee safely said of the very dianels themselves, that they doe something well: They know, and beleue, and tremble. If wee follow God and murmur, it is all one, as if wee had staid behinde.

Those distrust his prouidence in their necessitie, that are ready to follow his guidance in their welfare. It is an harder matter to endure an extreme want, then to obie an hard commaundement. Sufferings are greater tryals, then actions : How manie haue wee seen

seenieopard their lives, with cheerfull resolution, which cannot indure in cold blood to lose a lim with patience: Because God will haue his throughly tryed, he puts them to both: and if wee cannot indure both to follow him from Sin, and to thirst in Rephidim, wee are not sound Israclites.

God led them, on purpose, to this dry Rephidim: Hee could as well haue conducted them to another Elim, to conuenient waterings: Or he that giues the waters of all their chanelles, could as well haue deriuued them to meet Israel: But God doth purposedly carry them to thirst. It is not for necessarie, that wee fare ill, but out of choyse: It were all one with God to give vs health, as sicknes; abundance as pouerty. The treasury of his riches hath more store then his creature can bee capable of; we could not complaine, if it were not good for vs to want.

This shoulde haue been a contentment able to quench anie thirst: *God hath led vs hither*; If *Moses* out of ignorance had misguided vs, or wee chanceably falne vpon these drie deserts, though this were no remedy of our griefe, yet it might bee some ground of our complaint. But now the counsell of so wise and mercifull a God, hath drawne vs into this want; and shall not hee as easily finde the way out? It is the Lord, let him doe what he will. There can bee no more forceable motiue to patience, then the acknowledgement of a diuine hand that strikes vs. It is fearefull to be in the hand of an aduersary; but who woulde not be confident of a father? Yet in our fraile humantie, choler may transport a man from remembrance of nature; but when wee feele our selues vnder the discipline of a wise God, that can temper our afflictions to our strength, to our benefit; who woulde not rather murmur at himselfe, that hee should swerue towards impatience? Yet these sturdy Israclites wilfully murmur: and will not haue their thirst quenched with faith, but with water. *Give vs water*.

I looked to heare when they woulde haue intreated *Moses* to pray for them: but in stead of intreating they contend, and in stead of prayers I find commands. *Give vs water*. If they had gone to God without *Moses*, I shold haue praysed their faith: but now they goe to *Moses* without God, I hate their stubborne faulnes. To seeke to the second meanes with neglect of the first, is the fruit of a false faith.

The answer of *Moses* is like himselfe, milde and sweet; Why contend ye with mee? Why tempt ye the Lord? In the first expostulation condemning them of iniustice; since not hee, but the Lord had afflicted them. In the second, of presumption; that since it was God that tempted them by want, they should tempt him by murmuring. In the one, he woulde haue them see their wrong; in the other, their danger. As the act came

came not from him, but from God ; so hee puts it off to God, from himself. *Why tempt yee the Lord?* The opposition which is made to the instruments of God, redounds euer to his person. Hee holds himselfe smitten through the sides of his ministers : So hath God incorporated these respects, that our subtlety cannot diuide them.

But what temptation is this? *Is the Lord among vs, or no?* Infidelity is crafty, and yet foolish ; Crafty in her insinuations, foolish in her conceits. They imply, If we were sure the Lord were with vs we wold not distrust; They conceiuue doubts of his presence, after such confirmations. What could God doe more, to make them knowe him present, vniuersall every moment should haue renued miracles ? The plagues of Egypt, and the diuision of the Sea were so famous, that the very Innes of Iericho rang of them. Their waters were lately sweetned ; the Quayles were yet in their teeth ; the Manna was yet in their eye ; yea they saw God, in the pillar of the cloud, and yet they say, Is the Lord amongst vs? No argument is enough to an incredulous heart ; nor reason, nor sense, nor experience. How much better was that faith of *Thomas*, that would belieue his eyes and hands, though his eares hee would not ? Oh the deep infidelitie of these Israelites, that saw, and believed not !

And how will they knowe if God bee amongst them ? As if he could not bee with them, and they bee athirst : Either God must humour carnall minds, or bee distrusted : If they prosper (though it bee with wickednes). God is with them ; If they bee thwarted in their owne designes ; straight, *Is God with vs?* It was the way to put God from them, to distrust, and murmur. If hee had not been with them, they had not livid ; If hee had been in them, they had not murmed. They can thinke him absent in their want, and cannot see him absent in their sinne : and yet wickednesse, not affliction, argues him gone ; Yea then is hee most present, when hee most chastises.

Who would not haue looked, that this answer of *Moses* should haue appeased their fury : As what can still him that will not be quiet to think he hath God for his aduersary ? But, as if they would wilfully warre against heauen, they proceed ; yet with no lesse craft, then violence ; bending their exception to one part of the answer : and smoothly omitting, what they could not except against. They will not heare of tempting God ; they maintain their strife with *Moses*, both with words, and stones. How malitious, how heady is impatience ? The act was Gods, they cast it vpon *Moses* : Wherefore hast thou brought vs ? The act of God was mercifull, they make it cruell ; To kill vs and our children : As if God and *Moses* meant nothing but their ruine ; who intended nothing, but their life and liberty. Foolish men ! What needed this iourney to death ? Were they not

as obnoxious to God, in Egypt? Could not God by *Moses* as easily haue killed them in Egypt, or in the Sea, as their enemies? Impatience is full of misconstruction; If it be possible to find out any glosse to corrupt the text of Gods actions, they shall be sure not to scape vntainted.

It was no expostulating with an vnreasonable multitude; *Moses* runs straight to him, that was able at once to quench their thirst, and their fury: *What shall I doe to this people?* It is the best way, to trust God with his owne causes: when men will be intermeddling with his affaires, they vndoe themselves in vain. We shall find difficulties in all great enterprises; If we be sure we haue begun them from God, we may securely cast all euents vpon his prouidence, which knowes how to dispose, and how to end them.

Moses perceived rage, not in the tongues onely, but in the hands of the Israelites. Yet a while longer and they will stone mee. Even the leader of Gods people, feared death; and sinned not in fearing. Life is worthy to be deare to all: especially to him, whom publique charge hath made necessarie: More feare is not sinfull; It is impotence and distrust that accompany it, which make it evill. How well is that feare bestowed; that sends vs the more importunately to God! Some man would haue thought of flight; *Moses* flies to his prayers; & that not for reuenge, but for help. Who but *Moses* would not haue laid; This twise they haue mutined, and beeene pardoned; and now againe; thou seest, O Lord, how madly they rebell; and how bloodily they intend against me; preferue me; I beseech thee, & plague them; I heare none of this: but imitating the long suffering of his God, hee seekes to God, for them, which sought to kill him, for the quarrell of God.

Neither is God sooner sought, then found: All Israell might see *Moses* goe towards the rock: None but the Eldera might see him strike it. Their vnbelief made them unworthy of this priuiledge. It is no small favour of God, to make vs witnesses of his great works; That hee crucifies his Son before vs; that he fetches the water of life, out of the true rock, in our sight, is an hie prerogatiue; If his rigour would haue taken it, our infidelity had equally excluded vs, whom now his mercy hath receiuied.

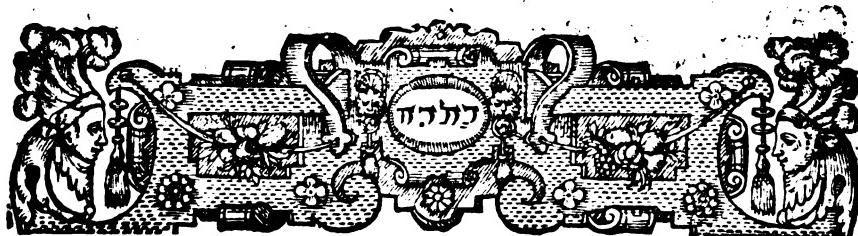
Moses must take his rod; God could haue done it by his will, without a word; or by his word, without the rod; but he will do by means, that which hee can as easily doe without. There was no vertue in the rod; none in the stroke, but all in the command of God. Means must be vsed, and yet their efficacie must bee expected, out of themselues.

It doth not suffice God to name the rod, without a description ; (*Whereby thou smotest the river :*) Wherefore ? but to strengthen the faith of Moses, that hee might well expect this wonder from that, which he had tried to be miraculous. How could he but firtely beleue, that the same meanes which turned the waters into bloud, & turned the Sea into a wall, could as well turne the stone into water ? Nothing more raises vp the hearte in present affiance, then the recognition of fauours, or wonders passed. Behold the same rod that brought plagues to the Egyptians, brings deliuernances to Israell. By the same meanes can God saue and condemne : like as the same sword defends and kils.

That power, which turned the wings of the Quailes to the Wildernes, turned the course of the water through the rocke : He might (if he had pleased) haue caused a spring to well out of the plaine earth ; but he will now fetch it out of the stone, to conuince and shame their infidelitie. What is more hard and dry then the rock ? What more moist, & supple then water ? That they might be ashamed to think, they distrusted least God could bring them water out of the clouds, or springs, the very rock shall yeeld it. And now, vnlesse their hearts had beene more rockie, then this stone, they could not but haue resolued into teares, for this disidence.

I wonder to see these Israelites fed with Sacraments : Their bread was sacramentall, whereof they communicated every day : least any man should complain of frequencie, the Israelites received daily ; and now their drinke was Sacramentall, that the ancient Church may give no warrant of a dry Communion. Twice therefore hath the rocke yeelded them water of refreshing ; to signifie that the true spirituall rock yeelds it alwaies. The rocke that followed them was Christ : Out of thy side, O Sauiour, issued that bloody streme, whereby the thirst of all belieuers is comfortably quenched : Let vs but thirst ; noe with repining, but with faith ; this rock of thine shall abundantly flow forth to our soules, and follow vs, till this water be changed into that new wine, which we shall drinke with thee in thy Fathers kingdome.

The
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*The Foyle of Amalek : or the band of
Moses, lift vp.*

Asooner is Israels thirst slaked, then God hath an Amalekite ready to assault them. The Almighty hath choise of rods, to whip vs with ; and will not be content with one triall. They would needs be quarrelling with Moses, without a cause ; and now, God sends the Amalekites to quarrall with them. It is iust with God, that they which would bee contending with their best friends, should haue worke enough, of contending with enemies.

In their passage out of Egypt, God would not lead them the neareste way, by the Philistines Land, least they should repent at the sight of warre ; now they both see, and feele it. Hecknowes how to make the fittest choise of the times of euill ; and withholdes that one while, which hee sends another, not with out a iust reason, why hee sends, and withholdes it : And though to vs, they come euer (as wee thinke) vnseasonably, and at some times more vnfitly, then others ; yet hee that sends them, knowes their opportunities. Who would not haue thought, a worse time could never haue beeene pickt for Israels warre, then now ; In the feblenesse of their troupes, when they were wearied, thirsty, vnweaponed ; Yet now must the Amalekites doe that, which before the Philistines might not doe : Wee are not worthy, not able to choose for our selues. To bee sick, and dy in the strength of youth, in the minority of children : To bee pinched with pouerty, or miscarriage of children in our age, how harshly vnsealable it seemes ? But the infinite wisdome, that orders our events, knowes how to order our times. Vnlesse we will be shamelesse vnbelyers, O Lord, we must trust thee with our selues and our seafons, and know, that not that which we desire, but that, which thou hast appointed, is the fittest time for our sufferings.

Amalek was *Esaues* grandchild ; and these Israeltites, the Sons of *Jacob*. The abode of *Amalek* was not so farre from Egypt, but they might well hear what became of their cozens of Israell ; and now, doubtlesse, out of enuie watcht their opportunity of reuenge for their old grudge. Malice is commonly hereditary, and runs in the blood, and (as we sive to say of runnet) the older it is, the stronger. Hence is that foolish hostility, which some men vniustly nourish vpon no other grounds, then the quarrels of their forefathers. To break our malice vpon posterity, is at the best but the humor of an *Amalekite*.

How cowardly, and how crafty was this skirmish of *Amalek*? They do not bid them battell in faire tearmes of warre, but without all noise of warning, come stealing vpon the hindmost ; and fall vpon the weak, and scattered remnants of Israell. There is no looking for fauour at the hands of malice : The worst that either force or fraud can do, must be expected of an aduersary ; but much more of our spirituall enemie ; by how much his hatred is deeper. Behold, this *Amalek* lies in ambush to hinder our passage vnto our Land of promise ; and subtilly takes all aduantages of our weaknesses. We cannot be wise, or safe, if we stay behind our colours ; and strengthen not those parts where is most peril of opposition.

I doe not hear *Moses* say to his *Iosbua* : *Amalek* is come vp against vs; it matters not whether thou goe against him, or not; or if thou goe, whether alone or with company ; or if accompanied, whether with many or few, strong or weake ; Or if strong men, whether they fight or no ; I will pray on the hill: but, *Choose vs out men, and goe fight*. Then onely can we pray with hope, when we haue done our best. And though the meanes cannot effect that , which wee desire ; yet God will haue and vse the likeliest meanes on our part, to effect it. Where it comes immediately from the charge of God, any meanes are effectuall ; One stick of wood shall fetch water out of the rock, another shall fetch bitternes out of the water : But in those projects, which we make for our owne purposes, we must choose those helps, which promise most efficacy. In vaine shall *Moses* be vpon the hill, if *Iosbua* be not in the vally. Prayer without meaneis, is a mockery of God.

Heere are two shadowes of one substance ; The same Christ in *Iosbua* fights against our spirituall *Amalek*, and in *Moses* spreads out his armes vpon the hill ; and in both, conquers. And why doth he climbe vp the hill rather, then pray in the valley ? Perhaps that he might haue the more freedom to his thoughts ; which, following the sense, are so much more heavenly, as the eie sees more of heaven. Though vertue lies not in the place, yet choice must be made of those places, which may be most help to our devotion : Perhaps, that he might be in the eye of Israell. The presence and sight of the leader giues heart to the people : neither doth

dooch any thing more mooue the multitude, then example. A publike person cannot hide himselfe in the valley : but yet it becomes him best to shewe himselfe vpon the hill.

The hand of *Moses* must bee raised, but not empty ; neither is it his owne rod that he holds, but Gods. In the first meeting of God with *Moses*, the rod was *Moses* ; it is like, for the vse of his trade : now the proprieiy is altered ; God hath so wrought by it, that now he challenges it ; and *Moses* dare not call it his own. Those things which it pleases God to vse for his owne seruice, are now changed in their condition. The bread of the Sacrament was once the Bakers, now it is Gods : the water was once every mans, now it is the Laver of Regeneration. It is both vniust, and vnsafe to hold those things common wherein God hath a peculiarity.

At other times, vpon occasion of the plagues, & of the Quailes, and of the rock, he was commanded to take the rod in his hand ; now he doth it vnbidden. He doth it not now for miraculous operation, but for incourageinent. For when the Israclites shoulde cast vp their eyes to the hill, and see *Moses*, and his rod (the man and the meane that had wrought so powerfully for them) they could not but take heart to themselves, and think, There is the man that deliuered vs from the Egyptian, Why not now from the Amalekite ? There is the rod, which turned waters to blood, and brought varieties of plagues on Egypt, Why not now on *Amalek* ? Nothing can more hearten our faith, then the view of the monuments of Gods favor : If euer we haue found any word, or act of God cordial to vs, it is good to fetch it forth ofte to the eie. The reuuing of our sense, & remembrance, makcs euery gift of God perpetually beneficall.

If *Moses* had received a command, that rod which fercht water from the rock, could as well haue fercht the blood of the Amalekites out of their bodies : God will not worke miracles alwaies ; neyther must wee expect them vnbidden.

Not as a slanderd-bearer so much as a suppliant dooth *Moses* lift vp his hand : The gesture of the body shoulde both expresse, & further the piety of the soule. This flesh of ours, is not a good seruant, vnalesse it help vs in the best offices : The God of spirits doth most respect the soule of our devotion ; yet, it is both vnmannerly, and irreligious, to be misgertured in our prayers. The carelesse and vuncomely carriage of the body helps both to signifie, and make a profane soule.

The hand, and the rod of *Moses* never moued in vain ; Though the rod did not strike *Amalek*, as it had done the rocke : yet it smote heauen, and fercht downe victory. And that the Israclites might see, the hand of *Moses* had a greater stroke in the fight, then all theirs, The

successe must rise and fall with it : *Amaleck* rose, and *Israell* fell, with his hand falling : *Amaleck* fell, and *Israell* rises, with his hand rayfed ; Oh the wondrous power of the prayers of faith ! All beauenly fauours are deriu'd to vs from this chancill of grace : To these are wee beholde[n] for our peace, preseruations, and all the rich mercies of G O D, which wee enioye. WEE could not want, if wee conldaske.

Euery mans hand would not haue done this ; but the hand of a *Moses*. A faithlesse man may as well holde his hand, and tongue still ; he may babble, but prayes not ; hee prayes ineffectually, and receiu'es not : Only the prayer of the righteous availeth much ; and onely the belieuer, is righteous. There can bee no merit, no recompence answerable to a good mans prayer ; for heauen, and the eare of God is open to him : but the formall deuotions of an ignorant, and faithlesse man, are not worth that crust of bread which he askes : Yea, it is presumption in himselfe ; how shold it bee beneficiale to others ? it profanes the name of God, instead of adoring it.

But how iustly is the seruency of the prayer added to the righteousness of the person ? When *Moses* hand slackned, *Amalek* preuailed. No *Moses* can haue his hand euer vp ; It is a title proper to God, that his hands are stretched out still : whether to mercy, or vengeance. Our infirmity will not suffer any long intention, either of bodie, or mind. Long prayers can hardly maintaine their vigour ; as in tall bodies the spirits are diffused. The strongest hand will languish, with long extensing : And when our deuotion tires, it is scene in the successe ; then straight our *Amalek* preuailes. Spirituall wickednesse are maistered by vehement prayer ; and by heartlesnes in prayer, ouercome vs.

Moses had two helpes, A stone to sit on, and an hand to raise his : And his sitting, and holpen hand is no whit lesse effectuall. Euen in our prayers will God allow vs to respect our owne infirmities. In cases of our necessity, hee regards not the posture of body, but the affecti-ons of the soule. Doubleesse *Aaron* and *Hur*, did not onely raise their hands, but their minds, with his : The more cords, the easier draught. *Aaron* was brother to *Moses* : there cannot bee a more brotherly office, then to helpe one another in our prayers ; and to excite our mutuall deuotions. No Christian may thinke it enough to pray alone ; Hee is no true Israelite, that will not bee ready to lift vp the weary handes of Gods Saints.

All *Israell* saw this : or if they were so intent vpon the slaughter, and spoyle, that they obserued it not, they might heare it after from *Aaron*, and *Hur* : yet this contents not God ; & must bee written. Many

Many other miracles had God done before ; not one, directly commanded to bee recorded : The other were onely for the wonder ; this for the imitation of Gods people. In things that must liue by report, euery tongue addes or detracts something ; The word once written is both inalterable, and permanente.

As God is carefull to maintaine the glory of his miraculous victory : so is Moses desirous to second him ; God by a booke, and Moses by an altar, and a name. God commaunds to enroule it in parchment ; Moses registers it in the stones of his altar ; which hee raises not only for future memory, but for present vse. That hand which was weary of lifting vp, straight offers a sacrifice of praise to God : How well it becomes the iust to be thankfull ! Euen very nature teacheth vs men to abhor ingratitude in small fauours. How much lesse can that fountaine of goodnes abide to bee laded at with vnthankefull hands ? O God wee cannot but confess our deliuernances : where are our altars ? where are our sacrifices ? where is our Ichoua-nisfi ? I doe not more wonder at thy power in preseruing vs, then at thy mercy, which is not weary of casting away fauours vpon the ingratefull.



The Law.

IT is but about seuen weekes, since Israell came out of Egypt : In which space God had cherished their faith by five severall wonders : yet now hee thinkes it time to give them statutes from heaven, as well as bread. The Manna and water from the rock (which was Christ in the Gospell) were giuen before the Law. The Sacraments of grace before the legall couenant. The grace of God preuenteth our obedience ; Therefore should wee keepe the law of God, because wee haue a Saviour. Oh the mercy of our God ! which before yee see what we

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are bound to doe, shewes vs our remedy, if wee doe it not : How can our faith disannull the Law, when it was before it? It may help to fulfill that, which shall bee : it cannot frustrate that which was not. The letters, which God had written in our fleshly tables, were now (as those which are carued in some barks) almost growen out; he saw it time to write them in dead Tables, whose hardnessse should not bee capable of alteration : Hee knew, that the stoue would bee more faithfull then our hearts.

Oh maruellous accordance betwixt the two Testaments; In the very time of their deliery, there is the same agreement, which is in the substance. The ancient Iewes kept our feasts ; and we still keep theirs. The feast of the passe-over is the time of Christs resurrection ; then did hee passe from vnder the bondage of Death. Christ is our passe-over ; the spotlesse Lambe, wherof not a bone must bee broken. The very day, wherein God came downe in fire and thunder to deliver the Law, Euen the same day came also the Holy-ghost downe vpon the disciples in fiery tongues, for the propagation of the Gospell. That other was in fire and smoke, obscuritie was mingled with terour ; This was in fire without smoke, besetting the light and clearnesse of the Gospell : Fire, not in flashes, but in tongues ; not to terrifie, but to instruct. The promulgation of the Law makes way for the Law of the Gospell ; No man receiuers the Holy-ghost, but hee which hath felt the terrors of Sinai.

God might haue imposed vpon them a law perforce ; They were his creatures, and hee could require nothing but iustice. It had beene but equall that they should bee compelled to obey their Maker ; yet that God which loues to doe all things sweetely, giues the law of iustice in mercy, and will not imperiously command, but craues our assent for that, which it were rebellion not to doe.

How gentle should bee the proceeding of fellow-creatures who haue an equality of being, with an inequality of condition; when their infinite Maker requests, where he might constraine ! God will make no couenant with the vnwilling ; How much lesse the couenant of grace, which stands alvpon loue ? If wee stay till God offer violence to our will, or to vs, against our will, wee shall dy strangers from him. The Church is the spouse of Christ ; hee will inioy her loue by a willing contract, not by a rauishment. The obstinate haue nothing to doe with God ; The title of all converts, is, Awilling people.

That Israel inclined to God, it was from God ; hee inquires after his owne gifts in vs, for our capacity of more. They had not received
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the Law, vntille they had first receiued a disposition fit to be commanded. As there was an inclination to heare, so there must bee a preparation for hearing. Gods iustice had before prepared his Israelites, by hunger, thirst, feare of enemies; his mercy had prepared them by deliurances, by prouisions of water, meat, bread: and yet besides all the sight of God in his miracles, they must bee thre dayes prepared to heare him. When our soules are at the best, our approach to God requires particular addresses: And if thrice daies were little enough to prepare them to receive the Law; how is all our life short enough, to prepare for the reckoning of our oblitering it? And if the word of a command expected such readinesse, what shall the word of promise, the promise of Christ and saluation?

The moraine of Egypt was not so infectious as their vices: the contrition of these stuck still by Israel: All the water of the red Sea, and of Marah, and that which gushed out of the rocke, had not washed it off. From these, they must now bee sanctified. As sinne is alwaies dangerous; so most, when we bring it into Gods sight: It engenmeth both our persons and seruices, and turneth our good into euill. As therefore we must be alwaies holy: so most, when we present our selues to the holy eies of our Creator. We wash our hands every day; but when we are to sit with some great person, we scourte them with battois. And if we must be so sanctified, onely to receive the Law; how holy must we be to receive the grace promised in the Gospell?

Neyther must themselves only be cleansed, but their very clothes: Their garments smelt of Egypt, even they must bee washed: Neyther can clothes be capable of sinne, nor can water cleane from sinne: The danger was neither in their garments, nor their skin; yet they must bee washed, that they might learne by their clothes, with what soules to appeare before their God. Those garments must be washed, which should never waxe old, that now they might begin their age in purity; as those which were in more danger of being soule, then bare. It is fit that our reverence to Gods presence should appear in our very garments; that both without and within wee may bee cleanly: but little would neatnesse of vestures availe vs with a filthy soule. The God of spirits lookest to the inner man, and challenges the purity of that part which resembles himselfe: *Cleanse your hands you sinners, and purge your hearts ye double minded.*

Yet even when they were washed, and sanctified; they may not touch the mount; not only with their feet; but, not with their eies: The smoke keeps it from their eyes; the markes from their feet. Not only them that had some impurity at their best, are restrained, but even beasts

beasts which are not capable of any vnholinesse. Those beasts which must touch his altars, yet might not touch his hill : And if a beast touch it, hee must die : yet so, as no hands may touch that, which hath touched the hill. Vnreasonablenes might seeme to bee an excuse in these creatures : that therefore which is death to a beast, must needs be capitall to them, whose reason should guide them to auoid presumption. Those Israelites which saw God every day in the piller of fire, and the cloud, must not come neare him in the mount. God loues at once familiarity and feare ; Familiarity in our conuerstation, and feare in his commands. Hee loues to bee acquainted with men, in the walks of their obedience : yet hee takes state vpon him in his ordinances ; and will bee trembled at, in his word and iudgements.

I see the difference of Gods carriage to men in the Law, and in the Gospell : There the very hill where he appeared, may not be touched of the purest Israelite ; Heere the hemme of his garment is touched by the woman, that had the fluxe of bloud ; yea, his very face was touched with the lips of *Iudas*. There the very earth was prohibited them, on which hee descended : Heere, his very bodie and blood is profered to our touch and taste. Oh the maruellous kindnesse of our GOD ! How vnthankfull are wee, if wee doe not acknowledge this mercy aboue his ancient people ! They were his owne ; yet strangers in comparison of our libertie. It is our shame and sinne, if in these means of intirenesse wee be no better acquainted with God, then they, which in their greatest familiarity, were commanded aloof.

God was euer wonderfull in his workes, and fearefull in his iudgements : but hee was never so terrible in the execution of his will, as now in the promulgation of it. Heere was nothing, but a maiesticall terrour in thc eyes, in the eares of the Israelites ; as if God meant to shew them by this, how fearefull hee could bee. Heere was the lightning darted in their eyes, the thunders roaring in thcirears, the trumpet of God drowning the thunder-claps, the voice of God out-speaking the trumpet of the Angel : The cloud enwrapping, the smoke ascending, the fire flaming, the mount trembling, *Moses* climbing and quaking, palenesse and death in the face of Israell, vptore in the elements, and all the glory of heaueri turned into terrour. In the destruction of the first World, there were clouds, without fire : In the destruction of Sodom, there was fire raining without clouds ; but here was fire, smoke, clouds, thunder, earthquakes, and what loeuer might work more astonishment, then euer was in any vengeance inflicted.

And if the Law were thus given, how shall it be required ? If such were the proclamation of Gods statutes, what shall the sessions be ?

I see and tremble at the resemblance. The Trumpet of the Angell call'd vnto the one : The voice of an Archangell, the Trumpet of God, shall summon vs to the other. To the one, Moses (that climbd vp that hill, and alone saw it) saies God came with tenne thousands of his Saints; In the other, thousand thousands shall minister to him, and tenne thousand thousands shall stand before him. In the one, mount Sinai only was on a flame; all the world shall bee so, in the other. In the one there was fire, smoke, thunder and lightning : In the other a fiery stream shall issue from him, wherewith the heauens shall bee dissolued, and the Elements shall melt away with a noyse. Oh God, how powerfull art thou to inflict vengeance vpon sinners, who didst thus forbid sin? and if thou wert so terrible a Lawgiver, what a Judge shalt thou appeare? What shall become of the breakers of so fiery a Law? Oh where shall those appeare, that are guilty of the transgressing that Law, whose very deliuery was little leſſe then death? If our God should exact his Law, but in the same rigour wherein hee gaue it, sinne could not quite the cost : But now the fire wherein it was delivered, was but terrifying ; the fire wherein it shall bee required, is consuming. Happy are those that are from vnder the terrors of that Law, which was giuen in fire, and in fire shall bee required.

God would haue Israell see, that they had not to doe with some impotent commander, that is faine to publish his Lawes without noyse, in dead paper ; which can more easily inioyne, then punish ; or descry, then execute ; and therefore, before he gives them a Law, he shewes them that he can command heaven, earth, fire, aire, in reuenge of the breach of the Law ; That they could not but thinke it deadly to displease such a Lawgiver, or violate such dreadfull statutes ; That they might see all the Elements, examples of that obedience, which they should yeeld vnto their Maker.

This fire, whereit the Law was giuen, is still in it ; and will never out : Hence are those terrors which it flashes in every conscience, that hath felt remorse of sinne. Every mans heart is a Sinai, and resembles to him both heaven and hell. The sting of death is sinne : and the strength of sinne is the Law.

That they might see, hee could finde out their closest sinnes, he deliuers his Law in the light of fire, from out of the smoke : That they might see, what is due to their sinnes, they see fire aboue, to represent the fire that should bee belowe them : That they might know hee could waken their security, the thunder, and louder voyce of GOD speakes to their hearts. That they might see what their hearts should doe, the earth quakes vnder them. That they might see they could
not

not shift their appearance, the Angels call them together. Oh royall Law, and mighty Lawgiver ! How could they thinke of hauing any other God, that had such proofes of this ? How could they thinke of making any resemblance of him, whom they saw could not bee seene; and whom they saw, in not beeing seene, infinite ? How could they thinke of daring to profane his name, whom they heard to name himselfe, with that voice, *Iehoua* ? How could they thinke of standing with him for a day, whom they saw to command that heauen, which makes and measures day ? How could they thinke of disobeying his deputies, whom they saw so able to reuenge ? How could they thinke of killing, when they were halfe dead with the feare of him, that could kill both body and soule ? How could they thinke of the flames of lust, that saw such fires of vengeance ? How could they thinke of stealing from others, that saw whose the heauen and the earth was to dispose of at his pleasure ? How could they thinke of speaking fally, that heard God speake in so fearefull a tone ? How could they thinke of courting others goods, that saw how weake and vncertaine right they had to their owne ? Yea to vs, was this Law so deliuered ; to vs in them : neither had there beeene such state in the promulgation of it, if God had not intended it for Eternitie. We men, that so feare the breach of humane Lawes for some small mulcts of forfaiture ; how should wee feare thee (O Lord) that canst cast body and soule into hell !



The Golden Calf.

¶ T was not much aboue a moneth, since Israel made their couenant with God ; since they trembled to heare him say, *Thou shal haue no other Gods but me* ; since they saw Moses part from them, and climbe vp the hill to God : and now they say, *Make us Gods* ; we know not what is become of this Moses. Oth, ye mad Istriches, haue yee so soone forgotten that fire, and thunder which you heard and saw ? Is that smoke vanished out of your minde ; as soone as out of your sight ? Could your hearts cease

to

to tremble with the earth? Can yee in the very light of Sinai, call for other Gods? And for *Moses*; was it not for your sakes, that he thrust himselfe into the midft of that smoke & fire, which ye feared to see a far off? Was he not now gone, after so many sudden embassages, to bee your lieger with God? If yee had seene him take his heeles, and ranne away from you into the wildernes, what could yc haue said, or done more? Behold, our better *Moses* was with vs awhile vpon earth: he is now ascended into the mount of heauen, to mediate for vs; shall wee now thinke of another Saviour? shall wee not hold it our happynesse that hee is for our sakes aboue?

And what if your *Moses* had beeene gone for ever? Must ye therefore haue Gods made? If yee had said, Choose vs another governour, it had beeene a wicked and unthankfull motion; yee were too vnworthy of a *Moses*, that could so soone forget him: but to say, Make vs Gods, was absurdly impious. *Moses* was not your God, but your governour: Neither was the presence of God tied to *Moses*: You saw God still, when hee was gone, in his pillar, and in his Manna; and yet ye say, Make vs Gods: Every word is full of senselesse wickednesse. How many Gods would you haue? Or what Gods are those that can be made? Or (what ever the Idolatrous Egyptians did) with what face can ye, after so many miraculous obligations, speake of another God? Had the voice of God scarce done thundering in your ears? Did you so lately hear & see him to be an infinite God? Did ye quake to hear him lay out of the midft of the flames, *I am I E H O Y A H, thy God: Thou shal haue no Gods but me*? Did yee acknowledge G O D your Maker; and doe yee now speak of making of gods? If yee had said, Make vs another man to goe before vs; it had beeene an impossible suice: *Aaron* might helpe to marre you, and himselfe; He could not make one haire of a man: and doe yee say, Make vs Gods? And what shoulde those Gods doe? Go before you. How could they goe before you, that cannot stand alone? your helpe makes them to stand, and yet they must conduct you. Oh the impatient ingratitude of carnall mindes! Oh the sorishnes of Idolatry! Who would not haue said: *Moses* is not with vs; but he is with God for vs: He stayes long: He that called him, withholds him: His delay is for our sakes, as well as his ascent. Though wee see him not, wee will hope for him: His fauours to vs haue deserued, not to be reiectet: Or, if God wil keep him from vs; he that withholds him, can supply him: He that sent him, can lead vs without him; His fire & cloud is al sufficient; God hath said & done enough for vs, to make vs trust him: We wil, wee can haue no other God; we care not for any other guide. But behold, here none of this: *Moses* stayes but some fift & thirtie daies, & now he is forgotten, and is become but *This Moses*: Yea, God is forgotten, with him; and, as if God & *Moses* had bin lost at once, they say,

Tunc

Make

Make us Gods. Naturall men must haue God at their bent: & if he come not at a call, he is cast off; & they take them selues to their owne shifts: like as the *Chinois* whip their Gods when they answer them not; Whereas his holy ones wait long, and seek him; and not only in their sinking, but from the bottom of the deeps, call vpon him; and though he kill them, will trust in him.

Superstition befores the minds of men, and blinds the eie of reason; and first makes them not men, ere it makes them Idolaters. How else could he, that is the image of God, fall down to the images of creatures? How could our forefathers haue so doted vpon stocks & stones, if they had bin themselues? As the *Syrians* were first blinded, & then led into the midst of *Samaria*: so are Idolaters first bereauied of their wits & common sense, & afterwards are carried brutishly into all palpable impiety.

Who would not haue beeene ashamed to heare this answer from the brother of *Moses*; *Pluck off your Earrings?* He should haue said *Pluck this idolatrous thought out of your hearts*: and now instead of chiding, hee soothes them. And as if he had been no kin to *Moses*, hee helps to lead them back againe from God, to Egypt. The people importunid him perhaps with threates. He that had waded through all the menaces of *Pharaoh*, doth he now shrinke at the threates of his owne? *Moses* is not affraid of the terrors of God: His faith that carried him through the water, led him vp to the fire of Gods presence; whiles his brother *Aaron* feares the faces of those men, whiche he lately saw pale with the feare of their glorious Law-giuere. As if he that forbade other Gods, could not haue maintained his owne act, & agent, against men. Sudden fears, when they haue possessed weak minds, lead them to shameful errors. Importunity or violence may lessen, but they cannot excuse a fault. Wherfore was he a governour, but to repreffe their disordered motions? Facility of yeelding to a sinne, or wooing it with our voluntarie suit, is an hyer stayre of euill: but, evener last to be wonne to sin, is damnable. It is good to resist any onset of sin; but oare condescendent loseth all the thankes of our opposition. What wil it availe a man, that others are plagued for soliciting him, whiles he smarteth for yeelding? If both be in hel, what easie is it to him, that another is deeper in the pit?

What now did *Aaron*? Behold, he that alone was allowed to climb vp the trembling & fiery hill of Sinai, with *Moses*, & heard God say, *Thou shalt not make to thy selfe any grauen Image*, for I am a ierous God (as if he meant particularly to prevent this act) within one moneth, calls for their earrings, makes the grauen image of a Calf, erects an altar, consecrates a day to it, calls it their God, and weeps not, to see them daunce before it. It is a miserable thing, when governours humor the people in their

their sinnes; and in stead of making vp the breach, enlarge it. Sinne will take heart by the approbation of the meanest looker on ; but if authority once second it, it growes impudent : As contrarily, where the publique government opposes euill, (though it be vnder hand practised, not without feare) there is life in that state.

Aaron might haue learned better counsell of his brothers example : When they came to him with stones in their hands, and said, *Give vs water*, hee ran as roundly to God, with prayers in his mouth ; So should *Aaron* haue done, when they said, *Give vs Gods* : but hee weakly runs to their earings, that which shoulde be made their God; not to the true God, which they had & forsook. Who can promise to himselfe freedom from grosse infirmities, when he that went vp into the mount comes downe, & doth that in the valley, which he heard forbidden in the hill ?

I see yet and wonder at the mercy of that God, which had iustly calld him selfe iealous. This very *Aaron*, whose infirmity had yeelded to so foule an Idolatry, is after chosen by God, to be a Priest to himselfe : He that had set vp an altar to the Calfe, must scruue at the altar of God : He that had melted, and carued out the Calfe for a god, must sacrifice calves and rams, and bullocks vnto the true God : He that consecrated a day to the Idoll, is himselfe consecrated to hiȝn which was dishonoured by the Idoll. The grossest of all sinnes cannot prejudice the calling of Gods, Yea, as the light is best seene in darknesse, the mercy of God is most magnified in our vnworthiness.

What a difference God puts between persons, and sins ! While so many thousand Israelites were slaine, that had stomachfully desired the Idol; *Aaron* that in weaknes condescended, is both pardoned the fact, & afterwards laden with honour from God. Let no man take heart to sin, from mercy : He that can purpose to sin vpon the knowledge of Gods mercy in the remission of infirmities, presumes, and makes himselfe a wilfull offender. It is no comfort to the wilfull, that there is remission to the weake and penitent.

The earings are pluckt off: Egyptian Jewels are fit for an idolatrous vse. This very gold was contagious. It had beene better the Israelites had never borrowed these ornaments, then that they shoulde pay them back to the Idolatry of their first owners. What cost the superstitious Israelites are content to be at for this lewd devotion ? The riches, and pride of their outward habite are they willing to part with, to their molten god ; as glad to haue their eares bare, that they might fill their eies. No gold is too deare for their Idoll ; each man is content to spoyle their wiues and children of that whereof they spoyled the Egyptians.

Where are those worldlings, that cannot abide to be at any cost for their religion ; which could be content to do God chagreleſe ſeruice ? These very Iſraelites that were ready to giue gold, not out of their purſes, but from their very eares, to mideuotion, ſhall once condeyne them. O ſacrilege ſucceeding to ſuperſtition ! Of old they were ready to giue gold to the falſe ſeruice of God ; we, to take away gold from the true : How doe wee ſee men prodigall to their luſts and ambitions, and we hate not to bee niggards to God ?

This gold is now growne to a Calfe ; Let no man thinke that forme came forth caſually, out of the melted earings. This ſhape was intended by the Iſraelites, and perfeeted by Aaron : They brought this God in their hearts with them out of Egypt, and now they ſet it vp in their eyes. Still doth Egypt hurt them : Seruitude was the leaſt euill, that Iſrael receiuers from Egypt ; for that ſent them ſtill to the true God, but this Idolatrous example led them to a falſe. The very ſight of euill is dangerous : and it is hard for the heart not to runne into thofe ſins to which the eye and eare is inured : Not out of loue, but custome, wee fall into ſome offences.

The Iſraelites wrought ſo long in the furnaces of the Egyptian brick, that they haue brought forth a molten Calfe. The blacke Calfe with the white ſpots, which they ſaw worshipped in Egypt, hath ſtolne their hearts : And they, which before would haue been at the Egyptian fleſhpots, would now bee at their deuotions. How many haue falne into a fashion of ſwearing, scoffing, drinking, out of the vſuall praſtice of others ; as thoſe that liue in an ill aire are infected with diſeaſes ! A man may paſſe through Aethiopia unchang'd : but hee cannot dwell there, and not bee diſcoloured.

Their finne was bad enough, let not our vñcharitableneſſe make it worse : No man may thinke they haue ſo put off humanity, and ſenſe, with their religion, as to thinke that Calfe, a God ; or that this Idoll which they ſaw yeſterday made, did bring them out of Egypt, three moneths agoe. This were to make them more beaſts then that Calfe, which this image repreſented : Or if they ſhould haue been ſo inſenſate, can we thinke that Aaron could be thus desperatly mad ? The image, and the holyday were both, to one Diety : To morrow is the holyday of the Lord your God. It was the true God they meant to worship in the Calfe : and yet at beſt, this Idolatry is shamefull. It is no maruell if this foule ſinne ſeeke pretences ; yet no excuse can hide the shame of ſuch a face. Gods iealousie is not ſtirred onely by the riuality of a falſe God ; but of a falſe worship : Nothing is more dangerous, then to iuit Gods ſeruices in our owne braime.

God

God sends downe *Moses* to remedy this sinne. He could as easily haue preuented, as redressed it. He knew, ere *Moses* came vp, what Israell would doe, ere he came downe : like as he knew, the two Tables would be broken, ere he gaue them. God most wisely permits, and ordaines sinne to his owne ends; without our excuse : And though hee could easily by his owne hands remedy evills ; yet he will doe it by meanes, both ordinary, and subordinate. It is not for vs to looke for an immediate redresse from God, when wee haue a *Moses*, by whom it may be wrought : Since God himselfe expects this from man, why shold man expect it from God.

Now might *Moses* haue found a time to haue beeeneuen with Israell, for all their vntankfulness, and mutinous insurrections. *Let mee alone*: *I will consume them, and make thee a mighty Nation*. *Moses* shold not need to solicite God for reuenge ; God solicites him, in a sort, for leauue to reuenge : Who would looke for such a word from God to man, *Let me alone*? As yet *Moses* had said nothing ; Before he opens his mouth God preuentis his importunitie : as foreseeing that holy violence, which the requests of *Moses* would offer to him, *Moses* stood trembling before the maiestie of his Maker ; & yet heares him say, *Let me alone*. The mercy of our God, hath as it were obliged his power, to the faith of men : The fervent prayers of the faithfull, hold the hands of the Almighty. As I finde it said afterwards of Christ, that *hee could, doe no miracles there, because of their unbelife* ; So now I hear God (as if he could not doe execution vpon Israell because of *Moses*es faith) say, *Let mee alone that I may consume them*.

We all naturally affect proprietie ; and like our owne so much better, as it is freer from partners. Every one would be glad to say, with that proud one, *I am, and there is none beside mee* : So much the more sweetly would this message haue sounded to nature, *I will consume them, and make of thee a mighty Nation*. How many indeuour that (not without danger of curses and vprore), which was voluntarily tendred vnto *Moses* ! Whence are our depopulations, and inclosures, but for that men cannot abide either fellowes, or neighbours ? But how gratiouly doth *Moses* striue with God against his owne preferment ? If God had threatened, *I will consume thee, and make of them a mighty nation*, I doubt whether he could haue beeene more moued. The more a man can leauue himselfe behinde him, and aspire to a care of communitie, the more spirituall he is. Nothing makes a man so good a patriot, as religion.

Oh the sweete disposition of *Moses* ; fit for him that should bee familiar with God ! hee saw they could bee content to bee merry, and happy without him ; he would not be happy without them. They had professed to haue forgotten him : he slackes not to sue for them. He that

will euer hope for good himself, must returne good for evill vnto others.

Yet was it not Israell so much that Moses respected, as God in Israell. He was thrifte and iealous for his Maker ; and would not haue him lose the glory of his mighty deliuernances ; nor would abide a pretence for any Egyptian dogge, to bark agaynst the powerfull work of God ; Wherefore shall the Egyptians say ? If Israell could haue perished without dis-honour to God, perhaps his hatred to their Idolatry would haue overcome his naturall loue, and he had let God alone : Now so tender is hee over the name of God, that hee woule rather haue Israell scapse with a sin, then Gods glory shoulde be blemished in the opinions of men, by a iust judgement. He saw that the eyes and tonges of all the world were intent vpon Israell ; a people so miraculously fetcht from Egypt, whom the Sea gaue way to ; whom beaten fedde ; whom the rock watred ; whom the fire and cloud garded, which heard the audible voyce of God : He knew withall how ready the world woulde bee to misconstrue, and how the heathens woulde be ready to cast imputations of leuity, or impotence vpon God ; and therefore sayes, *What will the Egyptians say ?* Happy is that man, which can make Gods glory the scope of all his actions, and desires ; neither cares for his owne welfare, nor feares the miseries of others, but with respect to God, in both. If God had not giuen Moses this care of his glory, he could not haue had it : And now his goodness takes it so kindly, as if himselfe had received a fauour from his creature ; and for a reward of the grace he had wrought, promises not to doe that, which he threatened.

But what needes God to care for the speech of the Egyptians ; men, infidels ? And if they had bee good, yet their censure shoulde haue beeueniust. Shall God care for the tonges of men ; the holy God, for the tonges of infidels ? The very Iraelites, now they were from vnder the hands of Egypt, car'd not for their wordes ; and shall the GOD of heauen regard that which is not worth the regard of men ? Their tonges could not walk against God, but from himselfe ; & if it could haue beeene the worse for him, would hee haue permitted it ? But, O God, how dainty art thou of thine honour ! that thou canst not endure the worst of men shoulde haue any colour to taintit. What doe wee men stand vpon our iustice, and innocence, with neglect of all viuist censures ; when that infinite God, whom no censures can reach, will not abide, that the very Egyptians should falsly taxe his power and mercy ? Wise men must care not onely to deserue well, but to heare well : and to wipe off, not onely crimes, but censures.

There was never so pretious a monument, as the Tables written with Gods owne hand. If we see but the stone which Jacobs head rested on,

on; or, on which the foote of Christ did once tread; we looke vpon it with morethen ordinary respect: With what eye shold wee haue beheld this stone, which was hewed, and written with the finger of God? Any manu-scrip^t scroll written by the hand of a famous man is laid vp amongst our jewel^s; What place then shold wee haue given to the hand-writing of the Almighty?

That which hee hath dictated to his servants the Prophets, challenges iust honour from vs; how doth that deserue veneration, which his owne hand wrotc immediatly.

Prophecies and Euangelicall discourses hee hath written by others; never did hee write any thing himselfe, but these Tables of the Law: neither did he euer speake any thing audibly to whole mankind, but it The hand, the stone, the Law were all his. By how much more precious this record was; by so much was the fault greater, of defacing it. What King holds it lesse then rebellion to raze his writing, and blemish his seal^c?

At the first, hee ingraved his image in the Table of mans heart; Adam blurr'd the image, but (through Gods mercy) lay'd the Table. Now he writes his will in the Tables of stone, Moses breakes the Tables; and defac't the writing. If they had beeene giuen him for himselfe, the author, the matter had deserued, that as they were written in stone, for permanency; So they shold bee kept for euer: and as they were euer lasting in vse, so they shold be in preseruation. Had they bin written in clay, they could but haue been broken. But now they were giuen for all Israell, for all mankind. Hee was but the messenger, nor the owner. How souer therefore Israel had deserued by breaking this Couenant with God, to haue this monument of Gods Couenant with them, broken by the same hand that wrote it: Yes how durst Moses thus carelessly castaway the treasure of all the world; and by his hands vndone that, which was with such cost and care, done by his Creator? How durst he faile the trust of that God, whose pledge he receiuied with awe, and reverence? Hee that expostulated with God, to haue Israell liue & prosper, why would he deface the rule of their life, in the keeping whereof they shold prosper? I see that forty daies talk with God cannot bereave a man of passionate infirmitie: Hee that was the meckeſt vpon earth, in a ſudden indignation abandons that, which in colde bloud he would haue held faster, then his life: He forgets the Law written, when he ſaw it broken; His zeale for God hath tranſported him from himſelfe, & his duty to the charge of God: He more hates the golden Calfe, wherein he ſaw ingrauen the Idolatry of Israel, then he honord the Tables of ſtone, wherein God had ingrauen his comandements; and more longed to deface the Idol, then he cared to preſerve the Tables. Yet that God, which ſo sharply reuenged the breach of one Law,

vpon

upon the Israelites, checks not Moses for breaking both the Tables of the Law. The Law of God is spirituall; the internall breach of one Law is so haynous, that in comparison of it God scarce counts the breaking of the outward Tables, a breach of the Law. The goodnesse of God winks at the errors of honest zeale ; and so loues the strength of good affections, that it passeth ouer their infirmities : How highly God doth esteem a well gouerned zeale ; vwhen his mercy crownes it with all the faults ?

The Tables had not offended : the Calf had, and Israell in it. Moses takes reuenge on both : Hee burnes and stampes the Calf to pouder, and gives it Israell to drinke ; that they might haue it in their guts, in stead of their eyes : How hee hasteth to destroy the Idoll wherein they sinned ? that, as an Idoll is nothing, so it might be brought to nothing ; and Atomes and dust is nearest to nothing : that in stead of going before Israell, it might passe through them ; so as the next day they might finde their God in their excrements ; To the iust shame of Israell, when they shoulde see their new God cannot defend himselfe, from being either nothing, or worse.

Who can but wonder to see a multitude of so many hundred thousands (when Moses came running downe the hill) to turne their eyes from their god, to him ; And on a sudden, in stead of worshipping their Idoll, to batter it in peeces, in the very height of the novelty ? In stead of building altars, & kindling fires to it, to kindle an hotter fire, then that, wherewith it was melted, to consume it ; In stead of dancing before it, to abhor & deface it ; in stead of singing to weep before it ? There was neuuer a more stiffe-necked people : Yet I do not heare any one man of them say ; He is but one man ; We are many ; how easilly may wee destroy him, rather then he our god ? If his brother durst not resist our motion in making it : Why will we suffer him to dare resist the keeping of it ? It is our act ; & we will maintaine it. Here was none of this ; but an humble obeyfance to the baseft and bloudieft reuenge that Moses shal impose. God hath set such an impression of Maiestie in the face of lawfull authority, that wickednesse is confounded in it selfe to behold it. If from hence vifible powers were not more fear'd then the inuifible God, the world would be ouerrunne with outrage. Sinne hath a guiltinesse in it selfe, that when it is seasonably checked, it puls-in his head, and seeks rather an hiding place, then a fort.

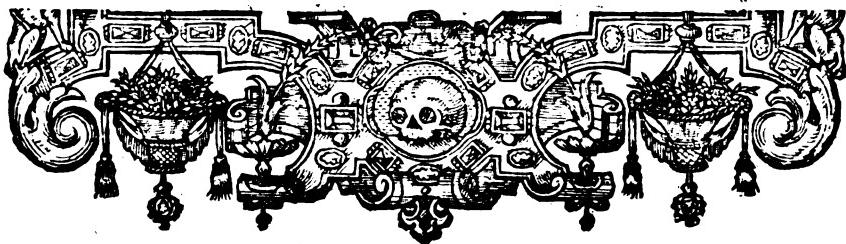
The Idoll is not capable of a further reuenge : It is not enough, vnlesse the Idolaters smart : The gold was good, if the Israelites had not bin euill : So great a sinne cannot bee expiated without blood. Behold, that mecke spirit, which in his plea with G O D would rather

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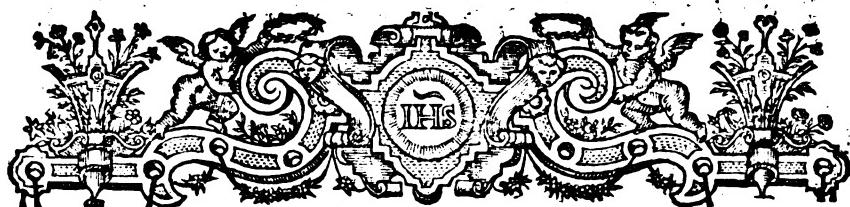
perish himselfe, then Itraell should perish, armes the Leuites against their brethren, and reioyces to see thousands of the Israelites bleed, and blesse their executioners.

It was the mercy of *Moses* that made him cruell : He had beene cruell to all, if some had not found him cruell. They are mercilesse hands which are not sometimes imbrued in blood : There is no lesse charity then iustice, in punishing sinners with death ; God delights no lesse in a killing mercy, then in a pitifull Iustice : Some tender hearts would be ready to censure the rigor of *Moses*. Might not Iraell haue repented & liued ? Or, if they must die, must their brethrens hand be vpon them? Or if their throates must bee cut by their brethren, shall it bee done in the very heate of their sinne ? But they must learne a difference betwixt pitty, and fondnesse, mercy, and vniustice. *Moses*, had an heart as soft as theirs, but more hote ; as pitifull, but wiser. He was a good Physician , and saw that Iraell could not liue, vnlesse hee bled : hec therefore lets out this corrupt blood, to saue the whole bodie . There cannot bee a better sacrifice to God, then the bloud of Malefactors : and this first sacrifice so pleased God in the hands of the Leuites , that he would haue none but them, sacrifice to him foreuer. The bloud of the Idolatrous Israelites cleared that tribe from the bloud of the innocent Schemites.

F I N I S.

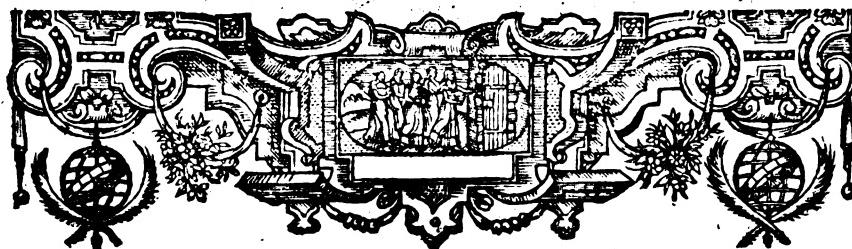






CONTEMPLATIONS.
THE
SIXT BOOK.

The vayle of Moses.
Nahab and Abibu.
Aaron and Miriam.
The Searchers of Canaan.
Corah's Conspiracie.



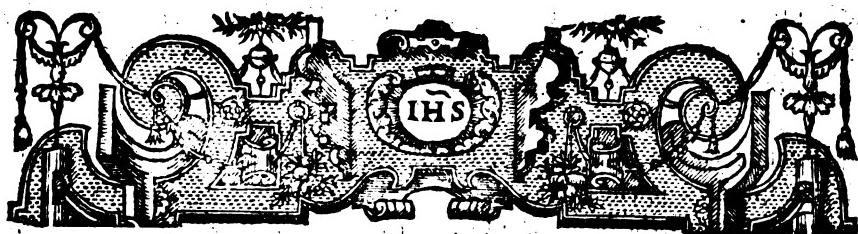




TO THE RIGHT
HONOURABLE, THOMAS
LORD VISCOVNT FERXTON, CAP-
taine of the Royall Gard; one of his Maiesties
most Honorable Priuy Counsellors; *One of the happy*
rescuers of the deare life of our gratiouſ Soue-
raigne L O R D; A worthy patterne of all true
Honour; I. H. Dedicates this part of his Medic-
tions, and wilheth all increase of Grace and
Happinesſe.







CONTEMPLATION S.

SIXT BOOKE.

The Vayle of Moses.



It is a wonder, that neither *Moses*, nor any Israelite gathered vp the shiuers of the former Tables : Every sheard of that stone, & every letter of that writing had beene a relique worth laying vppe : but hee well saw how headlong the people were to superstition ; and how vnsafe it were, to feede that disposition in them.

The same zeale that burnt the Calf to ashes , concealed the ruines of this Monument : Holy things, besides their vse, challenge no further respect. The breaking of the Tables did as good as blot out all the writing : and the writing defaced, left no vertue in the stone, no reverence to it.

If GOD had not been friends with Israel, hee had not renued his Law. As the Israelites were wilfully blinde if they did not see GODs anger in the Tables broken : so could they not but holde it a good signe of grace, that GOD gaue them his Testimonies. There was nothing wherein Israel out-stripped all the rest of the world more , then in this privilege ; the pledge of his couenant , the Law written with GODs owne hand. Oh what a fauour then is it, where God bestowes his Gospel vpon any Nation ? That was but a killing letter : this is the power of God to salvation.

Neuer is GOD throughly displeased with any people, where that continues. For, like as those which purposed loue, when they fall off, call for their tokens backe againe: So when God beginnes once perfectlie to mislike; the first thing hee withdrawes is his Gospell.

Israel recouers this fauour, but with an abatement; *Hear thee two Tables.* God made the first Tables: The matter, the forme, was his; now, Moses must heaw the next: As God created the first man after his owne image; but, that once defaced, Adam begat Cain after his owne: Or as the first Temple razed, a second was built; yet so farre short, that the Israelites wept at the sight of it. The first workes of God, are still the purest: those that hee secondarily workes by vs, decline in their perfection. It was reason, that though God had forgiuen Iſrael, they should still finde, they had sinned. They might see the foot-steps of displeasure, in the differences of the agent. When GOD had tolde Moses before, *I will not go before Iſrael, but my Angel shall lead them;* Moses so noted the difference, that hee rested not, till God himſelfe vndertooke their conduct: So might the Israelites haue noted some remainders of offence, whiles in stead of that which his owne hand did formerly make, he hath now, *Hear thee;* And yet these ſecond Tables are kept reverently in the Arke, when the other lay mouldred in ſhivers vpon Sinai; Like as the repayred image of God in our regeneration is preferued, perfited, and laid vp at laſt, ſafe in heauen; whereas the firſt image of our created innocence is quite defaced; So the ſecond Temple had the glory of Christ's exhibitiōn, tho meaneer in frame. The mercifull respects of God are not tyed to glorious out-faſhes; or the inward woorthineſſe of things, or persons: He hath choſen the weake and ſimple to confound the wiſe and mighty.

Yet God did this woorke by Moses; Moses heawed, and God wrote: Our ryue Moses repayres that Lawe of GOD which wee in our nature had broken; Hee reuiues it for vs, and it is accepted of GOD no leſſe then if the firſt charactors of his Law had beeene ſtill entire. Wee can give nothing but the Table: it is GOD that muſt write in it. Our hearts are but a bare board, till GOD by his finger engrauē his Law in them; Yea, Lord, wee are a rough quarrie; heaw thou vs out, and ſquare vs fit for thee, to write vpon.

Well may wee maruell, to ſee Moses; after this oversight, admitted to this charge again: Who of vs would not haue ſaid, Your care indeed deſerves truſt; you did ſo carefully keepe the firſt Tables, that it would doe well to truſt you with ſuch another burden.

It was good for Moses, that hee had to doe with GOD, not with men: The God of mercy will not impute the ſlippes of our infirmity, to the

the preuidice of our faithfullnes. Hee that after the misse-answer of the one talent, would not trust the euill seruant with a second, because he saw a wilfull neglect; will trust *Moses* with his second Law, because hee saw fidelitie in the worst error of his zeale. Our charity must learne, as to forgiue, so to beleue where wee haue beeene deceived: Not that wee should wilfully beguile our selues in an vnjust credulity, but that wee should search diligentlie into the disposition of persons, and grounds of their actions; perhaps none maie bee so sure as they that haue once disappointed vs. Yea *Moses* brake the first; therefore hee must heare the seconde: If G O D had broken them, hee would haue repayred them; The amends must bee where the fault was. Both G O D, and his Church, looke for a satisfaction, in that wherin wee haue offended.

It was not long since *Moses* his former fast of fortie dayes: When hee then came down from the hill, his first question was not for meat: and now going vppe againe to Sinai, hee takes not any repast with him: That G O D which sent the Quayles to the host of Israell, and Manna from heauen, could haue fedde him with dainties: Hee goes vppe confidently in a secure trust of G O D's provision. There is no life to that of faith; Man liues not by bread onely: The vision of God did not onely save, but feaste him. What a blessed satiety shall there bee, when wee shall see him as hee is; and hee shall bee all in all to vs; since this verie frayle mortalitie of *Moses* was sustained, and comforted, but with representations of his presence?

I see *Moses* the receiver of the Law, *Elias* the restorer of the Law, C H R I S T the fulfiller of the olde Law, and authour of the new, all fasting fortie dayes: & thise three great fasters I finde together glorious in Mount Tabor. Abstinence merits not; For Religion consists not in the bellie, either full or empitie: What are meates, or drinke, to the kingdome of God, which is like himselfe, spirituall? But it prepares best for good dutyes. Full bellies are fitter for rest: not the body, so much as the soule, is more active with emptines; Hence, solemn prayer takes euer fasting to attend it, and so much the rather speeds in heauen, when it is so accompanied. It is good so to diet the body, that the soule may bee fatned.

When *Moses* came downe before, his eyes sparkled with anger; and his face was both interchangeably pale, and red with indignation: now it is bright with glorie. Before, there were the flames of fury in it; now the beames of Maiestie. *Moses* had before spoken with G O D; why did not his face shine before? I cannot lay the cause vpon the inward trouble of his passions, for this brightness was externall. Whither shal wee impute it, but to his more intirenesse with God?

The more familiar acquaintance wee haue with G O D , the more doe wee partake of him. Hee that passes by the fire , may haue some gleames of heat ;but hee that stands by it hath his colour chaunged. It is not possible a man should haue any long conference with G O D , and bee no whit affected. Wee are strangers from G O D , it is no woonder if our faces bee earthlie ; but hee that setteth himselfe apart to God, shall finde a kinde of maiestie, and awfull respect put vpon him, in the minds of others.

How did the heart of *Moses* shine with illumination when his face was thus lightsome ? And if the flesh of *Moses* in this base composition, so shined by conuersing with G O D fortie dayes in Sinai ; What shall our glory bee , when clothed with incorruptible bodies wee shall conuerse with him for euer , in the highest heauen ?

Now his face onely shone : afterwardes the three disciples saw all his hodie shining. The nature of a glorified body, the clearer vision, the immediate presence of that fountaine of glory , challenge a farre greater resplendence to our faces, then his. O God, wee are content that our faces bee blemished awhile with contempt , and blubbred with teares ; how can wee but shine with *Moses* , when wee shall see thee more then *Moses* ?

The brightness of *Moses* face reflected not vpon his owne eyes; He shone bright, and knew not of it : Hee saw Gods face glorious , hee did not thinke others had so seene his. How manie haue excellent graces, and perceiue them not ? Our owne sensc is an ill iudge of Gods fauours to vs ; Those that stand by, can conuince vs in that which wee denie to our selues. Heere belowe, it is enough if wee can shine in the eyes of others ; aboue, we shall shine and knowe it. At this instant *Moses* sees himselfe shine : then hee needed not. G O D meant not that hee should more esteeme himselfe , but that hee should be more honour'd of the Israelites : That other glorie shall bee for our owne happiness, and therefore requires our knowledge.

They that did but stand still , to see anger in his face ; ranne away to see glory in it : Before, they had desired that God would not speake to them any more but by *Moses* ; and now that G O D doth but looke vppon them in *Moses* , they are afraide ; and yet there was not more difference betwixt the voyces, then the faces of God and *Moses*. This should haue drawen Israell to *Moses* so much the more, to haue seene this impression of Diuinity in his face.

That

That which should haue comforted, affrights them : Yea *Aaron* himself, that before went vp into the mount to see and speake with God, now is affraid to see him that had scene God : Such a feare there is in guiltinesse, such confidence in innocencie. When the soule is once cleared from sinne, it shall runne to that glory, with ioy, the least glimpe whereof now appalles it, and sends it away in terroure. How could the Israelites now choose but thinke ; How shall wee abyde to looke God in the face, since our eyes are dazed with the face of *Moses*? And well may wee still argue, If the image of God, which hee hath set in the fleshy forehead of authority daunt vs ; how shall we stand before the dreadfull tribunall of heauen ?

Moses maruels to see Israell runne away from their guide, as from their enemie ; and lookes backe to see if hee could discerne any new cause of feare ; and not conceiuing how his milde face could affray them, calleth them to stay, and retire. Oh my people, whom doo you flee ? It is for your sakes, that I ascended, stayd, came downe : Beholde, heere are no armed Levites to strike you, no Amalekites, no Egyptians to pursue you, no fires and thunders to dismay you. I haue not that rodde of God in my hand, which you haue scene to command the Elements : or if I had ; so farre am I from purposing any rigour against you, that I now lately haue appeased God towards you ; and lo heere the pledges of his reconciliation. God sends mee to you for good ; and do you runne from your best friend ? Whither will yee goe from me ; or without me ? Stay, and heare the charge of that God, from whom yec cannot flee.

They perceiue his voice the same, though his face were changed, and are perswaded to stay, and returne and heare him, whom they dare not see ; and now after many doubtful pases, approaching nearer, dare tell him he was growne too glorious.

Good *Moses*, finding that they durst not looke vpon the sunne of his face, cloudes it with a vaile : Choosing rather to hide the worke of God in him, then to want opportunity of reuealing Gods will, to his people : I doe not heare him stand vpon tearmes of reputation ; if there bee glorie in my face, God put it there ; hee would not haue placed it so conspicuously, if hee had meant it should bee hid : Hide yec your faces rather, which are blemished with your sinne ; and looke not that I should wrong God and my selfe, to seeme lesse happy, in fauour of your weakenesse. But without all selfe-respects, he modestly hides

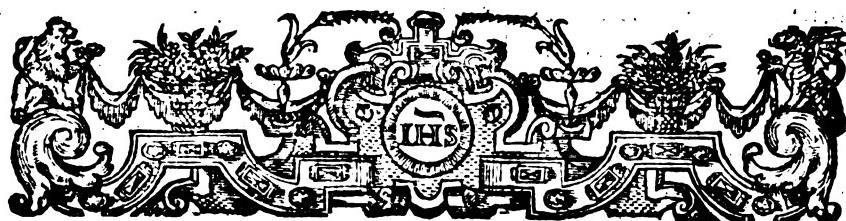
hides his glorified face ; and cares not their eyes shoulde pierce so farre, as to his skin, on condition, that his wordes may pierce into their eares. It is good for a man sometimes to hide his graces ; Some talents are best improved by being laid vp : *Moses* had more glory by his vayle, then by his face. Christian modesty teaches a wise man, not to expole himselfe to the fayrest shew, and to liue at the vtmost pitch of his strength.

There is many a rich stone laide vp in the bowels of Earth ; many a faire pearle laide vp in the bosome of the Sea, that neuer was seene, nor neuer shall bee. There is many a goodly starre, which because of height comes not within our account: How did our true *Moses*, with the vayle of his flesh, hide the glorie of his Deity , and put on vilenesse, besides the laying aside of Maiestie : and shut vp his great and Divine Miracles, with, *See you tell no man ?* How farre are those spirits from this, which care onely to bee seene ; and wish onely to dazzle others eyes with admiration, not caring for vnknowne riches ? But those yet more, which desire to seeme aboue themselues, whether in parts , or graces ; whose vayle is fayrer then their skinne. Modest faces shall shine through their vayles, when the vain-glorious shall bewray their shame , through their coueting.

That G O D, which gaue his Law in smoke , deliuered it againe, through the vayle of *Moses*. Israel coulde not looke to the ende of that, which should bee abolished ; for the same cause had G O D a vayle vp-on his owne face, which bidde his presence in the Holy of holies. Now as the vayle of G O D did rend, when hee said , *It is finished* ; so the vayle of *Moses* was then pulleoff : Wee clearely see Christ, the end of the Law ; Our *Ioshua* that succeeded *Moses* , speakes to vs bare-faced : what a shame is it there shoulde be a vayle vpon our hearts, when there is none on his face ?

When *Moses* went to speake with G O D , hee pull'd off his vayle ; It was good reason hee shoulde present to G O D, that face which hee had made : There had beeene more neede of his vayle , to hide the glorious face of G O D from him, then to hide his from G O D : but his faith and thankfulness, serue for both theseyfcs. Hypocrites are contrary to *Moses* ; hee show'd his worst to men , his best to G O D ; they show their best to men, their worst to G O D : but God sees both their vayle, and their face ; and I knowe not, whether hee more hates their vayle of dissimulation, or their face of wickednesse.

Nadab



Nadab and Abihu.

Hat GOD, which shew'd himselfe to mett in fire, when hee deliuered his Law; would haue men present their sacrifices to him in fire; and this fire hee would haue his owne: that there might bee a iust circulation in this creature; as the water sendes vp those vapours, which it receiuers, downe againe in raine. Herepon it was, that fire came downe from God, vnto the altar: That as the charge of the sacrifice was deliuered in fire and smoke; so God might signifie the acceptation of it, in the like fashions wherin it was commanded. The Baalites might lay ready their bullock vpon the wood, and water in their trench: but they might sooner fetch the blood out of their bodyes, and destroy themselues, then one flash out of heauen to consume the sacrifice. That diuell, which can fetch downe fire from heauen, either maliciously, or to no purpose; (altho he abound with fire; and did as feruently desire this fire in emulation to God, as euer hee desired mitigation of his owne) yet now, hee could no more kindle a fire for the Idolatrous sacrifice, then quench the flames of his owne torment. Herein God approoues himselfe onely worthy to be sacrificed vnto, that he creates the fire for his owne seruice; whereas the impotent Idols of the heathen, must fetch fire from their neighbours kitchen; and themselues are fit matter for their borrowed fire.

The Israelites (that were led too much with sense) if they had seen the bullock consumed with a fire fetcht from a common hearth, could never haue acknowledg'd what relation the sacrifice had to GOD; had never perceiued that GOD took notice of the sacrifice: but now they see the fire comming out, from the presence of God, they are conuinced both of the power and acceptation the Almighty; They are at once amazed, and satisfied to see the same God auswer by fire, which before had spoken by fire: God doth no lesse approve our Euangelicall sacrifices, then theirs vnder the law; But as our sacrifices are spirituall, so are the sightes of

of his acceptation ; Faith is our guide, as Sense was theirs. Yea euen still doth God testify his approbation by sensible evidences : when by a lively faith, and fervent zeale, our harts are consecrated to G O D, then doth his heauenly fire come downe vpon our sacrifices ; Then are they holy, liuing, acceptable. This flame, that G O D kindled, was not as somē momentany bonfire, for a suddaine, and short Triumph, nor as a domestical fyre, to goe out with the day; but is given for a perpetuitie, and neither must die, nor bee quenched. God, as hee is himself, eternall ; so hee loues permanency, and constancie of grace in vs : If wee bee but a flash and away, God regards vs not ; all promises are to perfeuerance. Sure, it is but an elementary fyre, that goes out ; that which is celestiall, continues : it was but some presumptuous heat in vs that decayes vpon every occasion.

But hee that miraculously sent down this fyre, at first, will not renue the miracle euery day, by a like supply ; it began immediatly from God, it must bee nourished by meanes. Fuell must maintaine that fire, which came from heauen ; God will not worke miracles euery day : if hee haue kindled his spirit in vs, we may not expect he shall euery day begin again ; we haue the fuell of the word and sacraments, prayers, and meditations, which must keep it in for ever. It is from God that these helps can nourish his graces in vs ; like as euery flame of our materiall fyre, bath a conourse of prouidence ; but wee may not expect new infusions : rather know, that God expects of vs an improuement of those habituall graces wee haue received.

Wiles the people with fear and ioy see God lighting his owne fire, fire from heauen, the two sons of Aaron, in a careles presumption, will bee scruing him with a common flame ; As if hee might not haue leauē to choose the formes of his owne worship. If this had bin done some ages after, when the memory of the originall of this heavenly fire had bin worne out, it might haue bin excused with ignorance : but now when God had newlie sent his fire from aboue, newly commannded the continuance of it ; either to let it go out, or whiles it still flamed, to fetch profane coales to Gods altar, could sauer of no lesse then presumption, and sacrilege : when wee bring zeale without knowledge, misconceits of faith, carnall affections, the deuises of our will-worship, superstitious deuotions into Gods seruice ; wee bring common fire to his altar ; these flames were neuer of his kindling ; Hee hates both altar, fire, priest and sacrifice. And now behold ; the same fire which consumed the sacrifice before, consumes the sacrificers. It was the signe of his acceptation, in consuming the beast ; but whiles it destroyed men, the fearefull signe of his displeasure. By the same meanes can G O D bewray both loue, and hatred. Wee would haue pleaded for Nadab and Abihu ; They are but yong

yong men, the sons of *Aaron*, not yet warme in their function; let both age, and bloud, and inexperience excuse them, as yet. No pretences, no priuiledges can beare off a sin with God: Men thinke either to patronize, or mitigate euils, by their fained reasones. That no man may hope the plea either of birth, or of youth, or of the first commission of euill, may challenge pardon; I see heer young men, sonnes of the Ruler of Israel, for the first offence strooke dead.

Yea, this made God the more to stomach, and the rather to reuenge this impietie, because the sons of *Aaron* did it. God had both pardoned & graced their father, hee had honored them; of the thousands of Israel, culling them out for his altar: and now, as their father set vp a false God, so they bring false fire vnto the true God. If the sonnes of Infidels liue godlesly, they doe their kinde; their punishment shall bee (though iust) yet leesse: but if the children of religious parents, after all Christian nourture, shall shame their Education, GOD takes it more haynously and reuenges it more sharply. The more bonds of duty, the more plagues of neglect.

If from the agents, wee looke to the act it selfe; set aside the originall descent, & what difference was there betwixt these fires? Both lookt alike, heated alike, ascended alike, consumed alike: Both were fedde with the same materiall wood, both vanished into smoake; There was no diffcrence, but in the commandement of God. If God had inioyned ordinary fyre, they had sinned to look for celestiall: now hee commaunded onely the fire which hee sent; they sinned in sending vp incense, in that fire, which hee commaunded not. It is a dangerous thing in the seruice of God to decline from his owne institutions; wee haue to do with a power which is wise to prescribe his own worship, iust to require what hee hath prescribed, powerfull to reuenge that which hee hath not required.

If God had strooke them with some leprosie in their forehead, as he did their Aunt *Miriam*, soon after, or with some palsy, or lingering consumption, the punishment had been grievous: but hee, whose iudgements are euer iust, sometimes secret, saw fire the fittest reuenge, for a sin of fire; his owne fire, fittest to punish strange fire; A suddaine iudgement, fite for a present, and exemplary sin; Hee saw, that if hee had winke at this, his seruice had been exposed to profanation. It is wisedome in Gouvernours to take sinne at the first bound; and so to reuenge it, that their punishments may be preventions. Speed of death, is not alwaies a iudgement: suddeness, as it is euer iustly suspicible; so then certainly argues anger, when it findes vs in an act of sin. Leasure of repentance is an argument of fauour: when God giues a man lawe, it implieth that hee would

not

not haue iudgement surprise him.

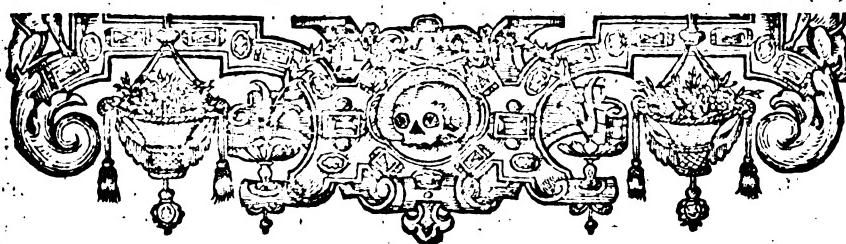
Doubtlesse *Aaron* lookt somewhat heavily on this sad spectacle; It could not but appall him, to see his two sonnes dead before him, dead in displeasure, dead suddenly, dead by the immediat hand of God. And now hee could repent him of his new honor, to see it succeed to ill, with the sonnes of his loynes: neither could hee chuse, but see himselfe striken in them. But his brother *Moses*, that had learned not to knowe either nephews, or brother, when they stood in his way to God, wilye turned his eies from the dead carcases of his sons, to his respect of the living God; My Brother, this event is fearefull, but iust; These were thy sonnes, but they sinned; it was not for God, it is not for thee, to looke so much who they were, as what they did. It was their honor and thine, that they were chosen to minister before the Lord: He that called them, iustly required their sanctification, and obedience. If they haue profaned God, and themselues; can thy naturall affection so miscary thee, that thou couldest wish their impunity, with the blemish of thy Maker? Our sons are not ours, if they disobey our Father: to pity their misery, is to parake of their sinne; If thou grudge at their iudgement, take heed least the same fire of God come forth vpon this strange fire of nature. Showe now whether thou more louest G O D, or thy sonnes; Showe whether thou be a better father, or a sonne.

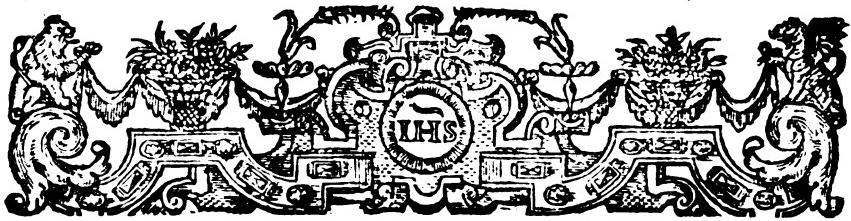
Aaron, weighing these things, holds his peace, not out of amazement, or sullennesse, but out of patient and humble submission; and seeing Gods pleasure, and their desert, is content to forget, that hee had sons. Hee might haue had a silent tongue, and a clamorous hart; There is no voice lowder in the eares of G O D, then a speechles repining of the soule. Heat is more intended with keeping in; but *Aarons* silence was no lesse inward: Hee knew how little hee should get by brauling with G O D. If hee breathed out discontentment, hee saw God could speake fire to him againe; And therefore hee quietly submits to the will of God; and held his peace, because the Lord had done it. There is no greater prooef of grace, then to smart patiently; and humbly and contentedly to rest the hart in the iustice, and wisdome of Gods proceeding; and to be so far from chiding, that wee dispute not. Nature is froward; and tho thee well knowes wee meedle not with our match, when wee strife with our Maker, yet shee picks vs forward to this idle quarrell; and bids vs with *Iabs* wife, Curse and die. If God either chide or smite, (as seruants are charged to their Maisters) wee may not answer againe; when Gods hand is on our backe, our hand must bee on our mouth: else, as mothers do their children, God shall whippe vs so much the more for trying.

It is hard for a stander by, in this case to distinguishe betwixt hard-hartednes,

tednes, and piety. There Aaron sees his hisions ly ; he may neither put his hand to them, to bury them, nor shed a teare for their death. Neuer parent can haue iuster cause of mourning, then to see his sonnes dead in their sin ; if prepared, and penitent, yet who can but sorrow for their end ? but to part with children, to the danger of a second death, is worthy of more then teares. Yet Aaron must learne so far to denie nature, that hee must more magnifie the iustice of God, then lament the judgement. Those whom God hath called to his immediat seruice, must knowe that hee will not allow them the common passions, and cares of others. Nothing is more naturall then sorrow for the death of our own : if euer griefe bee seasonable, it becomes a funerall. And if Nadab & Abihu had died in their beds, this fauour had beeene allowed them, the sorrow of their father & brethren : for when God forbids solemnne mourning to his Priests, ouer the dead, he excepts the cases of this neerenes of bloud. Now all Israel may mourne for these two ; only the father & brethren may not. God is iealous, least their sorrow should seeme to countenance the sinne, which hee had punished : euen the fearefullest acts of God must bee applauded by the heauiest hearts of the faithfull.

That which the father and brother may not doe, the cozens are commanded : Dead carcasses are not for the presence of God ; His iustice was shauen sufficiently in killing them : They are now fit for the graue, not the sanctuarie : Neither are they carried out naked, but in their coats. It was an vnusuall sight for Israel to see a linnen Ephod vpon the beere ; The judgement was so much more remarkeable, because they had the badge of their calling vpon their backs. Nothing is either more pleasing vnto God, or more commodious to men, then
that when hee hath executed judgement, it should bee
seen and wondred at ; for therefore hee
strikes some, that hee may
warne all.





Aaron and Miriam.

AHe Israelites are staied seuen daies in the station of Hazzeroth, for the punishment of *Miriam*. The sins of the Gouernors are a iust stop to the people ; all of them smart in one ; all must stay the leasure of *Miriams* recovery. Whosocuer feeks the Land of Promise, shall finde many lets ; *Amalek*, *Og*, *Schon*, and the Kings of Canaan meet with *Israeli* : these resisted, but hindred not their passage ; their sins only stay them from remoouing. Afflictions are not crosses to vs, in the way to heauen, in comparision to our sinnes.

What is this I see ? Is not this *Aaron*, that was brother in nature, and by office ioynt-commissioner with *Moses* ? Is not this *Aaron*, that made his brother an intercessor for him, to God, in the case of his Idolatry ? Is not this *Aaron*, that climbd vp the hill of Sinai, with *Moses* ? Is not this *Aaron*, whom the mouth and hand of *Moses* consecrated an high Priest vnto God ? Is not this *Miriam*, the elder sister of *Moses* ? Is not this *Miriam*, that led the triumph of the women, and sung gloriously to the Lord ? Is not this *Miriam*, which laid her brother *Moses* in the Reeds, and fetcht her Mother to be his Nurse ? Both, Prophets of G O D ; both, the flesh and bloud of *Moses* : And dooth this *Aaron* repine at the honour of him, which gaue himselfe that honour, and sauved his life ? Dooth this *Miriam* repine at the prosperity of him whose life shee sauued ? Who would not haue thought, this should haue beeene their glory, to haue scene the glory of their owne Brother ? What could haue bin a greater comfort to *Miriam*, then to thinke ; How happily doth hee now sit at the sterne of *Israell*, whom I sauued from perishing in a boat of bulrushes ! It is to mee, that *Israell* owes this commander ; But now envy hath so blinded their eyes, that they can neyther see this priuilege of nature, nor the honour of Gods choice. *Miriam* and *Aaron*, are in mutiny against *Moses*. Who is so holy that sinnes not ? what what sinne is so vnnaturall, that the best canne auoide without God ?

But

But what weaknesse soever may pleade for *Miriam*, who can but grieue to see *Aaron* at the end of so many sinnes ? Of late, I saw him caruing the molten Image, and consecrating an altar to a false God : now I see him seconding an vnkinde mutinie against his brother: Both sinnes finde him necessary ; neyther principall. It was not in the power of the legall priesthood to performe, or promise innocencie to her ministers : It was necessarie we should haue another high Priest, which could not be tainted. That King of righteousness, was of another order ; Hee being without sinne, hath fully satisfied for the sinnes of men. Whom can it now offend, to see the blemishes of the Evangelical priesthood, when Gods first high priest is thus miscarried ?

Who can looke for loue & prosperity at once, when holy & meeke *Moses* finds enmity in his own flesh & bloud ? Rather then we shal want, *A mans enemies shall be those of his owne house*. Authority cannot faile of opposition, if it be never so mildly swayed : that common make-bate wil rather raise it out of our own boord. To do wel, & hear ill, is princelly.

The Midianitish wife of *Moses*, cost him deare. Before, she hazarded his life : now, the fauour of his people : Vn-equall matches are seldom prosperous. Although now this scandall was only taken : Envy was not wise enough to chuse a ground of the quarell. Whether som secret & emulatory brawles passed between *Zipporah* & *Miriam*, (as many times these sparks of private brawles, grow into a perilous & common flame) or whether now that *Moses* & his family was ioyned with Israel, there were surmisces of transporting the gouernment to strangers ; or whether this vnfit choise of *Moses*, is now railed vp to disparage Gods gifts in him ; Euen in sight, the exceptions were fruilious : Emulation is curious ; and out of the best person, or act, wil raise something to cauill at.

Seditious doe not ever looke the same way they moove ; Wise men can easily distinguish betwixt the visor of actions, and the face. The wife of *Moses* is mentioned, his superiority is shot at. Pride is lightly the ground of all sedition. Which of their faces shined like *Moses* ? Yea, let him but haue drawen his vaile, which of them durst looke on his face ? Which of them had fasted twise 40. daies ? Which of them ascended vp to the top of Sinai, and was hid with smoke, and fire ? Which of them received the Law twise in two severall tables, from Gods owne hand ? And yet they dare say, *Hath God spoken only by Moses* ? They doe not deny *Moses* his honor, but they challenge a part with him : and as they were the elder in nature, so they would be equall in dignity, equall in administration. According to her name, *Miriam* would be exalted. And yet how vnfit were they ? One, a woman, whom her sex debarred from rule ; the other a Priest, whom his office sequestred from earthly gouern-

ment, Selfe-loue makes men vunreasonable, and teaches them to turke the glasse, to see themselves bigger, others lesse then they are. It is an hard thing for a man, willingly and gladly to see his equals lifted ouer his head, in worth and opinion. Nothing will more trie a mans grace, then questions of emulation. That man hath true light, which can be content to be a candle before the sunne of others.

As no wrong can escape God; so least of all those which are offred to Princes: He that made the eare, needs no intelligence of our tonguē. We haue to do with a God, that is light of hearing; we cannot whisper any euill so secretly, that he should not cry out of noyle: and what need wee any further evidence, when our judge is our witnesse?

Without any delation of *Moses*, God heares, and challenges them. Because he was meek, therefore he complained not: Because hee was meek, and complained not, therefore the Lord struck in for him, the more. The lesse a man striues for himselfe, the more is God his Champion. It is the honour of great persons, to vndertake the patronage of their clients: How much more will God reuenge his Elect, which cry to him, day & night? He that said, *I seek not mine owne glory*, addes, *But there is one that seekes it, and judges*. God takes his part ever, that fights not for himselfe.

No man could haue giuen more proofes of his courage, then *Moses*. Hee slew the Egyptian; Hee confrontered *Pharaoh* in his owne Court; He beat the Midianite Shepheards; He feared not the troupes of Egypt; Hee durst looke God in the face, amidst all the terrors of Sinai: and yet that spirit, which made, and knew his heart, sayes, *Hee was the mildest man upon earth*. Mildenesse and Fortitude may well lodge together in one breast; to correct the misconceits of those men, that think none valiant, but those that are fierce, and cruell.

No sooner is the word out of *Miriams* mouth, then the word of Gods reproofe meets it; How he bestirres him, & wil beat once seen & heard, when the name of *Moses* is in question! *Moses* was zealouslie carefull for Gods glory, & now God is zealous for his. The remunerations of the almighty, are infinitely gracious; He cannot want honour, and patronage, that seekes the honor of his Maker. The ready way to true glory, is goodness.

God might haue spoken so loud that heauen and earth should haue heard it; so as they should not haue needed to come forth for audience: but now, hee calls them out to the barre, that they may be seen to hear. It did not content him, to chide them within doores; the shame of their

their fault had bene lesse in a priuate rebuke : but the scandall of their repining was publique. Where the sinne is not afraid of the light, God loues not the reproofe should be smothered.

They had depressed *Moses*, God aduances him ; They had equalled themselves to *Moses*, God prefers him to them. Their plea was, that God had spoken by them, as well as *Moses* : Gods reply is, That hee hath in a more intire fashion spoken to *Moses*, then them. God spake to the best of them, but either in their dreame, sleeping ; or in vision, waking. But to *Moses*, he spake with more inward illumination, with more liuely representation : To others, as a stranger ; to *Moses*, as a friend. God had never so much magnified *Moses* to them, but for their enuie. Wee cannot devise to pleasure Gods seruants, so much as by despighting them.

God was angry when hee chode them, but more angry when he departed. The withdrawing of his presence, is the presence of his wrath. Whiles he staines to reprove, there is fauour in his displeasure ; but when he leaves either man, or Church, there is no hope but of vengeance. The finall absence of God, is hell it selfe. When he forsakes vs (tho for a time) it is an introduction to his vtmost judgement. It was time to look for a judgement, when God departed: so soone as he is gone from the cies of *Miriam*, the leprosy appears in her face : her foul tongue is punished with a soule face. Since she would acknowledge no difference betwixt her selfe, & her brother *Moses*, every Israelite now sees his face glorious, hers leprous. Deformity is a fit cure of Pride. Because the venom of her tongue, wold haue eaten into the reputation of her brother, therefore a poylonous infection eates into her flesh. Now both *Moses*, & *Miriam*, need to weare a vaile: the one to hide his glory ; the other, her deformity. That Midianite, *Zipporah*, whom shee scorned, was beautifull in respect of her.

Miriam was striken, *Aaron* escaped: both sinned ; his Priesthood could not rescue him ; the greatnesse of his dignity, did but adde to the haynousnes of his sinne : his repentance freed him ; Alas, my Lord, I beeche thee lay not this sin vpon vs, which we haue foolishly committed. I wonder not to see *Aaron* free, while I see him penitent ; This very confession sau'd him before, from bleeding for Idolatry, which now preserues him from leprosie, for his enuious repining. The vniuersall antidote for all the iudgements of God, is our humble repentance.

Yea, his sad deprecation preuailed, both to cleare himselfe and recover *Miriam*; The brother sues for himselfe and his sister, to that brother, whom they both emulated, for pardon from himselfe, and that God which was offended in him. Where now is that equality which was

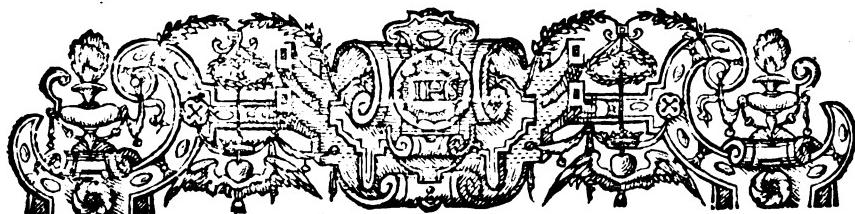
pretended? Behold he that so lately made his brother his tellow, now makes him, his God : *Lay not this sinne upon vs ; Let her not bee as one dead :* As If *Moses* had imposed this plague, and could remoue it. Neuer any opposed the seruants of God, but one time or other they haue beeene constrained to confess a superiority.

Miriam would haue wounded *Moses* with her tongue ; *Moses* would heale her, with his *O Lord heale her now :* The wrong is the greater, because his sister did it. Hee doth not say, I sought not her shame, shee sought mine ; if God haue reuenged it, I haue no reason to looke on her, as a sister, who lookt at mee, as an aduersary : But, as if her leprosie were his, hee cries out for her cure. O admirable meekenesse of *Moses*! His people the Iewes rebelled against him; God profers reuenge; He would rather dy then they should perish : His sister rebelled against him ; God workes his reuenge : Hee will not giue God peace, till shee bee recured. Beholde a worthy and noble patterne for vs to follow. How farre are they from this disposition, who are not onely content God should reuenge ; but are ready to preuent Gods reuenge with their owne !

Gods Loue to *Moses* suffers him not to obtaine presently his suite for *Miriam*; His good nature to his Sister, made him pray against himselfe. If the Iudgement had beeene at once inflicted, and remooued, there had beeene no example of terrour for others : God either denies or differrs the grant of our requests, for our good ; It were wide for vs, if our suites should bee euer heard. It was fit for all parts, *Miriam* should continue some- while leprosus. There is no policy in a sudden remoucall of iust punishment : vnlesse the raine so fall that it lie, and soke into the earth, it profits nothing. If the Iudgements of God should bee onely as passengers, & not soiourners at least, they would be no whit regarded.

The



*The Searchers of Canaan.*

ICan but wonder at the counsell of God. If the Israelites had gone on to Canaan, without inquiry; their confidence had possessed it: now they send to espy the Land, sixe hundred thousand of them neuer liued to see it: And yet I see God inioyning them to send; but inioyning it, vpon their instance. Some things God allowes, in iudgement; Their importunity, and distrust, exhorted from God this occasion of their ouerthrow. That which the Lord mooues vnto, prospers; but that which wee mooue him to, first, seldom succeedeth. What needed they doubt of the goodnesse of that Land, which God tolde them did flowe with milke and hony? What needed they to doubt of obtaining that, which God promised to giue? When we will send forth our senses to be our scouts in the matters of faith, and rather darke trust men, then God, we are worthy to be deceiued.

The basest sort of men are commonly held fit enough for intelligen-
cers; but *Moses*, to make sure work, chooseth forth the best of Israell,
such as were like to be most iudicious in their inquiry; and most credible
in their report. Those that ruled Israell at home, could best descry for
them abroad; What shold direct the body but the head? Men can iudge
but by appearance; It is for him only that sees the euent, ère he appoint
the means, not to be deceiued. It had beene better for Israell to haue sent
the offall of the multitude: By how lesse the credit of their persons is, by
so much lesse is the danger of seducement. The error of the mighty
is armed with authority, & in a sort commands assent; whether in good
or euill, greatnes hath euer a traine to followe it at the heeles.

Forty dayes they spent in this search; and this cowardly vnbeleefe
in the search, shall cost them forty yeeres delay of the fruition. Who
can abide to see the rulers of Israell so basely timorous? They com-
mend the Land, the fruit commends it selfe, & yet they plead difficulty:

Wec

Wee be not able to goe vp. Their shoulders are laden with the grapes ; and yet their hearts are ouerlaid with vnbelieve : It is an vnworthy thing, to plead hardnes of atchieving, where the benefit will more then requite the indeuour. Our Land of promise is aboue ; we know the fruite therof is sweet and glorious ; the passage difficult. The giantly sonnes of *Anak* (the powers of darknesse) stand in our way : If we sit downe and complaine, we shall once knowe, that without shall be the fearefull.

See the idle pleas of distrust ; *We are not able : They are stronger.* Could not God inable them ? was he not stronger then their giants ? Had he not promised to displace the Canaanites, to settle them in their stead ? How much more easie is it for vs to spy their weaknes, then for them to espy the strength of their aduersaries : When we measure our spirituall successe by our owne power, we are vanquished, before we fight : Hee that would ouercome, must neither looke vpon his owne arme, nor the arme of his enemy, but the mouth, and hand of him, that hath promised, and can performe. Who are we flesh and blood, with our breath in our nostrills, that we should fight with Principalities, powers, spirituall wickednesse in heauenly places ? The match is too vnequall ; we are not like grashoppers, to these giants ; whcn we compare our selues with them, how can we but despaire? when we compare them with God, how can we be discouraged ? He that hath brought vs into this field, hath promised vs victory. God knew their strength, ere he offred to cōmit vs.

Well might they haue thought, Were not the Amalekites stronger then we ? were not they armed, we naked ? Did not the only hand of *Moses*, by lifting vp, beat them down ? Were not the Egyptians no lesse our maisters ? Did not Death come running after vs in their chariots ? Did wee not leaue these buried in the sea, the other vnburied in the Wildernesse ? Whence had the Anakims their strength, but from him, that bids vs go vp against them ? Why haue the bodies of our fore-fathers taken possession of their Hebron, but for vs ? But now, their feare hath not left them so much reason as to compare their aduersaries with others, but onely with themselues : Doubtlesse, these giants were mighty, but their feare hath stretched them out some cubits, beyond their stature. Distrust makes our dangers greater, & our helps lesse then they are, and forecasts euer worse, then shall be ; and if euils be possible, it makes them certaine.

Amongst those twelue messengers, whom our secōd *Moses* sent through the Land of Promise, there was but one *Iudas* ; But amongst those twelue, which the former *Moses* addressed through the same Land, there is but one *Caleb* : and yet those were chosen out of the meanest these, out of the heads of Israel. As there is no society free from some corruption :

So it is hard, if in a community of men, there be not some faithfulness.

Wee shall wrong God, if we feare least good causes shall be quite forsaken; He knowes how to serue himselfe of the best, if the fewest; And could as easily be attended with a multitude, if he did not seek his owne glory, in vnlikelyhoods.

Joshua was silent, & wisely spared his tongue for a further aduantage; Only *Caleb* spake: I do not hear him say, Who am I to striue with a multitude? What can *Joshua* and I doe against ten rulers? It is better to sit still, then to rise and fall: But he resolues to swim against this streme, and will either drawe friends to the truth, or enemies vpon himselfe.

True Christian fortitude teaches vs not to regard the number, or quality of the opponents, but the equity of the cause; and cares not to stand alone, and challenge all commers: and if it could be opposed by as many worlds, as men, it may be ouerborne, but is cannot be daunted: Whereas popularity carries weak mindes, and teaches them the safety of ciring with a multitude.

Caleb saw the giandy Anakims, and the walled cities, as well as the rest; and yet he saies, Let vs goe up and possess it: As if it were no more, but to goe, and see, and conquer. Faith is courageous, and makes nothing of those dangers, wherewith others are quayled.

It is very materiall with what eyes wee looke vpon all objects. Feare doth not more multiply euill, then fauour diminisheth them; which is therefore bolde, because either it sees not, or contemnes that terror, which feare represents to the weake. There is none so valiant, as the beleauer.

It had beeene happy for Israell, if *Calebs* counsell had beeene as effectuall, as good: But how easily haue these rulers discouraged a faine-hearted people? In stead of lifting vp their ensignes, and marching towards Canaan; they lie them downe, and lift vp their voice and cry. The roddes of their Egyptian task-maisters had neuer beeene so fit for them, as now, for crying. They had cause indeed to weepe for the sin of their infidelity: but now they weepe for feare of those enemies they saw not. I feare if there had been ten *Calebs* to perswade, and but two faint spies to discourage them; those two cowards would haue preuailed against those tenne solicitors: How much more, now tenne oppose, and but two incourage? A plain Rhetorick drawes vs to the worse part; yea it is hard not to run downe the hill. The faction of euill is so much stronger in our nature, then that of Good, that every least

least motion preuailes for the one ; scarce any sute for the other.

Now is *Moses* in danger of losing all the cost, and care, that euer he bestowed vpon Israell : His people are already gone back to Egypt, in their hearts; and their bodies are returning. Oh ye rebellious Hebrews, where shall God haue you at last ? Did euer *Moses* promise to bring you to a fruitfull Land, without inhabitants ? To giue you a rich country, without resistance ? Are not the graues of Canaan as good, as those of Egypt ? What can ye but die at the hands of the Anakims ? Can yee hope for lesse from the Egyptians ? What madnes is this, to wish to die for feare of death : Is there lesse hope from your enemies, that shall be, when yego vnder strong, and expert leaders, then from the enemies that were, when ye shall returne maisterlesse ? Can those cruell Egyptians so soone haue forgotten the bloud of their fathers, children, brothers, husbands, which perished in pursuing you ? Had ye rather trust the mercy of knowne enemies, then the promise of a faithfull God ? Which way will yee returne ? Who shall diuide the Sea for you ? Who shall fetch you water out of the Rock ? Or can ye hope that the Manna of God will follow you, while ye runne from him ? Feeble mindes, when they meete with crosses they looke not for, repent of their good beginnings, and wish any difficulty rather then that they finde : How many haue pulled backe their foote from the narrowe vway, for the troubles of a good profession ?

It had beeene time for the Israelites to haue fallen downe on their faces, before *Moses* and *Aaron*, and to haue laid ; Yee ledde vs through the Sea, make way for vs into Canaan ; Those giants are strong, but not so strong as the Rocke of Rephidim ; yee strooke that, and it yeelded ; If they bee tall, the pillar of God is hyer then then they : when wee looke on our selues, wee see cause of feare ; but when wee consider the miraculous power of you our leaders, wee cannot but contemne those men of measures. Leave vs not therefore, but goe before vs in your directions, goe to God for vs in your prayers. But now contrarily, *Moses* and *Aaron* fall on their faces to them ; And sue to them, that they would bee content to bee conducted. Had they beeene suffered to depart, they had perished ; *Moses* and his few had beeene victorious : And yet, as if hee could not bee happy without them, hee falleon his face to them, that they would stay. We haue never so much neede to be importun'd, as in those things, whose benefit shoulde make vs most importunate. The sweetnesse of Gods Law, and our promised glory is such, as shoulde draw all hearts after it ; And yet if we did not sue to men (as for life) that they would be reconciled to God, and be saved, I doubt whether they would obtaine ; yea, it were well, if our sute were sufficient to preuaile.

Thought

Though *Moses* and *Aaron* intreat vpon their faces, and *Joshua* and *Caleb* perswade, and rend their garments, yet they mooue nothing : The obstinate multitude, growne more violent with opposing, is ready to returne them stones, for their prayers. Such hath beene euer the thankes of fidelity, and truth ; Crossed wickednesse prooues desperat; and in stead of yeelding, seekes for reuenge. Nothing is so hatefull to a resolute sinner, as good counsell : We are become enemies to the world, because we tell them truth.

That God which was inuisibly present, whiles they sinned ; when they haue sinned shewes himselfe glorious. They might haue seene him before that they should not sinne ; Now they cannot choose but see him, in the height of their sinne. They saw before, the pillar of his ordinary presence : now they see him vnusually terrible ; that they may with shame and horror, confess him able to defend, able to reuenge. The helpe of God vses to show it selfe in extremity. Hee that can prevent euils, conceales his aid, till danger bee ripe ; And then, he is as scarefull as before he seemed conniuent.



Corah's Conspiracy.



He teares of Israell were scarce drie, since the smart of their last mutiny, and now they beginne another. The multitude is like a raging Sea; ful of vnquiet billows of discontentment ; wherof one rises, in the fall of another. They saw God did but threaten, and therefore are they bold to sin. It was now hie time, they should know what it is, for God to be angry. There was neuer such a reuenge taken of Israel ; neuer any, better deserued. When lesser warnings will not serue, God looks into his quiver for deadly arrows. In the meantime what a weary life did *Moses* lead, in these continual successions of conspiracies ? What did he gaine by this troublesome gouernment,

but

but danger and despight? Who but he would not haue wist himselfe rather with the sheep of *Iethro*, then with these wolves of Itraell? But, as he durst not quit his hooke, without the calling of God, so now hee dare not his scepter; except he be dismissed by him that call'd him, no troubles, no oppositions can drive him from his place: we are too weak, if we suffer men to chalke vs from that station, where God hath set vs.

I see the Levites, not long since, drawing their swords for God and *Moses*, against the rest of Itraell; and that fact winnes them both praise and blessing: Now they are the forwardest in the rebellion against *Moses* and *Aaron*, men of their owne Tribe. There is no assurance of a man, for one act: whom one Sinne cannot fasten vpon, another may. Yea the same sinne may finde a repulse one while, from the same hand, which another time gives it entertainement: and that yealdance loses the thanke of all the former resistance. It is no praise to haue done once well, vnlesse wee continue.

Outward priuiledges of blood can auaile nothing, against a particular calling of God: These Rubenites had the right of the naturall primogeniture? yet do they vainely challenge preeminence, where God hath subiected them. If all ciuill honour flowe from the King, how much more from the God of Kings? His hand exalts the poore, and castis downe the mighty from their throne. The man that will be lifting vp himselfe, in the pride of his heart, from vnder the foot of God, is iustly troden in the dust.

Moses is the Prince of Israell; *Aaron* the Priest: *Moses* was milde; *Aaron* popular, yet both are conspired against: Their places are no lesse brothers, then their persons. Both are opposed at once; Hee that is a traytor to the Church, is a traytor to the King. Any superiority is a marke of Envie. Had *Moses*, and *Aaron* bin but fellowes with the Israelites, none had bin better beloued; their dispositions were such, as must needs haue forced fauour, from the indifferent: now they were aduanced, their malice is not inferior to their honor. High towers must look for lightnings; we offer not to undermine but those wals, which we cannot scale. Nature in euery man is both enuious, and disdainefull; & neuer loues to honor another, but where it may be an honor to it selfe.

There cannot be conceiuied an honor lesse worth emulation, then this principality of Israell; a people that could giue nothing; a people that had nothing, but in hope; a people whom their leader was faine to feed with bread, & water; which paid him no tribute, but of ill words; whose command was nothing but a burden: & yet this dignitie was an eie-sore to these Levites & these Rubenites; *Ye take too much upon you, ye Sons of Levi.* And

And this challenge (though thus vnseasonable) hath drawne in; two hundred and fifty Captaines of Israel. What wonder is it, that the tenn rulers prevailed so much with the multitude to dissuade them from Canaan; when thre traytors preuyled thus with 250. rulers, famous in the Congregation, and men of renowne? One man may kindle such a fire, as all the world cannot quench. One plague-sore may infect a whole kingdom: The infection of euill is much worse then the act.

It is not like, these leaders of Israell could erre without followers: He is a mean man that drawes not some Clients, after him. It hath bin euer a dangerous policy of Satan, To assault the best: hee knowes that the multitude (as wee say of Bees) will follow their maister.

Nothing can bee more pleasing to the vulgar sort, then to heare their gouernours taxed, and themselves flattered. All the Congregation is holy; Every one of them; Wherefore lift yee vp your selues? Every word is a falsehood. For Moses deieeted himselfe (Who am I?) God lifted him vp, ouer Israell: And so was Israell holy, as Moses was ambitious. What holiness was there in so much infidelity, feare, Idolatry, mutinie, disobedience? What could make them uncleane, if this were holiness? They had scarce wip't their mouthes, or washt their hands, since their last obstinacy; and yet these pick-thanks, say, All Israell is holy.

I would never desire a better prooife of a false teacher, then flattery: True meaning neede not vphold it selfe by soothing. There is nothing easier, then to perswade men well of themselves; when a mans self-love meets with anothers flattery it is an hy praise that will not bee belieued. It was more out of opposition, then believe, that these men plead the holinesse of Israell. Violent aduersaries, to vphold a side, will mainetaine chose things, they believe not:

Moses argues not for himselfe, but appeales to God; neither speakes for his owne right, but his brother Aarons: Hee knew, that Gods immediate seruice was worthy to be more precious, then his gouernment: That, his Princedome serued but to the glory of his Maister: Good Magistrates are more tender, ouer Gods honour, then their owne; and are more sensible of the wrongs offred to religion, then to themselves.

It is safest to trust God with his owne causes. If Aaron had beeene chosen, by Israel, Moses would haue sheltered him vnder their authoritie: Now that God did immediatly appoint him, his patronage is sought, whose the election was. Wee may easily fault in the menaging of diuine affaires; and so our want of successse, cannot want sin; Hee knowes how to vise, how to blesse his own meanes.

Yyy

As

As there was a difference betwixt the people, and Leuites; so betwixt the Leuites, and Priests. The God of order, loues to haue our degrees kept. Whiles the Leuites would bee looking vp to the Priests, *Moses* sends downe their eyes, to the people. The way not to repine at those aboue vs, is to looke at those below vs. There is no better remedy for ambition, then to cast vp our former receyts, and to compare them with our deseruings, and to conferre our owne estate with inferiours: So shall wee finde cause to bee thankfull, that wee are aboue any, rather then of enuie, that any is aboue vs.

Moses hath chid the sonnes of *Levi*, for mutining against *Aaron*; and so much the more, because they were of his own Tribe: now, hee sends for the Reubenites, which rose against himselfe. They come not, and their message is worse, then their absence. *Moses* is accused of iniustice, craultie, falsehood, treacherie, usurpation; and Egypt it selfe must bee commended, rather then *Moses* shall want reproche. Innocencie is no sheler from ill tongues; Malice never regards how true any accusation is, but how spightfull.

Now it was time for *Moses* to bee angry. They durst not haue been thus bold, if they had not seen his mildnesse. Lenity is ill bestowed vpon stubborne natures: It is an injurious lenitelsnesse, not to feel the wounds of our reputation. It well appeares hee is angry, when he prayes against them. Hee was displeased before; but when hee was most bitter against them, hee still pray'd for them: but now, hee bends his very prayers against them. *Look not to their offering*. There can bee no greater reuenge, then the imprecation of the righteous; There can bee no greater iudgement, then Gods refection of our services. With vs men, what more argues dislike of the person, then the turning back of his present? What will God accept from vs, if not prayers?

The innocence of *Moses* calls for reuenge on his Aduersaries. If hee had wronged them in his gouernment, in vaine should hee haue looked to Gods hand for right. Our sinnes exclude vs from Gods protection: whereas uprightnesse challenges, and findes his patronage. An asle taken had made him vncapable of fauour. Corrupt Gouernours lose the comfort of their owne brest, and the tuition of God.

The same tongue, that prayed against the Conspirators, prayes for the people. As lewd men thinke to carry it with number; *Corah* had so farre prevailed, that hee had drawne the multitude to his side. God, the auenger of treasons, would haue consumed them all, at once: *Moses* and *Aaron*, pray for their rebels. Although they were worthy of death, and nothing but death could stoppe their mouthes; yet their mercifull Leaders

Leaders will not buy their owne peace , with the losse of such enimies . Oh rare and iimitable mercy ! The people rise vp against their Gouernors ; Their Gouernours fall on their faces to God , for the people : So far are they from plotting reuenge , that they will not indure God should reuenge for them .

Moses knew well enough , that all those Israelites must perish in the Wildernes ; God had vow'd it , for their former insurrection : yet how earnestly doth hee sue to God , not to consume them at once ! The verie respite of euils , is a fauour next to the remoucall .

*Corah kindled the fire ; the two hundred and fiftie Capitaines brought sticks to it ; All Israel warm'd themselves by it ; onely the incendiaries perish . Now doe the Israelites owe their lite to them , whose death they intended . God , and *Moses* knowe to distinguish betwixt the heads of a faction , and the train ; though neither bee faultieles , yet the one is plagued , the other forgiuen . Gods vengeance when it is at the hottest , makes differences of men : Get you away from about the Tabernacles of Corah . Euer before common iudgements , there is a separation . In the vniuersall iudgement of all the earth , the Judge himselfe will separate : in these particular executions , wee must separate our selues . The societie of wicked men , especially in their sinnes , is mortally dangerous : whiles wee will not bee parted , how can wee complaine if wee bee enwrapped in their condemnation ? Our very company sins with them ; why should wee not smart with them also ?*

*Moses had well hoped , that when these rebels should see al the Israelites runne from them , as from monsters , and looking affrightedly vpon their Tents , and should heare that fearfull proclamation of vengeance , against them , (how souuer they did before , set a face on their conspiracie ; yet now) their hearts would haue misgiuen . But loe , these bold Traytors stand impudently staring in the doore of their tents , as if they would outface the reuenge of God ; As if *Moses* had neuer wrought miracle before them ; As if no one Israelite had euer bledde for rebelling . Those that shall perish , are blinded . Pride and infidelity obdures the hart , and makes euен cowards fearelesse .*

So soone as the innocent are seuered , the guilty perish : the earth cleaves , and swallowes vp the rebels . This element was not vsed to such morsels : It devoures the carcasses of men ; but bodies informed with living soules , neuer before . To haue seene them struck dead vpon the earth , had beene fearfull : but to see the earth at once their executioner and graue , was more horrible . Neyther the Sea , nor the Earth , are fit to

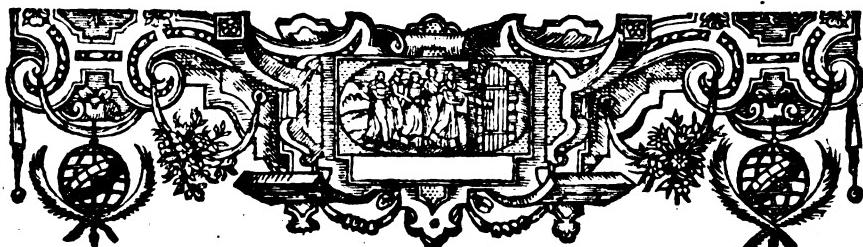
giue passage; The sea is moist and flowing, and will not bee diuided, for the continuallie of it; The earth is dry and malisie, and will neither yeeld naturally, nor meet againe, when it hath yeelded; yet the waters did cleave to giue way vnto Israel, for their preseruation; the earth did cleave, to giue way to the Conspirators, in iudgement: Both Sea, and Earth, did shut their iawes againe vpon the aduersaries of G O D.

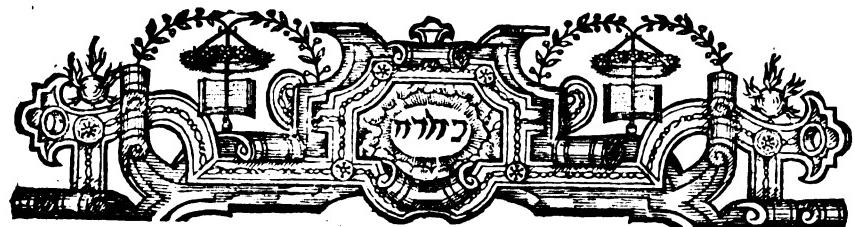
There was more wonder in this latter. It was a maruell that the waters opened: it was no wonder that they shutte againe; for, the recyng and flowing, was naturall. It was no lesse maruell, that the earth opened; but more maruell that it did shutte againe, because it had no naturall disposition to meet, when it was diuided. Now might Israel see they had to doe with a G O D, that could reuenge with ease.

There were two sorts of Traytors: the earth swallowed vp the one; the fire, the other. All the elements agree to serue the vengeance of their Maker. *Nadab* and *Abihu*, brought fit persons, but vnfitt fire to G O D; These Leuites bring the right fire, but vnwarranted persons, before him: Fire from G O D consumes both. It is a dangerous thing to usurpe sacred functions. The ministry will not grace the man; The man may disgrace the ministry.

The common people were not so fast gathered to *Corahs* flattering perswasion before, as now they ran from the sight, and feare of his iudg-
ment. I maruel not if they could not trust that earth, whereon they stood,
whiles they knew their harts had bin false. It is a madnesse to runne awa-
y from punishment, and not from sin.

The end of the sixth Booke.





CONTEMPLATIONS.
THE
SEVENTH BOOKE.

Aarons Censer, and Rod.

The Brasen Serpent.

Balaam.

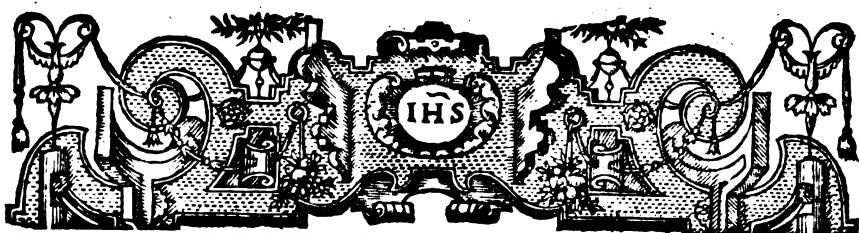
Phinehas.

The death of Moses.

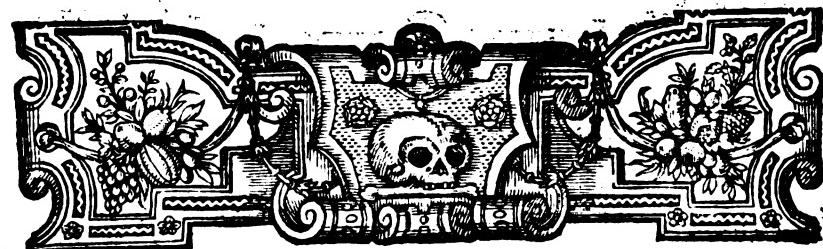
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TO MY RIGHT
HONOURABLE, RELL
GIOVS AND BOVNTIFVL PA-
TRON, EDVVARD, LORD DENNY, BARON
OF WALTHAM, THE CHIEF COM-
FORT OF MY LABOVRS, I.H. WI-
SHETH ALL TRVE HAPPINES,
AND DEDICATES THIS
PART OF HIS MEDL
TATIONS.



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CONTEMPLATIONS.
THE
SEVENTH BOOK.

Aarons Censer and Rod.

When shall wee see an end of these murmurings, and these iudgements? Because these men rose vp against *Moses* and *Aaron*, therefore G O D consumed them; and because God consumed them, therfore the people riscvp against *Moses* and *Aaron*: and now because the people thus murmur, God hath againe begun to consume them. What a circle is here of sinnes, and iudgements? Wrath is gone out from G O D: *Moses* is quick-sighted, and spies it at the setting out. By how much more faithfull, and familiar wee are with G O D, so much earlier doe wee dilcerne his iudgements; As those which are well acquainted with men, knowe by their lookes and gestures that, which strangers vnderstand but by their actions; As finer tempers are more sensible of the changes of weather. Hence the *Seers* of G O D haue euer from their watch-tower descryed the iudgements of G O D afarre off. If another man had seene from Carmel a cloud of a hand-breadth, he could not haue tolde *Ahab*, hee should bee wet. It is enough for Gods messengers, out of their acquaintance with their maisters proceedings, to foresee punishment: No maruell, if those see it not, which are wilfully sinfull: wee men reueale not our secret purposes, either to enemies or strangers: all their fauour is to feele the plague ere they can espie it.

Moses

Moses thought hee were great with God , yet hee takes not vpon him this reconciliation ; hee may aduise *Aaron* what to doe , himselfe vndertakes not to act it : It is the woike of the Priesthood , to make an atonement for the people : *Aaron* was first his brothers tongue to *Pharaoh* ; now hee is the peoples tongue to God : Hee only must offer vp the incense of the publique prayers to God . Who would not thinke it a small thing to hold a Censer in his hand ? yet if any other had done it he had fallen with the dead , and not stood betwixt the liuing & dead ; in stead of the smoke ascending , the fire had descended vpon him : And shall there bee lesse vse , or lesse regard of the Euangelicall ministry , then the Legall ? When the world hath powred out all his contempt , wee are they , that must reconcile men to God ; and without vs , they perish .

I knowe not whether more to maruell at the courage , or mercy of *Aaron* : His mercy , that hee would yet sauе so rebellious a people ; his courage , that hee would sauē them , with so great a danger of himselfe . For , as one that would part a fray , bee thrusts himselfe vnder the strokes of God ; and puts it to the choise of the reuenger , whether hee will smite him , or forbear the rest ; He stands boldly betwixt the liuing and the dead , as one that will eyther die with them , or haue them liue with him ; the sight of fourteene hundred carcases dismayd him not ; he that before feared the threats of the people , now feates not the strokes of God : It is not for Gods ministers , to standvpon their owne perils in the common causes of the Church : Their prayers must oppose the iudgements of the Almighty ; When the fire of Gods anger is kindled , their Censers must smoke with fire from the altar . Every Christian must pray for the remoueall of vengeance : how much more they , whom God hath appointed to mediate for his people ? Euerie mans mouth is his owne : but they are the mouthes of all .

Had *Aaron* thrust in himselfe with empty hands , I doubt whether he hadde preuailed ; now his Censer was his protection ; When wee come with supplications in our hands , we neede not feare the strokes of God . Wee haue leauē to resist the diuine iudgements by our prayers , with fauour and successe : So soone as the incense of *Aaron* ascended vp vnto God , hee smelt a fauour of rest ; hee will rather spare the offenders , then strike their intercessor . How hardly can any people miscarry , that haue faithfull ministers to sue for their safetie ? Nothing but the smoke of heartie prayers can cleanse the ayre from the plagues of God .

If *Aarons* sacrifice were thus accepted ; how much more shall the priest of the new Testament , by interposing himselfe to the wrath of his father , deliuer the offenders from death ? The plague was entred vpon all the sonnes of men : O Sauiour , thou stood'st betwixt the liuing , and

and the dead, that all which belieue in thee, should not perish. *Aaron* offered, and was not striken; but thou, O Redeemer, wouldst offer and bee strooke, that by thy stripes wee might bee healed: So stood'st thou betwixt the dead and liuing, that thou wert both alive and dead; and all this, that wee, when we were dead, might live for ever.

Nothing more troubled Israell, then a feare least the two brethren shold cunningly ingrosse the gouernment to themselves. If they had done so, what wile men would haue enuied them an office so little worth, so dearely purchased? But because this conceit was ever apt to stirre them to rebellion, and to hinder the benefit of this holy soueraintie; therefore God hath indeuor'd nothing more, than to let them see that these officers, whom they so much envied, were of his owne proper institution: They hadde scarce shut their eyes, since they saw the confusion of those two hundred and fifty usurping sacrificers; and *Aarons* effectuall intercession for staying the plague of Israell. In the one, the execution of Gods vengeance vpon the competitors of *Aaron* for his sake. In the other, the forbearance of vengeance vpon the people for *Aarons* mediation, might haue challenged their voluntary acknowledgement of his iust calling from God: If there had been in them either awe, or thankfulness, they could not haue doubted of his lawfull supremacy. How could they choole but argue thus; Why would God so farrrely haue destroyed the riuals that durst contest with *Aaron*, if hee would haue allowed him any equall? Wherefore serue those plates of the Altar, whick wee see made of those usurped Censers, but to warne all posterite of such presumption? Why should God cease striking, whiles *Aaron* interposed betwixt the liuing and the dead, if hee were but as one of vs? Which of vs, if wee had stood in the plague, had not added to the heap? Incredulous mindes will not bee perswaded with any evidence. These two brothers had liued asunder forty yerrs: God makes them both meet in one office of deliuering Israel. One halfe of the miracles were wrought by *Aaron*; hee strooke with the rodde, whiles it brought those plagues on Egypt. The Israelites heard God call him uppe by name to mount Sinai; They saw him anointed from God, and (least they should thinke this a set match betwixt the brethren) they saw the earth opening, the fire issuing from God vpon their envious opposites: they saw his smoke a sufficient antidote for the plague of God; and yet still *Aarons* calling is questioned. Nothing is more naturall to every man, then vnbelieve: but the earth never yeelded a people so strongly incredulous, as these; and after so many shoulde generations, their children doe inherit their obstinacy; still doe they oppole the true high-priest, the anointed of God: sixteene hundred yerrs desolation hath not drawnen from them to confess him whome God hath chosen.

How

How desirous was God to give satisfaction euen to the obstinate ! There is nothing more materiall, then that men should bee assured their spirituall guides haue their commission and calling from God: The want whereof is a preuidice to our successe. It shold not bee so : but the corruption of men will not receiue good, but from due messengers.

Before, God wrought miracles in the rod of *Moses* ; now, in the rodde of *Aaron*. As *Pharaoh* might see himselfe in *Moses* rod ; who of a rodde of defence and protection was turned into a venomous serpent : So Israel might see themselves, in the rod of *Aaron*. Every Tribe and every Israelite was, of himselfe, as a scre sticke, without life, without sap; and if any one of them had power to liue, and flourish, hee must acknowledge it from the immodiate power, and gift of God.

Before Gods calling all men are alike: Every name is alike written in their rod ; there is no difference in the letters , in the wood ; neither the characters of *Aaron* are fayrer, nor the staffe more precious ; It is the choise of God that makes the distinction : So it is in our calling of Christianity ; All are equally detoid of the possiblity of grace : all equally inuilessie ; by nature wee all are sonnes of wrath : If wee bee now better then others, who separated vs ? Wee are all crab-stocks in this orchard of God, hee may graffe what fruit he pleases, vpon vs ; onely the grace and effectuall calling of God makes the difference.

These twelve heads of Israel , would never have written their names in their rods, but in hope they might bee chosen to this dignitie. What an honour was this Priesthood , whereof all the Princes of Israell are ambitious ? If they had not thought it an high preferment, they had never so much enuyed the office of *Aaron*. What shall wee thinke of this change ? Is the Euangelicall ministratiom of lesse worth then the Leuiticall ? Whiles the Testament is better, is the seruice worse ? How is it, that the great thinke themselves too good for this imployment ? How is it , that vnder the Gospell , men are disparaged with that, which honoured them vnder the Law ; that their ambition and our scorne, meeet in one subiect.

Theſe

These twelue rods are not laid vp in the severall cabinets of their owners; but are brought forth, and laid before the Lord. It is fit God shold make choyce of his owne attendants. Euen we men hold it iniurious, to haue seruants obtruded vpon vs, by others: never shall that man haue comfort in his ministery, whom God hath not chosen. The great Commander of the world, bath set euery man in his station; To one he hath laid, Stand thou in this Tower and watch; To another, Make thou good these Trenches; To a third, Digge thou in this Mine. Hee that gives, and knowes our abilities, can best set vs on worke.

This rod was the pastorall stafke of *Aaron*, the great shepheard of Israel. God testifies his approbation of his charge, by the fruit. That a rod cut off from the tree, should blossome, it was strange; but that in one night, it should beare buds, blossoms, fruit, and that both ripe and hard, it was highly miraculous. The same power that revives the dead plants of winter, in the Spring, doth it heere without earth, without time, without sunne; that Israel might see and grant, it was no reason his choyce should be limited, whose power is vnlimited.

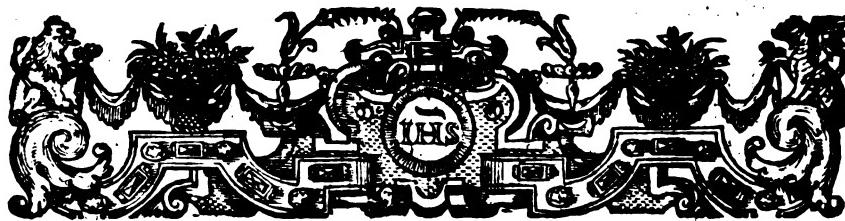
Frutfulness is the best argument of the calling of God: Not onely all the plants of his setting, but the very boughes cut off from the body of them, will flourish. And that there may not want a succession of increase, heere are fruit, blossoms, buddes; both prooфе and hope, inseparably mixed.

It could not but bee a great comfort vnto *Aaron*, to see his rodde thus miraculously florishing; to see this wonderfull Testimony of Gods fauour, and election: Sure he could not but think; Who am I, O God, that thou shouldest thus choose mee out of all the Tribes of Israel? My weakenesse hath beene more worthy of thy rod of correction, then my rodde hath beene worthy of these blossoms. How hast thou magnified mee, in the sight of all thy people? How able art thou to vphold my imbecility with the rodde of thy support? how able to defend mee with the rodde of thy power, who hast thus brought fruit out of the saplesse rodde of my profelion? That seruant of God is worthy to faint, that holds it not a sufficient encouragement, to see the evident prooſes of his Masters fauour.

Commonly, those fruits which are soone ripe, soone wither; but these almonds of *Aarons* rod, are not more early, then lasting: the same hand which brought them out before their time, preferued them, beyond their time; and for perpetuall memory, both rodde and fruite must be kept in the Arke of God. The tables of *Moses*, the rodde of *Aaron*, the Manna of God, are monuments fit for so holy a shrine. The doctrine,

doctrine, sacraments, and governement of Gods people, are precious to him, and must bee so to men. All times shall see and wonder, how his ancient Church was fed, taught, ruled. *Moses* his rod did great miracles, yet I finde it not in the Arke. The rod of *Aaron* hath this priuilege, because it caried the miracle still in it selfe; whereas the wonders of that other rod were passed. Those monuments would God haue continued in his Church, which carry in them the most manifest evidences of that which they import.

The same God, which by many transient dentonstrations had approved the calling of *Aaron* to Israel, will now haue a permanent memoriall of their conuiction; that whensoeuer they should see this relique, they should be ashamed of their presumption, and infidelity. The name of *Aaron* was not more plainly written in that rod, then the sinne of Israel was in the fruit of it; and how much Israel findes their rebellion beaten with this rod, appears in their present relenting, and complaint; Behold we are dead, we perishe. God knowes how to pull downe the biggest stomach, and can extort glory to his owne Name, from the most obstinate gainslayers.



The Brazen Serpent.

Eauen times already hath Israell murined against *Moses*, and seauen times hath either been threatened, or punished; yet now they fall to it afresh. As a teastie man findes occasion to chafe at every trifle: so this discontented people, either finde or make all things troublesome. One while they haue no water; then bitter; One while no God; then one too many; One while no bread; then bread enough, but too light; One while they will not abide their Gouernors: then they cannot abide their losse. *Aaron* and *Miriam* were neuer so grudged alive,

as they are bewailed dead. Before, they wanted onions, garlick, flesh-pots; now they want figges, vines, pomegranats, corne. And as rabid children, that cry for every thing they can thinke of, are whipped by thier wife mother: So God iustly serues these fond Israclites.

It was first their way that makes them repine; They were faine to goe round about Idumea; The journey was long and troublome. They had sent intreaties to Edom for licence of passage the next way, reasonably, submisly: It was churlishly denied them. Esau liues still in his posterity; Jacob in Israel; The combate which they began in Rebeccas belly, is not yet ended. Amalec, which was one limme of Esau, followes them at the heels; The Edomites, which was another, meets them in the face; So long as there is a world, there will be opposition to the chosen of God. They may come at their perill; The way had bene neicer, but bloody; they dare not goe it, and yet complaine of length.

If they were afraid to purchase their resting place with warre, how much lesse would they their passage? What should God doe with impatient men? They will not goe the nearest way, and yet complaine to goe about. He that will passe to the promised Land, must neither stand vpon length of way, nor difficulty. Every way hath his inconueniences: the nearest hath more danger, the farthest hath more paine; Either, or both must be overcome, if euer we will enter the rest of God.

Aaron and Miriam, were now past the daunger of their matinies; for want of another match, they ioyne God with Moses, in their murmurings: Tho they had not mentioned him, they could not seuer him in their Insurrection; For, in the causes of his owne seruants, hee challenges euен when hee is not challenged. What will become of thee, O Israel, when thou makest thy Maker thine enemy? Impatience is the cozen to Frensie: this caules men not to care vpon whom they runne, so they may breathe out some reuenge. How oft haue wee heard men that haue beeene displeased by others, scare the name of their Maker in peeces? Hee that will judge, and can confound, is fetcht into the quatrall without cause. But if to striue with a mighty man bee vnwise, and vnsafe, what shall it be to striue with the mighty God?

As an angry child castes away that which is giuen him, because hee hath not that hee would: so doe these foolish Israclites; their bread is light, and their water vnsatisfying; because their way displeased them. Was ever people fed with such bread, or water? Twice hath the verie Rocke yeelded them water, and every day the beauen affords them bread. Did any one soule amongst them miscary, either for hunger,

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or

or thirst? But no bread will downe with them, saue that which the earth yeelds; no water but from the naturall Wells, or Rivers. Vnlesse nature may be allowed to be her owne caruer, she is neuer contented.

Manna had no fault, but that it was too good, and too frequent: the pulse of Egypt had beeene fitter for these course mouthes: This heauenly bread was vnpeakably delicious; it tasted like wafers of hony, and yet even this Angels foodc is contemaed. Hee that is full, despiseth an hony-combe. How sweet and delicate is the Gospell! Not only the Fathers of the old Testament, but the Angels desired to look into the glorious mysteries of it, and yet we are cloyed. This supernaturall food is too light: the bread-corne of our humane reason, and profound discourse, would better content vs.

Moses will not reuenge this wrong; God will: yet will hee not dealt with them himselfe, but he sends the fiery serpents to answer for him; How fitly? They had caried themselves like serpents to their gouernors: how oft had they stung *Moses*, and *Aaron*, neare to death? If the serpent bite when he is not charmed, no better is a slaunderer. Now these venomous Adders reuenge it; which are therefore called fiery, because their poysone scalded to death; God hath an hand in the annoyance and hurt of the basest creatures; how much lesse can the sting of an ill tongue, or the malice of an ill spirit, strike vs without him? Whiles they were in Goshen, the frogs, lice, caterpillers spared them, and plagued the Egyptians; now they are rebellious in the desert, the serpents finde them out, and sting them to death. Hee that brought the quailes thither to feed them, fetches these Serpents thither to punish them. While wee are at warres with God, we can looke for no peace with his creatures: Every thing rejoices to execute the vengeance of his Maker. The stones of the field will not be in league with vs, while we are not in league with God.

These men, when the spies had told them newes of the giants of Canaan, a little before had wisht, *Would God we were dead in this Wilderness:* Now God hath heard their prayers; what with the plague, what with the serpents, many thousands of them died. The ill wishes of our impatience are many times heard. As those good things are not graunted vs, which we pray for, without care; so those euils which we pray for, & would not haue, are oft granted. The eares of God are not only open to the prayers of faith, but to the imprecations of infidelity. It is dangerous wishing euill to our selues, or ours; It is iust with God to take vs at our word, & to effect that, which our lips speak against our heart.

Before, God hath euer consulted with *Moses*; and threatened, ere hee punisht: now hee strikes, and sayes nothing. The anger is so much more

more, by how much lesse notified. When God is not heard before hee is felt, (as in hawing of wood, the blow is not heard, till the axe be seen to haue strooke) it is a fearefull signe of displeasure: It is with God, as with vs men, that still reuenges are euer most dangerous. Till now, all was well enough with Israel, and yet they grudged; Those that will complaine without a cause, shall haue cause to complain for something. Discontented humors seldom scape vnpunished; but receive that most iustly whereat they repined vnjustly.

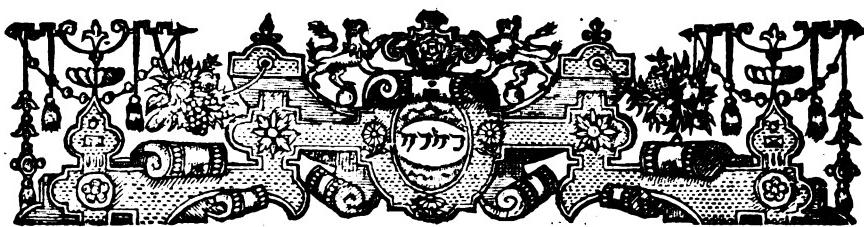
Now the people are glad to seeke to *Moses* vnbidden. Euer heretofore, they haue beeene wont to be sued to, and intreated for without their owne intrety; Now their misery makes them importunate: There need no solicitor, where there is sens of smart. It were pitty, men should want affliction; since it sends them to their prayers, and confessions. All the perswasions of *Moses* could not doe that which the serpents haue done for him. O God, thou seest how necessary it is wee should be stung sometimes: else wee should run wilde, and never come to a sound humiliation; wee should never seeke thee, if thy hand did not finde vs out.

They had spoken against God, and *Moses*; And now they humbly speake to *Moses*, that hee would pray to God for them. He that so oft prayed for them vnbidden, cannot but much more do it requested; and now obtaines the meanes of their cure. It was equally in the power of God, to remove the serpents; and to heale their stinging; To haue cured the Israelites by his word, and by his signe: But hee findes it best for his people (to exercise their faith) that the Serpents may bite, and their bitings may inuenome, and that this venome may indanger the Israelites; and that they, thus affected, may seeke to him for remedy; and seeking may finde it, from such meanes, as should haue no power, but in signification; That while their bodyes were cured by the signe, their soules might be confirmed, by the matter signified. A serpent of brasse could no more heale, then sting them. What remedy could their eyes giue to their legs? Or what could a serpent of cold brasse prevail against a liuing & fiery serpent? In this troublousm desert, we are all stung by that fiery and old Serpent; O Sauiour, it is to thee we must looke, and be cured; It is thou that wert their paschall Lamb, their Manna, their Rock, their Serpent. To all purposes dost thou vary thy selfe to thy Church, that we may find thee euery-where; Thou art for our nourishment, refreching, cure; as hereafter, so even now, all in all.

This serpent which was appointed for cure to Israel, at last stings them to death, by Idolatrous abuse: what poysone there is in Idolatry, that makes eu'en Antidotes deadly! As *Moses* therefore raysed

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this serpent, so *Ezekias* pulled it downe : God commanded the rayling of it, God approued the demolishing of it. Superstitious vse can marre the very institutions of God : how much more the most wise and well-grounded deuises of men ?



Balaam.

Moab and Midian had beeene all this while standers by, and lookers on ; If they had not seene the patterne of their owne ruine, in these neighbours ; it had neuer troubled them, to see the Kings of the Amorites, and Bashan to fall before Israell. Had not the Israelites camped in the Plaines of Moab, their victories had beeene no eye-sore to Balac. VVicked men neuer care to obserue Gods iudgements, till themselues bee touched ; The fire of a neighbours house would not so affect vs, if it were not with the danger of our owne : Secure mindes neuer startle, till God come home to their very sensles.

Balac and his Moabites had wit enough to feare, not wit enough to preuent iudgement : They see an enemy in their borders, and yet take no right course for their safety. Who would not haue looked, that they should haue come to Israel, with conditions of peace ? Or, why did they not think, Either Israels God is stronger then ours, or he is not. If he be not, why are we afraid of him ? If he be, Why do we not serue him ? The same hand which giues them victory, can giue vs protection. Carnall men, that are secure of the vengeance of God, ere it doe come, are mastered with it, when it doth come ; and not knowing which way to turne them, run forth at the wrong doore.

The Midianites ioyne with the Moabites, in consultation, in action against Israel. One would haue thought, they should haue looked for fauour from Moses, for Iethroes sake ; which was both a Prince of their Countrey

Courtrey, and father in law to *Moses*; and either now, or not long before, was with Israel in the Wildernes. Neither is it like, but that *Moses* hauing found forty yeares harbour amongst them, would haue been (what hee might) inclinable to fauourable treaties, with them: but now, they are so fast linked to *Moab*, that they will either sinke or swim together. Intirenesse with wicked consorts is one of the strongest chaynes of Hell, and bindes vs to a participation both of sinne, and punishment: An easie occasion will knit wicked hearts together, in conspiracy against the Church of God.

Their errand is diuelish (*Come curse Israel*:). That which Satan could not doe by the swords of *Og*, and *Schon*, he will now try to effect, by the tongue of *Balaam*. If either strength, or policie would preuaile against Gods Church, it could not stand. And why should not we be as industrious to promote the glory of God, and bend both our hands and heads to the causes of the Almighty? When all helpe faile *Moab*, the Magician is sought to. It is a signe of a desperate cause, to make Satan either our counsellor, or our refuge.

Why did they not send to *Balaam* to blesse themselves rather, then to curse Israell? It had beeene more easie to be defended from the burn of their enemies, then to haue their enemies laide open to bee hurt by them. Pride and malice did not care so much for safety, as for conquest: It would not content them to escape Israell, if Israell may escape them; It was not thank-worthy, to saue their owne blood, if they did not spill the blood of others; As if their owne prosperity had beeene nothing, if Israell also prospered. If there be one project worse then another, a wicked heart will finde it out. Nothing but destruction will content the malicious.

I knowe not whether *Balaam* were more famous, or *Balac* more confident. If the king had not been perswaded of the strength of his charm, hee had not sent so farre, and payd so deare, for it; now hee trusts more to his inchauntment, then to the forces of *Moab*, and *Midian*: and (as if heauen and earth were in the power of a charmers tongue) he saith, *He that thou blessest, is blessed; and he whom thou curseth, is cursed*: Magicke, through the permission of God, is powerfull; for whatsoeuer the Diuell can do, the Magician may do: but it is madnesse to thinke either of them omnipotent. If either the curses of men, or the indeuours of the powers of darknesse, should be effectuall, all would be Hell. No, *Balac*: So short is the power of thy *Balaam*, that neither thou, nor thy Prophet himselfe, can auoide that curse, which thou wouldest haue brought vpon Israell. Had *Balaam* been a true Prophet of God, this bold assurance had beeene but iust; Both thosc ancient *Seers*, and the Prophets of the *Gospell*

Gospele haue the ratification of God in heauen, to their sentences on earth. Why haue we lesse care of the blessings, and lesse feare of the curses and censures of Gods ministers? Who would not rather haue *Elishaes* guard, then both the Kings of Israel, and Assyria? He himselfe as hee had the Angelicall chariots and horsemen about him, so was hee the chariots and horsemen of Israel: Why shold our faith bee lesse strong, then superstition? Or why shold Gods agents haue lesse vertue then Satans?

I should wonder to heare God speake with a false Prophet, if I did not knowe it hath beeene no rare thing with him (as with men) to bestowe wordes, evn where he will not bestowe fauour. *Pharaon, Abimelech, Nebuchadnezzar,* receiu visions from God: neither can I think this strange, when I heare God speaking to Saatn, in a question no less familiar then this of *Balaam*; *Whence com'st thou Satan?* Not the sound of the voyce of God, but the matter whiche hee speakes, argues loue: He may speake to an enemy; hee speakes peace to me, but his owne. It is a vaine bragge, God hath spoken to me. So may hee doe to reprobates, or Diuels: but what said hee? Did he say to my soule, I am thy saluation? Hath he indented & thynke that he will be my God, and I shal be his? I cannot heare this voyce and not liue.

God heard all the consultations, and message of these Moabites; these messengers could not haue moued their foote, or their tongue, but in him: and yet he which asked *Adam*; where he was, asks *Balaam*, *What men are these?* I haue euer seene, that God loues to take occasion of proceeding with vs, from our selues, rather then from his owne immediate prelacione. Hence it is, that we lay open our wants, and confess our sins, to him that knowes both better then our owne harts, Because hee will deale with vs from our owne mouthes.

The preuention of God, forbids both his iourney, and his curse. And what if hee had beeene suffered to goe and curse? What corne had this wind shaken when God meant to blesse them? How many Bulls haue bellowed out execrations against this Church of God? What are we the worse? Yea I doubt if wee had beeene so much blessed, had not those *Balaamish* curses beeene spent vpon vs. Hee that knowes what waste windeth the causelesse curses of wicked men are, yet will not haue *Balaam* curse Israell; because he will not allow *Balaam* so much incouragement, in his opposition, as the conceit of this helpe. Or perhaps, if *Balaam* thought this Sorcerer a true Prophet, God would not haue his name, so much, as in the opinion of the heathen, scandalized, in usurping it to a purpose, which he meant not should succeed.

The hand of God is in the restraint of many euills, which we never knew to be towards vs. The Israelites sate still in their Tents, they little thought what mischiefe was brewing against them: without ever making them of counsell, God crosses the designes of their enemies. He that keepeth Israel, is both a sure, and a secret friend. The reward of the diuination, had easily commanded the iourney, and curse of the couetous Prophet, if God had not stayed him. How oft are wicked men curbed by a diuine hand, even in those sinnes, which their heart stands to? It is no thanke to lewd men that their wickednesse is not prosperous. Whence is it that the world is not ouer-runne with euill, but from this; that men cannot be so ill as they would?

The first entertainment of this message, would make a stranger think *Balaam* wife, and honest: He will not give a sudden answer, but craues leasure to consult with God; and promises to returne the answere hee shall receiu. Who would not say, This man is free from rashnes, from partiality? Disimulation is crafty, and able to deceiue thousands: The words are good: when hee comes to action, the fraud bewraies it selfe: For, both he insinuates his owne forwardnes, and casts the blame of the prohibition, vpon God, & (which is worse) deliuers but halfe his answere: he sayes indeed, *God refuseth to give them leave to go*: He sayes nor, as it was, *He charges me not to curse them, for they are blessed*. So did *Balaam* deny, as one that wist to be sent for againe. Perhaps a peremptory refusall had hindered his further solicitation. Concealment of some truths, is sometimes as faulty, as a deniall. True fidelity is not niggardly in her relations.

Where wickednesse meets with power, it thinkes to command all the world, and takes great scorne of any repulse. So little is *Balaam* disengaged with one refusall, that he sends so much the stronger message; *Mo Princes, and more honourable*. Oh that we could be so importunate for our good, as wicked men are for the compassing of their owne designes! A deniall doth but whet the desires of vehement sutors. Why are we faint in spirituall things, when we are not denied, but delayed?

Those which are themselves transported with vanity, and ambition, thinke that no heart hath power to resist these offers. *Balaams* Princes thought they had strook it dead, when they had once mentioned promotion to great honour. Selfe-loue makes them think they cannot be slaves, whiles others may be free; and that all the world would be glad to runne on madding after their bait. Nature thinkes it impossible to contemne honour and wealth; and because too many soules are thus taken, cannot belieue that any would escape. But let carnall hearts know there are those, that can spit the world in the face, and say, *Thy gold and silver*

siluer perish with thee: and that in comparison of a good conscience, can tread vnder foot his best profers, like shadowes, as they are; and that can doe, as *Balaam* saide.

How neare, truth, and falsehood can lodge together? Heere was pietie in the lips, and covetousnesse in the heart. Who can any more regard good wordes, that heares *Balaam* speake so like a Saint? An houefull of gold and siluer may not peruert his tongue; his heart is wonne with leesse: for if he had not already swallowed the reward, and found it sweet, why did he againe solicit God, in that which was peremptorily denied him? If his minde had not beene bribed already, why did hee stay the messengers? why did he expect a change in God? why was he willing to feede them with hope of successe, which had fedde him with hope of recompence? One prohibition is enough for a good man. Whiles the delay of God doth but hold vs in suspence, importunity is holy and seasonable: but when once he giues a resolute deniall, it is profane faulnesse to solicit him. When wee aske what wee are bidden, our suits are not more vehement, then welcome: but when wee begge prohibited fauours, our presumption is troublesome, and abominable: No good heart will endure to be twise forbidden.

Yet this importunity hath obtained a permission; but, a permission, worse then a deniall. I heard God say, before, *Goe not, nor curse them*; Now he sayes, *Goe, but curse not*. Anone, hee is angry that hee did goe. Why did hee permit that which hee forbad, if hee be angry for doing that which he permitted? Some things God permits with an indignation; not for that he giues leauue to the act, but that he giues a man ouer to his sin in the act; this sufferance implies not fauour, but iudgement: so did God bid *Balaam* to goe, as *Salamon* bids the young man follow the waies of his owne heart. It is one thing to like, another thing to suffer; *Moses* never approued those legall divorces, yet he tolerated them: God never liked *Balaams* iourney, yet he displeasedly giues way to it: as if he said; Well, since thou art so hote, set on this iourney, be gone. And thus *Balaam* tooke it: else, when God after professed his displeasure for the iourney, it had beene a ready answere, *Thou commandest me*: but heerein his confession argues his guilt. *Balaams* suite, and Israels Quailes had both one fashion of grant, in anger. How much better is it, to haue gratiouse denials, then angry yeeldings?

A small perswasion hartens the willing: It booted not to bid the covetous Prophet hasten to his way. Now he makes himselfe sure of successe: His corrupt heart tells him, that as God had relented in his licence to goe, so he might perhaps, in his licence to curse; and hec saw how this curse might blesse him with abundance of wealth: he rose vp earely

earely therfore and saddled his asse. The night seemed long to his forwardnesse. Couetous men need neither clock nor bell to awaken them : their desires make them restlesse. O that we could, with as much eagernesse seeke the true riches, which onely can make vs happy !

We that see onely the out-side of *Balaam*, may maruell, why hee that permitted him to goe , afterward opposes his going : but God that saw his heart, perceiued what corrupt affections carried him : hee saw, that his couetous desires, and wicked hopes, grewe the stronger, the nearer hee came to his end : An Angel is therefore sent to with-hold the hasty Sorcerer. Our inward disposition, is the life of our actions ; according to that doth the God of spirits iudge vs, whiles men censure according to our externall motions. To goe at all, when God had commanded to stay, was presumptuous : but to goe with desire to curse, made the act doubly sinfull, and fetcht an Angel to resist it. It is one of the worthy imployments of good Angels, to make secret opposition to euill designes : Many a wicked act haue they hindered, without the knowledge of the agent. It is all one with the Almighty, to worke by spirites, and men ; It is therefore our glory to be thus set on worke : To stop the course of euill, either by dissuasion, or violence, is an Angelicall seruice.

In what danger are wicked men, that haue Gods Angels their opposites ? The diuell mooued him to goe ; a good Angel resists him. If an heauenly Spirit stand in the way of a Sorcerers sinne, how much more ready are all those spirituall powers, to stop the miscarriages of Gods deare children ? How oft had we fallen yet more, if these gardians had not vpheld vs, whether by removing occasions, or by casting in good instincts ? As our good indeuours are oft hindred by Satan ; so are our euill, by good Angels : else were not our protection equall to our danger ; and we could neither stand nor rise.

It had beene as easie for the Angel to strike *Balaam*, as to stand in his way ; and to haue followed him in his starting aside, as to stop him in a narrow path : But euen the good Angels haue their stints, in their executions. God had somewhat more to doe with the tongue of *Balaam*, and therefore he will not haue him slaine, but withstand : and so withstand, that he shall passe. It is not so much glory to God, to take away wicked men, as to vse their euill to his owne holy purposes. How soone could the Commander of heauen, and earth, ridde the world of badde members ? But so should he lose the praife of working good by euill instruments. It sufficeth that the Angels of God resist their actions, while their persons continue.

That

That no man may maruell to see *Balaam* haue visions from God, and vitter prophecies from him; his very Asse bath his eyes opened, to see the Angel, which his Master could not; and his mouth opened to speake more reasonably then his Master. There is no beast deserves so much wonder, as this of *Balaam*, whose common sense is aduanced aboue the reason of his rider; so as for the time, the Prophet is brutish, and the beast propheticall. Who can but stand amazed at the eye, at the tongue of this silly creature? For so dull a sight it was much to see a bodily object, that were not too apparent: but to see that spirit, which his rider discerned not, was farre beyond nature. To heare a voyce come from that mouth, which was vsed only to braye, it was strange, and vncouth: but to heare a beast, whose nature is noted for incapacity, to out-reason his Master, a professed Prophet, is in the very height of miracles: Yet can no heart sticke at these, that considers the dispensation of the Almighty, in both. Our eye could no more see a beast, then a beast can see an Angel, if he had not giuen this power to it. How easie is it for him that made the eye of man and beast, to dim, or inlighthen it at his pleasure? And if his power can make the very stones to speak, how much more a creature of sense? That emill spirit spake in the serpent to our first Parents; Why iair more that a spirit should speak in the mouth of a beast? How ordinarily did the heathen receive their Oracles out of stones, and trees? Doe not wee our selues teach birds to speake those sentences they vnderstand not? We may wonder, wee cannot distrust, when we compare the act with the author; which can as easily create a voyce, without a body, as a body without a voyce. Who now can here-afrer plead his simplicity, and dulnes of apprehending spirituall things, when he sees how God exalts the eyes of a beast, to see a spirit. Who can be proud of seeing visions, since an Angel appeared to a beast? neither was his skin better after it, then others of his kinde. Who can complaine of his owne rudenesse, and inability to reply in a good cause, when the very beast is inabled by God, to conuince his Master? There is no mouth, into which God cannot put wordes: and how oft doth he choose the weake, and vnwise, to confound the learned, and mighty?

What had it been better for the Asse to see the Angel; if he had rush-ed still vpon his sword? Euils were as good not seene, as not auoided; But now he declines the way, and saues his burthen. It were happy for peruerse sinners, if they could learne of this beast, to runne away from fore-scene iudgements. The revenging Angel stands before vs; and though we know we shall as sure die, as sinne: yet we haue not the wit or grace to giue backe; though it be with the hurt of a foot, to saue the body; with the paine of the body, to saue the soule.

I see, what fury and stripes the impotent Prophet bestowes vpon this poore

poore beast, because he will not go on; yet, if he had gon on, himselfe had perished. How oft doe we wish those things, the not obtaining whereof is mercy? We grudge to be stayd in the way to death, and fly vpon those which oppose our perdition.

I doe not (as who would not expect) see *Balaams* haire stand vpright, nor himselfe alighting, and appalled at this monster of miracles: But, as if no new thing had happened, he returnes words to the beast, full of anger, void of admiration; Whether his trade of sorcering had so injured him to receiue voyces from his familiars, in shape of beasts, that this euent seemed not strange to him; Or, whether his rage, and couetousnesse had so transported him, that he had no leasure to obserue the vnnaturall vnusuallnes of the euent. Some men make nothing of thosse things, which ouercome others with horrour, and astonishment.

I heare the Angel of God taking notice of the cruelty of *Balaam* to his beast: His first wordes to the vmercifull Prophet, are in expostulating of this wrong. We little thinke it; but God shall call vs to an account, for the vnkinde and cruell usages of his poore mute creatures: He hath made vs Lords, not tyrants; owners, not tormentors: hee that hath giuen vs leauue to kill them, for our vse, hath not giuen vs leauue to abuse them, at our pleasure; they are for our drudges, that they are our fellowes by creation: It was a signe the Magician would easilly wish to strike Israel with a curse; when hee wished a sword to strike his barmelesse beast. It is ill falling into thosse hands, whom beasts finde vnercifull.

Notwithstanding these rubs, *Balaam* goes on, and is not afraide to ride on that beast, whose voyce hee hath heard: And now, postes are sped to *Balaac*, with the newes of so welcome a guest: He that sent Princes, to fetch him, comes himselfe on the way, to meet him: Although hee can say (*Am not I able to promote thee?*) yet he gives this high respect to him as his better, from whom he expected the promotion of himselfe, and his people. Oh the honour that hath bene formerly done by heathens, to them that haue borne but the face of Prophets! In shame, and grieue to compare the times and men: Only, O God; be thou mercifull to the contempt of thy seruantes.

As if nothing needed but the presence of *Balaam*, the superstitious King (out of the ioy of his hope) feasts his gods, his Prophet, his Princes; and on the morrowe, carries him vp to the high-places of his Idol. Who can doubt whether *Balaam* were a false Prophet, that sees him sacrificing in the mount of *Baal*? Had hee bene from the true God, hee would rather haue said, *Pull me downe these altars of Baal, then Build me heere*

beere seauen altars: The very place conuinces him of falsehood, and Idolatry; And why seuen altars? What needes all this pompe? When the true God never required but one at once, as himselfe is one; why doth the false Prophet call for no leſſe then ſeven? As if God stood vpon numbers? As if the Almighty would haue his power either diuided, or limited? Heere is nothing but a glorious and magnificent preſence of deuotion. It hath beene euer ſcene, that the false worshippers of God haue made more pompous ſhowes, and fairer flourishes of their piety, and religion, then the true.

Now when *Balaam* ſees his ſeven bullocks & ſeven rams ſmoking vpon his ſeven altars, he goes vp higher into the mount (as ſome counterfaſt *Moses*) to receiue the anſwere of God: But will God meet with a ſorcerer? will hee make a Prophet of a Magician? O man, who ſhall prescribe God what iſtrumentes to uſe? he knowes how to imploymēt, not onely Saints, and Angels, but wicked men, beaſts, Diuels, to his owne glory: Hee that put wordes into the mouth of the Aſſe, puts wordes into the mouth of *Balaam*: The wordes doe but paſſe from him; They are not polluted, because they are not his; as the Trunk, through which a man ſpeakes, is not the more eloquent for the ſpeech, that is vttered through it. What a notable proclamation had the Infidels wanted of Gods fauour, to his people, if *Balaam*'s tongue had not been uſed? How many ſhall once ſay, *Lord wree haue prophecieſt in thy name*, that ſhall heare *Verely I knowe you not*?

What madnes it this in *Balaam*? He that found himſelfe conſtant in ſoliciting, thinks to find God not conſtant in denying; and, as if that infinite Deity were not the ſame every where, hopes to change ſuccesse, with places. Neither is that bolde forehead ashamed, to impoune God againe in that, wherein his owne mouth had teſtified an aſſurance of deſiall. The reward was in one of his eyes; the reuenging Angel, in the other: I know not whether (for the time) he more loued the bribe, or feared the Angel. And whiles he is in this diſtration, his tongue bliſſes againſt his heart, and his heart curſes againſt his tongue. It angers him that he dare not ſpeak what he would; and now at laſt rather then loſe his hopes, he reſolves to ſpeak worse then curſes. The feare of Gods iudgement in a wordly heart, is at length ouercome with the loue of gaine.



PHINEAS.

Balaam pretended an haste homeward : but hee linged so long, that hee left his bones in *Midian*. How iustly did he perish with the sword of Israel, whose tongue had insensibly slaine so many thousands of them? As it is vsually said of the Diuell, that he goes away in a stench; so may it truly be said of this Prophet of his: According to the fashion of all hypocrites, his words were good, his actions abominable; He would not curse, but he would aduise; and his counsell is worse, then a curse: For his curse had hurt none but himselfe; his counsell cost the blood of 14000 *Israelties*. Hee that had heard God speake by *Balaam*, would not looke for the Diuell, in the same mouth. And if God himselfe had not witnessed against him, who could beleue that the same tongue which vttered so diuine prophecies, should vtter so villanous and cursed aduise? Hypocrisie gaines this of men, that it may doe euill, vntuspected: But now, he that heard what he spake in *Balaacs* care, hath bewrayed, and condemned his counsel, and himselfe.

This policy was fetcht from the bottome of hell; It is not for lacke of desire, that I curse not *Israell*; thou doest not more with their destruction, then I doe thy wealth, and honour: But so long as they holde firme with God, there is no sorcery against *Jacob*; withdrawe God from them, and they shall fall alone, and curse themselves; Drawe them into sinne, and thou shalt withdraw God from them. There is no sinne more plausible, then wantonnesse; One fornication shall drawe in another, and both shall fetch the anger of God after them; send your fairest wo-

men to their tents, their sight shall draw them to lust; their lust to folly; their folly to Idolatric; and now God shall curse them for thee, vniasked. Where *Balaam* did speake well, there was neuer any Prophet speake more diuinely; where he spake ill, there was neuer any diuell speake more desperately: Ill counsell seldom succeedeth not; Good seconde falls often out of the way, and roots not; but the tares never light amiss.

amisse: This project of the wicked Magician, was too prosperous. The daughters of *Moab* come into the tents of Israel; and haue captiued those, whom the Amorites and Amalekites could not resist. Our first mother *Eve* bequeathed this dowry to her daughters, that they shold be our helpers to sin; the weaker sex is the stronger, in this conquest: Had the Moabites sent their subtlest Counsellors, to perswade the Israelites, to their Idol-sacrifices; they had beene repelled with scorn: but now the beauty of their women is ouer-eloquent, and succesfull. That which in the first world betrayed the sonnes of God; hath now ensnared Gods people; It had beeene happy for Israel if *Balaam* had vsed any charmes, but these. As it is the vse of God to fetch glory to himselfe out of the worst actions of Satan; so it is the guise of that euil one (through the iust permission of the Almighty) to raise aduantage to himselfe, from the fayrest peeces of the work-manshippe of God: No one meaneſ hath ſo much iariched hell, as beautifull faces.

All Idols are abhominable: but this of *Baal-Peor*, was besides the ſuperition of it, beastly: Neither did *Baal* euer put on a forme, of ſo much shame, as this; yet very Israelites are drawn to adore it. When lust hath blinded the eyes, it carries a man whither it lists; even beyond all diſferences of ſin. A man beſotted with filthy deſires, is fit for any villany.

Sin is no leſſe crafty, then Satan himſelfe; giue him but roome in the eye, and he will ſoone be poſſeſſed of body and ſoule. These Israelites, firſt ſaw the faces of theſe Moabites, and Midianites; then they grewe to like their preſence; from thence, to take pleaſure in their eaſts: From their bords, they are drawne to their beds; from their beds, to their Idols; and now they are ioyned to *Baal-Peor*, and ſeparated from God. Bodily fornication is the way to ſpirituall: If wee haue made Idols of flesh, it is iuft to bee giuen vp to Idols of wood, and ſtones. If we haue not grace to reſiſt the beginnings of ſinnes, where ſhall we ſtay? If our foot ſlippe into the mouth of hell, it is a miſcalle to ſtop ere wee come to the bottome.

Well might God be angry, to ſee his people goe a whoring in this double fornication; neither doth hee ſmother his wrath, but himſelfe ſtrikes with his plague, and bids *Moses* ſtrike with the ſword. Hee ſtrikes the body, and bids *Moses* ſtrike the head. It had beeene as eafe for him to plague the Rulers, as the vulgar: and one would thinke, theſe ſhould bee more properly reſerued, for his immediate hand; but theſe hee leaues to the ſword of humane authority, that hee might winde awe to his owne ordinances: As the ſinnes of great men are exemplary, ſo are their punishments. Nothing procures ſo much credit to gouernment, as ſtrict and impartialle executions of great and noble offendours. Those whom

whom their sins haue embalmed, deterue no fauour in the punishment. As God knowes no honour, no royalty in matter of sinne, no more may his deputies. Contrarily, conniuence at the outrages of the mighty, cuts the sinewes of any State; neither doth any thing make good lawes more contemptible, then the making difference of offenders; that small 'acti- ledges should be punished, when greas ones ride in triumph. If good or- dinations turne once to Spiders webs, which are broken through, by the bigger Fyres, no hand will feare to sweep them downe.

God was angry; *Moses* and all good Israelites grieved; the heads hanged vp; the people plagued: yet behold, one of the Princes of Is- rael feares not to braue God, and his Ministers, in that sinne, which he sees so grievously reuenged in others. I can neuer wonder enough at the impudence of this Israelite. Heere is fornication, an odious crime, and that, of an Israelite, whose name challenges holinesse; yea, of a Prince of Israel, whose practise is a rule to inferiours; and that, with a woman of Midian, with whom, evn a chaste contract had been vnlaw- full; and that, with contempt of all gouernement; and that, in the face of *Moses*, and all Israel; and that in a time of mourning, and iudgement, for that same offence. Those that haue once passed the bounds of mode- sty, soone grow shamelesse in their sins. Whiles sin hides it selfe in cor- ners, therer is yet hope; for, where there is shame, there is a possibility of grace: but when once it dare look vpon the sun, and send challenges to authority, the case is desperate, and ripe for iudgement.

This great Simeonite, thought hee might sinne by priuiledge; Hee goes, as if hee said, Who dares controll mee? His nobility hath raysed him aboue the reach of correction. Commonly, the sinnes of the mighty are not without presumption: and therefore their vengeance is no lesse, then their security; and their punishment is so much greater, as their conceit of impunity is greater. All Israel saw this bold lewdnes of *Zimri*: but their hearts, and eyes were so full of griefe, that they had not roome enough for indignation.

Phineas lookt on with the rest, but with other affections. When hee saw this defiance bidden to God; and this insultation vpon the sor- row of his people, that whiles they were wringing their hands, a proud miscreant durst out-face their humiliation, with his wicked galliance; his heart boyles with a desire of an holy reuenge: and now that hand, which was vset to a censer, and sacrificing knife, takes vp his lanoline, and with one stroke ioynes these two bodies in their death, which were ioyned in their sinnes; and in the very flagrance of their lust, makes a new way for their soules, to their owne place. O noble and heroycall cou- rage of *Phineas*! which as it was rewarded of God, so is worthy to

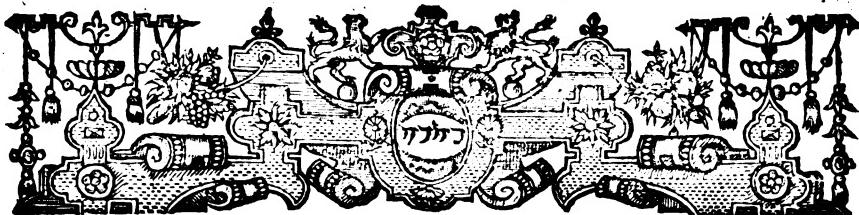
be admired of men. He doth not stand casting of scruples : Who am I to doe this ? The sonne of the high Priest ; My place is all for peace, and mercy ; It is for me to sacrifice, and pray for the sin of the people, not to sacrifice any of the people, for their sin. My duty calls me to appease the anger of God, what I may, not to reuenge the sinnes of men ; to pray for their conuersion, not to worke the confusion of any sinner : and who are these ? Is not the one a great Prince in Israel, the other a Princesse of Midian ? Can the death of two so famous persons goe vntreuened ? Or if it be safe, and fit, why doth my Uncle *Moses* rather shed his owne teares, then their blood ? I will mourne with the rest : let them reuenge whom it concerneth. But the zeale of God hath barred out all weake deliberations ; and he holds it now both his duty, and his glory, to be an executioner of so shamelesse a payre of offenders.

God loues this heat of zeale, in all the carriages of his seruants : And if it transport vs too farre, he pardoneth the errors of our feruency, rather then the indifferencies of lukewarmnesse. As these two were more beasts, then any that euer he sacrificed ; so the shedding of their blood, was the acceptablest sacrifice, that euer he offered vnto God : for both all Israel is freed from the plague, and all his posterity haue the priesthood, entailed to them, so long as the Lewes were a people. Next to our prayers, there is no better sacrifice, then the blood of malefactors ; not as it is theirs, but as it is shed by authority. Gouernours are faultie of those sins they punish not. There can bee no better sight in any State, then to see a malefactor at the gallowes. It is not enough for vs, to stand gazing vpon the wickednesse of the times, (yea altho with teares) vntesse we endeavour to redresse it : especially publique persons carry not their lauelin in their hand for nought.

Euery one is ready to aske *Phineas* for his commission : and those that are willing to salue vp the aet, plead extraordinary instinct from God ; who (no doubt) would not haue accepted, that which himselfe wrought not. But what need I run so farre for this warrant, when I hear God say to *Moses*, *Hang vp all the heads of Israel*; & *Moses* say to the vnder-Rulers, *Every one slay his men, that are ioyned to Baal-Peor*. Euery Israelit is now made a Magistrate, for this execution ; and why not *Phineas*, amongst the rest ? Doth his Priesthood exempt him from the blood of sinners ? How then doth *Samuel* heaw *Agag* in peeces ? Euen those may make a carcass, which may not touchit. And if *Levi* got the Priesthood, by shedding the blood of Idolaters ; why may it not stand with that Priesthood, to spill the blood of a fornicator, and Idolater ? Ordinary iustice will beare out *Phineas* in this aet ; It is not for every man to challenge this office, which this double proclamation allowed to *Phineas*. All that priuate persons can doe, is either to lift vp their hands to heauen for

for redrele of sinne; or to lift vp their hands against the sinne, not against the person. Who made thee a Judge, is a lawfull question, if it meet with a person vnwarranted.

Now the sinne is punished, the plague ceaseth. The reuenge of God, sets out euer after the sinne; but if the reuenge of men (which common-
monly comes later) can overtake it, God giues ouer the chase. How oft hath the infliction of a lesse punishment, auoided a greater. There are none so good friends to the State, as courageous and impartiall ministers of iustice. These are the reconcilers of God & the people, more, then the prayers of them that sit still, and doe nothing.



The Death of Moses.

After many painfull, and perilous enterprises, now is *Moses* drawing to his rest. Hee hath brought his Israclites from Egypt, rthough the Sea, and wildernes, within the sight of their promised Land; & now himselfe must take possession of that Land, whereof Canaan was but a type. When wee haue done that we came for, it is time for vs to be gone; This earth is made only for action, not for fruition; the seruices of Gods children shoulde be ill rewarded, if they must stay heere alwaies. Let no man think much, that those are fercht away which are faithfull to God; They shoulde not change, if it were not to their preferment. It is our folly that we would haue good men liue for euer, and account it an hard measure that they were. He that lends them to the world, owes them a better turne, then this earth can pay them. It were iniurious to wish, that goodness shoulde hinder any man from glory. So is the death of Gods Saints precious, that it is certaine.

Moses must go vp to mount Nebo, and die. The time, the place, and euery

every circumstance of his dissolution, is determined. That one dies in the field, another in his bed, another in the water; one in a foraine nation, another in his owne, is fore-decreed in heauen. And, tho we heare it not vocally, yet God hath called every man, by his name, and saith; Die thou there. One man seems to die casually; another, by an unexpected violence: both fall by a destiny; and all is set downe to vs by an eternall decree. He that brought vs into the world, will carry vs out, according to his owne purposes.

Moses must ascend vp to the hill, to die. Hee received his charge for Israel, vpon the hill of Sinai; And now he deliuers vp his charge, on the hill of Nebo: His brother *Aaron* died on one hill; hee on another. As Christ was transfigured on an hill: so, was this excellent type of his; Neither doubt I, but that these hills were types to them, of that heauen whither they were aspiring. It is the goodnessse of our God, that he will not haue his children die any where, but where they may see the Land of Promise before them; neither can they depart without much comfort, to haue seene it: Contrarily, a wicked man that lookes downe, and sees hell before him, how can hee choose but finde more horror in the end of death, then in the way?

How familiarly doth *Moses* heare of his end! It is no more betwixt God and *Moses*, but Go vp, and die; If he had invited him to a meale, it could not haue been in a more sociable compellation: No otherwise then he said to his other Prophet, Vp and eate: It is neither harsh, nor newes to Gods children, to hear or think of their departure; To them death hath lost his horror, through acquaintance: Those faces which at first sight seemed il fauoured, by oft viewing, grow out of dislike: They haue so oft thought and resolued of the necessity, & of the issue of their dissolution, that they cannot hold it either strange, or vnwelcome: He that hath had such entire conuersation with God, cannot feare to goe to him. Those that knowe him not, or knowe that hee will not knowe them, no maruell if they tremble.

This is no small fauour; that God warnes *Moses* of his end: He that had so oft made *Moses* of counsell, what hee meant to doe with Israel, wold not now do ought with himself, without his knowledge. Expectation of any maine euent is a great aduantage to a wise heart; If the fiery chariot had fetcht away *Elias*, vnlookt for, wee should haue doubted of the fauour of his transportation: It is a token of iudgement, to come as a theefe in the night. God forewarns one by sicknes, another by age, another by his secret instincts, to prepare for their end: If our hearts be not now in a readinesse, we are worthy to be surprised.

But

But what is this I heare? Displeasure mixed with loue? and that to so faithfull a servant as *Moses*? He must but see the Land of Promise, he shall not tread vpon it; because hee once, long agoe, sinned in distursting. Death, tho it were to him an entrance into glory, yet shall bee also a chastisement of his infidelity: How many noble proofes had *Moses* giuen of his courage and strength of faith? How many gratiouse seruices had he done to his Master? Yet for one act of distrust, he must be gathered to his Fathers. All our obediences cannot beare out one sin against God; How vainly shall we hope to make amends to God for our former trespasses, by our better behaviour, when *Moses* hath this one sin laide in his dish after so many, and worthy testimonies of his fidelity? When we haue forgotten our sins, yet God remembres them, and (altho not in anger, yet) he calls for our arereages. Alas, what shall become of them, with whom God hath ten thousand greater quarrels; that amongt many millions of sins, haue scattered som few acts of formal seruices? If *Moses* must die the first death, for one fault; how shall they escape the second for sinning alwaies? Even where God loues, he will not winke at sin; and if he doe not punish, yet he will chasteise: How much lesse can it stand with that eternall iustice to let wilfull sinners escape judgement?

It might haue been iust with God, to haue reserved the cause to himselfe; and in a generality, to haue told *Moses*, that his sin must shorten his iourney: but it is more of mercy, then iustice, that his children shall know why they smart; That God may at once both iustifie himselfe, and humble them for their particular offences: Those to whom hee meanes vengeance, haue not the sight of their sins, till they bee past repentaunce. Complaine not that God vpbraides thee with thy olde sinnes, whosoeuer thou art: but know, it is an argument of loue; whereas concealement is a fearfull signe of a secret dislike from God;

But what was that noted sin which deserves this late exprobration, and shall carry so sharp a chastisement? Israel murmyred for water; God bids *Moses* take the rod in his hand, and speake to the rocke to giue water; *Moses* in stead of speaking, and striking the rocke with his voyce, strikes it with the rod: Here was his sin; An ouer-reaching of his commission; A fearfultnes & distrust of the effect. The rod, he knewe, was approued for miracles; he knew not how powerfull his voice might be; therfore he did not speak, but strike, and he strook twice for failing; And now, after these many years, he is stricken for it, of God; It is a dangerous thing in divine matters, to go beyond our warrant: Those sinnes which seem triuiall to men, are haitious in the account of God; Any thing that fauors of infidelity displeases him more, then som other crimes of morality. Yet the mouing of the rod was but a diuerte thing from the mouing of the tong; it was not contrary; He did not forbid the one, but he com-

commanded the other : This was but acrosse the streme, not against it; where shall they appeare whose whole courses are quite contrary to the commandments of God?

Vpon the act done, God passed the sentence of restraining *Moses* with the rest, from the promised Land; now he performes it : Since that time, *Moses* had many fauours from God: All which could not reuerle this decreed castigation ; That euerlasting rule is grounded vpon the very essence of God; I am *Iehouah*, I change not. Our purposes are as our selues, fickle and incertayne; His are certaine, and immutable: Some things which he reucales, he alters; nothing that he hath decreed. Besides the soule of *Moses* (to the glory whereof God principally intended this change) I find him caretull of two things : His Successor, and his Body: *Moses* moues for the one; the other God doth vnasked : Hee that was so tender ouer the welfare of Israel, in his life; would not slaken his care, in death : Hee takes no thought for himselfe (for he knewe how gainefull an exchange he must make.) All his care is for his charge. Some eniuious natures desire to be misseid; when they must go; and wish that the weakness, or want of a successor, may be the foyle of their memory, and honour: *Moses* is in a contrary disposition; It sufficeth him not to find contentment in his owne happiness, vntill he may haue an assurance, that Israel shall prosper after him. Carnall mindes are all for themselues, and make vse of gouernement, onely for their owne aduantages; But good hearts looke euer to the future good of the Church, aboue their owne, against their owne.

Moses did well, to shew his good affection to his people; but in his silence God would haue prouided for his owne : He that called him from the sheep of *Iethro*, will not want a gouernour for his chosen, to succeed him ; God hath fittid him, whom hee will choose. Who can bee more meet, then he whose name, whose experiance, whose graces might supply, yea reuiue *Moses* to the people? He that searched the Land before, was fittest to guide Israel into it ; He that was indued with the spirit of God, was the fittest deputy for God : He that abode still in the Tabernacle of Ohel-moed, as Gods attendant, was fittest to be sent forth from him, as his lieutenant : But, oh the vnsearchable counsell of the Almighty! Aged *Caleb*, and all the Princes of Israel are past ouer; and *Joshua* the seruant of *Moses*, is chosen to succeed his master ; The eye of God is not blinded either with gifts, or with blood, or with beauty, or with strength: but as in his eternal elections, so in his temporary, he wil haue mercy, on whom he will.

And welldoch *Joshua* succeed *Moses*; The very acts of God of old were allegories : where the Law ends, there the Saviour begins; we may see the Land of promise in the Law ; Onely Iesus the mediator of the new Testament can bring vs into it. So was hee a seruant of the Law, that he sup-

supplies all the defects of the Law, to vs: He hath taken possession of the promised Land for vs; he shall carry vs from this Wilderness, to our rest.

It is no small happiness to any state, when their gouernours are chosen by worthinesse; and such elections are euer from God; whereas the intrusions of bribery, and iniust fauour, or violence, as they make the common-wealth miserable, so they come from him, which is the author of confusion: Woe be to that state that suffers it; woe be to that person that workes it; for both of them haue sold themselves; the one to seritude, the other to sinne.

I doe not heare *Moses* repine at Gods choyce; and grudge that this sceptre of his is not hereditarie; but hee willingly layes hands vpon his seruant, to consecrate him for his successor. *Joshua* was a good man, yet he had some sparkes of Enui; for when *Eldad* and *Medad* prophecie, he stonacht it; (*My Lord Moses forbade them.*) Hee that would not abide two of the Elders of Israel to prophecie; how would he haue allowed his seruant to sit in his thronc? What an example of meeknesse (besides all the rest) doth hee here see in this last act of his master, who without all murmuring resignes his chaire of state to his Page? It is all one to a gratiouse heart, whom God will please to aduance: Emulation and discontentment are the affections of carnall mindes. Humility goes euer with regeneration; which teaches a man to thinke (what-euer honour be put vpon others) I haue more then I am worthy of.

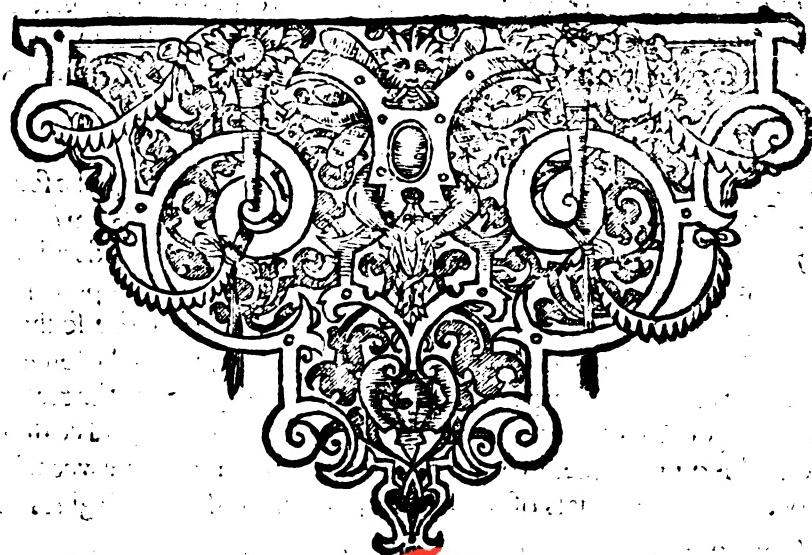
The same God that by the hands of his Angels carried vp the soule of *Moses*, to his glory; doth also by the hand of his Angels, carry his body down into the vally of *Moab*, to his sepulture. Those hands which had taken the Lawe from him, those eyes that had seene his presence, those lips that had conferred so oft with him, that face that did so shine with the beames of his glory, may not be neglected, when the soule is gone: He that tooke charge of his birth, and preseruation in the reeds; takes charge of his carriage out of the world: The care of God ceaseth not ouer his owne, either in death or after it. How iustly doe wee take care of the comely burials of our friends; when God himselfe giues vs this example?

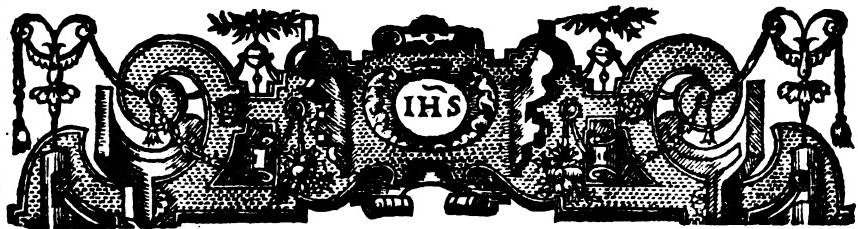
If the ministery of man had beeene vsed in this graue of *Moses*; the place might haue been known to the Israelites; but God purposedly conceales this treasure, both from Men, and Diuels; that so he might both crosse their curiositie, and preuent their superstition. If God had loued the adoration of his seruants relicks; hee could neuer haue had a fitter opportunity, for this devotion, then in the body of *Moses*. It is folly to place religion in those things, which God hides on purpose, from vs; It is not the property of the Almighty, to restraine vs from good.

Yet

Yet, that diuine hand which lockt vp this treasure, and kept the key of it, brought it forth afterwards, glorious. In the transfiguration, this body which was hid in the valley of Moab, appeared in the hill of Tabor; that wee may knowe, these bodies of ours, are not lost, but layd vp; and shall as sure bee raysed in glory, as they are laid down in corruption. We know that when he shall appeare, we shall also appeare with him in glory.

The end of the seventh Book.





CONTEMPLATIONS.
THE
EIGHT BOOKE.

Rahab.

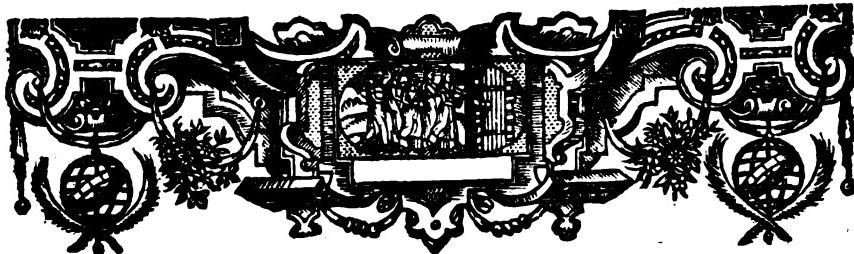
Iordan diuided.

The siege of Iericho.

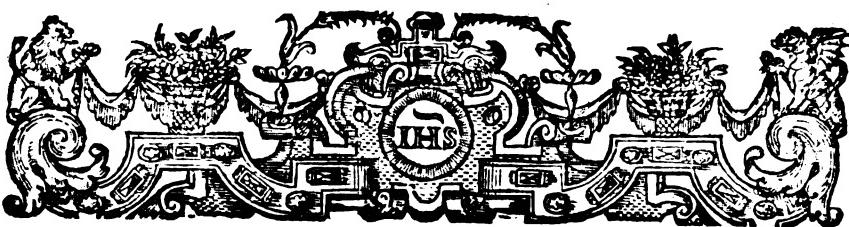
Ackan.

The Gibeonites.

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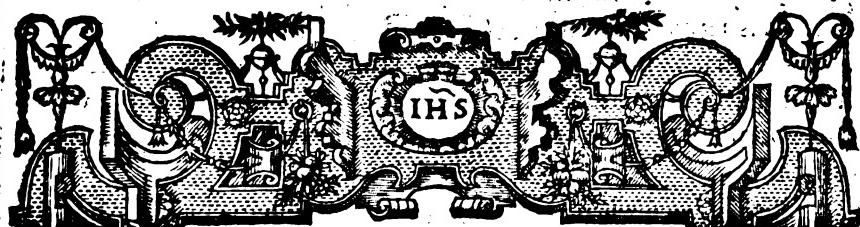


TO
THE TRVLY
NOBLE AND WOR-
THILY HONORED GEN-
tleman, Maister *Robert Hay*, one of the at-
tendants of his Maiesties Bed-chamber, a sin-
cere friend of vertue, and louer of
learning; *I. H.* with appreciati-
on of all happinesse, dedi-
cates this part of his
Meditations.

B b b b b 2







CONTEMPLATION S.
THE
EIGHT BOOKE.

R A H A B.



Joshua was one of those twelve searchers which were sent to viewe the Land of Canaan; yet now he addressest two Spyes, for a more particular Survey: Those twelve were onely to inquire of the generall condition of the people, and Land; these two finde out the best entrance into the neare part of the Country, & into their greatest Cittie. Joshua himselfe was full of Gods spirit, and had the Oracle of God ready for his direction: yet now he goes not to the propitiatory for consultation, but to the spyes. Except where ordinary meanes faile vs, it is no appealing the immediat help of God, we may not seek to the pasternes; but where the common gate is shut. It was promised Joshua, that hee should lead Israel into the promised Land; yet he knew it was unsafe to presume. The condicione of his prudent care was included in that assurance of success. Heaven is promised to vs; but not to our carelessness, infidelity, disobedience. He that hath sette this blessed inheritance before vs, presupposeth our wisedome, faith, holinesse.

Either force or policie, are fit to be vsed vnto Canaanites. Hee that would be happy in this spiritual warfare, must know where the strength

B b b b b 3

of his enemy lyeth; and must frame his gard, according to the others assault. It is a great advantage to a Christian, to know the fashion of Satans onsets, that he may the more easily compose him selfe to resist. Many a soule hath miscarried, through the ignorance of his enemy, which had not perished, if it had well known that the weaknesse of Satan stands in our faith.

The Spyes can finde no other lodging, but Rahabs house. Shee was a viuetaller by profession, &c (as those persons & trades, by reason of the commonnesse of entertainment were amongst the Lewes, infamous, by name, and note) she was *Rahab* the harlot; I will not thinke shee professed filthinesse: only her publique trade (through the corruption of those times) hath cast vpon her this name of reproach; yea, rather will I admire her faith, then make excuses for her calling. How many women in Israel (now *Miriam* was dead) haue giuen such proofes of their knowledge, & faith? How noble is that confession, which shee makes of the power and truth of God? Yea I see heere, not onely a disciple of God, but a Propheteesse. Or, if she had once bin publique, as her houle was; now she is a chaste & worthy conuert; and so approued her selfe for honest, & wise behaviour, that she is thought worthy to be the great grandmother of *Davids Father*: and the holy line of the *Nessias*, is not ashamed to admite her into that happy pedegree. The mercy of our God doth not measure vs, by what we were; it would be wide with the best of vs, if the eye of God should looke backward to our former estate; there he should see *Abraham* an idolater; *Paul* a persecutor; *Manasses* a noreromancer; *Mary Magdalens* a curtzan; and the best, vile enough to be ashamed of himselfe. Who can despaire of mercy, that sees such *Rahab* fetcht into the bloud of Israel, and line of Christ?

If *Rahab* had received these Spies, but as vnuknowne passengers, with respect to their mony, and not to their errand, it had bin no praise: for in such cases, the thank is rather to the guest, then to the host: but now, she knew their purpose; she knew that the harbor of them, was the danger of her owne life: and yet, she hazards this entertainment. Either faith or friendship, are neuer tryed, but in extremities. To shew countenance to the messengers of God, whiles the publique fact of the State smiles vpon them, is but a curtesie of course; but to hide out own lives in theirs, when they are persecuted, is an act, that looks for a reward. These times need not fauour; we know not what may come. Also how likely is it they would shelter them in danger, which respect themselves in prosperity?

All intelligences of state come first to the Court; It most conserues Princes to harken after the affaires of each other. If this poore Intoller knew of the Seadried vp before Israel, & of the discomfiture of *Og* and *Schen*; Surely this rumor was stale with the King of Jericho; he had heard

heard it, and feared : And yet instead of sending Ambassadors for peace, he sends Pursuivants, for the Spies. The spirit of *Rahab* melted with that same report, where-with the King of Iericho was hardened : All make not one vse of the messages, of the proceedings of God.

The King sends to tell her, what she knew ; shée had not hid them, if she had not known their errand. I knowe not whether first to wonder at the gracious prouision of God for the spies; or at the strong faith which he hath wrought in the hart of a weak wotman : two strangers, Israelites, Spies (and noted for all thele) in a forraine; in an hostile Land, haue a safe harbour prouided them, cuen amongst their enemies ; In Iericho, at the very Court-gate, against the proclamation of a King, against the indeuours of the people. Where cannot the God of heauen either finde, or raise vp friends to his owne caules, and seruants ?

Who could haue hoped for such faith in *Rahab* ? which contemned her life for the present, that she might saue it for the future; neglected her own King and Country, for strangers, which she never saw ; and more feared the destruction of that Citie, before it knew that it had an aduertary, then the displeasure of her King, in the mortall reuenge of that, which he wold haue accounted trechery. She brings them vp to the rooſt of her houſe, and hides them with stalkes of Flax : That plant which was made to hide the body, from nakednesſe & shame, now, is vſed to hide the spyes from death. Never could these stalkes haue bin improued ſo well with all her huswifry, after they were bruised, as now before they were fittet to her wheele : Of theſe ſhe hath wouen a euerlaſting web, both of life and propagation. And now her tongue hides them no leſſe, then her hand : her charity was good, her excuse was not good. *Evil may not be aboue this good* make come of it ; we may do any thing but ſin , for promoting a good cauſe : And if not in ſo maine occaſions ; how ſhall God take it, that we are not dainty of falſehoods in tryfles ?

No man will look that theſe Spies could take any ſound ſleep, in theſe beds of stalkes ; It is enough for them that they liue, though they reſt not. And now, when they heare *Rahab* comming vp the ſtares, doubleſle they looked for an executioner : but behold, ſhee comes vp with a meſſage better then their ſleep ; adding to their protection, aduice for their future ſafety ; whereto ſhe makes way by a faithfull report of Gods former wonders, & the preſent diſpoſition of her people ; and by wiſe capitulations for the life, & ſecurity of her family. The news of Gods miraculoſe proceſſions for Israel, haue made her reſolute of their ſuccesſe, & the ruines of Iericho. Then only do we make a right vſe of the works of God, when by his iudgements vpon others, we are warned to avoid our owne. Hee intends his acts for precedents of iuſtice.

The

The parents, and brethren of *Rahab* take their rest; They are not troubled with the fear and care of the successe of *Israell*; but securely goe with the current of the present condition: Shee watches for them all; and breakes her mid-night sleep, to preuent their last. One wile & faithfull person does well in an houre; where all are careless, there is no comfort, but in perishing together. It had been an ill nature in *Rahab*, if she had bin content to be saued alone: that her loue might be a match to her faith, she couenant for all her family; and so returnes life to those, of whom she receiued it. Both the bond of nature, and of grace, will draw all ours, to the participation of the same good, with our selues.

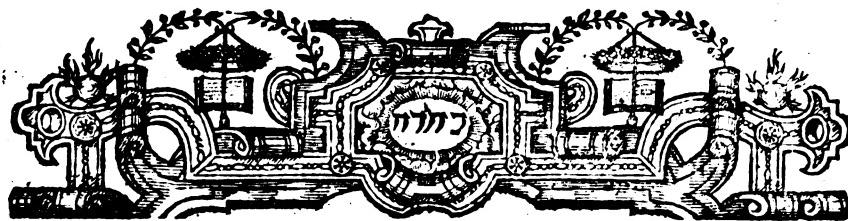
It had bin never the better for the Spies, if after this nights lodging, they had bin turned out of doores to the hazard of the way; For so the pursuers had light vpon them, and preuented their returne with their death. *Rahabs* counsell therefore was better then her harbor; which sent them (no doubt, with victuals in their hands) to seek safety in the mountaines, till the heat of that search were past. He that hath giuen vs charge of our lives, will not suffer vs to cast them vpon wilful aduertures: Had not these Spyes hid themselves in those desert hills, *Israel* had wanted directors for their enterprises. There is nothing more expedient for the Church, then that some of Gods faithfull messengers should withdraw themselves, and giue way to persecutions. Courage in those that must die, is not a greater aduantage to the Gospell, then a prudent retyng of those, which may suruiue, to maintaine and propagate it.

It was a iust and reasonable transaction betwixt them, that her life should be saued by them, which had sated theirs: They owe no lesse to her, to whom they were not so much guests, as prisoners: And now they passe, not their promise onely, but their oath. They were strangers to *Rahab*, and for ought shee knew, might haue beene godlesse: yet shee dares trust her life vpon their oath. So sacred and inviolable hath this bond euer been, that an heathen woman thought her selfe secure, vpon the oath of an Israelite.

Neither is she more confident of their oath taken, then they are carefull both of taking, and performing it. So far are they from desiring to saue vp any breach of promise, by equiuocation, that they explaine all conditions; and would preuent all possibilities of violation. All *Rahabs* family must be gathered into her house; and that red cord, which was an instrument of their deliuerie, must be a signe of hers. Behold, this is the sauing colour: The destroying Angel sees the doore-cheeke of the Israelite sprinkled with red, and passes them ouer. The Warriours of *Israell* see the window of *Rahab* dyed with redde, and saue her familie, from the common destruction. If our soules haue this tincture of the

the pretious blood of our Sauiour, vpon our doores, or windowes, we are safte.

But if any one of the brethren of *Rahab*, shall flie from this red flag, and roue about the Citie, and not containe him selfe vnder that roofe, which hid the Spyes, it is in vaine for him to tell the auengers, that he is *Rahabs* brother : That title will not sauе him, in the street ; within doores it will. If wee will wander out of the limits, that God hath sette vs, wee cast our selues out of his protection ; wee cannot challenge the benefit of his gracious preseruation, and our most precious redemption, when we flie out, into the by-waies of our owne hearts ; Not for innocence, but for safetie and harbour, the Church is that house of *Rahab*, which is saued, when all Iericho shall perish. Whiles wee keepe vs in the lists thereof, we cannot miscary, through misopinion : but when once we runne out of it, let vs look for iudgement from God, and error in our owne iudgement.

*Jordan diuided.*

He two Spies returned, with newes of the victory that should be. I do not heare them say, The Land is vnpeopled ; or the people are vnfurnished with armes ; vnskilfull of the discipline of warre ; but (*They faint because of vs: therefore their Land is ours.*) Either successe, or discomfiture, begins euer at the heart. A mans inward disposition dooth more then presage the cuent. As a man raiers vp his owne heart, before his fall ; and depresses it, before his glory : so God rayles it vp, before his exaltation ; and castis it downe, before his ruine. It is no otherwise in our spirituall conflicts : If Satan see vs once faint, he giues himselfe the day. There is no way to safetie, but that our hearts be the last that shall yeeld. That which the heathens attributed to Fortune, we may iustly to the hand of God ; That he speedeth those that are forward. All the ground that wee lose, is giuen to our aduersaries.

This

This newes is brought but ouer-night ; *Joshua* is on his way by morning, & prevents the sunne for haste. Delaies, whether in the busynesse of God or our owne, are hatefull & prejudicial. Many a one loseth the Land of Promise, by lingring : if we neglect Gods time, it is iust with him, to crosse vs in ours.

Joshua hastens till he haue brought Israell to the verge of the promised Land : Nothing parts them now, but the riuier of Iordan. There he stayes a time ; that the Israelites might feed themselues awhile, with the sight of that, which they should afterwards injoy. That which they had bin forty yeers in seeking, may not be seized vpon, too suddenly : God loues to giue vs cooles, & heats in our desires ; and will so allay our ioices, that their fruition hart vs not. Hee knowes, that as it is in meates, the long forbearance whereof causes a surfeit, when wee come to full feed : so it fares in the contentments of the minde ; therefore hee feedes vs not with the dish, but with the spoone ; and will haue vs, neyther cloyed nor famished. If the mercy of God haue brought vs within sight of heauen, let vs be content to pause awhile, and vpon the banks of Iordan, fit our selues for our entrance.

Now that Israell is brought to the brim of Canaan, the cloud is vanished, which led them all the way : And as soone as they haue but crossed Iordan, the Manna ceaseth, which nourisht them all the way. The cloud & Manna were for their passage, not for their rest ; for the Wilderness, not for Canaan. It were as easie for God to worke miracles alwayes ; but he knowes, that custom were the way to make them no miracles. He goes by-waies, but till he haue brought vs into the rode ; and then, hee referres vs to his ordinary proceedings. That Israelite should haue beeene very foolish, that would still haue laid ; I will not stirre, till I see the cloud ; I will not eat, vnlesse I may haue that food of Angels. Wherfore serues the Ark, but for their direction ? Wherfore serues the Wheat of Canaan, but for bread ? So fond is that Christian, that will still depend vpon expectation of miracles, after the fulnesse of Gods kingdome. If God beare vs in his armes, when we are children, yet when we are well growne, he looks we shoule go on our owne feet : it is enough, that he vpholds vs, tho he carry vs not.

He that hitherto had gone before them in the cloud, doth now goe before them, in the Ark ; the same guide, in two diuerse signes of his presence. The cloud was for *Moses*, the Ark for *Joshuas* time : the cloud was fitte for *Moses* ; the Law offred vs Christ, but enwrapped in many obscurities. If he were seene in the cloud, he was heard from the couer of the Ark. Why was it the Ark of the Testimonic, but because it witnessed both his presence, and loue ? And within it were his Word, the Law;

Law ; and his Sacrament, the Manna. Who can wish a better guide, then the God of heauen, in his word, and Sacraments ? Who can know the way into the Land of Promise, so wel as he that ownes it ? And what meanes can better direct vs thither, then those of his institution ?

That Arke which before was as the heart, is now as the head : It was in the midſt of Israel, whileſ they camped in the deſert ; now when the cloſed is remoued, it is in the front of the Army ; That as before they depended vpon it for life, ſo now, they ſhould for direction. It muſt go before them, on the ſhoulders of the Sons of Leui ; they muſt follow it, but within ſight, not within breathing. The Leuites may not touch the Ark, but onely the barres : The Israelites may not approach neerer then a thouſand paces to it. What awfull respects doth God require to be giuen vnto the teſtimonies of his preſence ? Yezrah paid dear for touching it ; the men of Bethſhemefh, for looking into it. It is a dangerous thing to be too bold with the ordinances of God. Tho the Israelites were ſanctified, yet they might not come neer either the mount of Sinai, when the Law was deliuered ; or the Arke of the couenant, wherin the law was written. How fearefull ſhall their estate be, that come with vnhallowed heartes and hands to the word of the Goffell, and the true Manna of the Euangelicall Sacrament ? As we vle to ſay of the Court & of fire ; ſo may we of theſe diuine institutions, we freeze if we be far off from them ; and if we be more neare then beſits vs, we burne. Vnder the Law, we miſt looke at Christ aloof ; now vnder the Goffell, we may come neare him : He calls vs to him ; yea he enters into vs.

Neither was it onely for reverencē, that the Arke muſt be, not ſtumblēd at, but wayted on, afarre ; but alſo for conuenience, both of ſight, and paſſage : Those things that are near vs, rho they be leſſe, fill our eies ; Neither could ſo many thouſand eies ſee the ſame obiect, vpon a leuell, but by diſtance : It would not content God, that one Israelite ſhould tel another, Now the Arke goes, now it turns, now it stands ; but hee would haue euery one his owne witneſſe. What can be ſo comfortable to a good heart, as to ſee the pledges of Gods preſence, and favour ? To heare of the louing kindneſſe of God, is pleasant ; but to behold, and feel the evidences of his mercy, is vnspeakably delectable : Hence the Saints of God, not contenting themſelues with faith, haue ſtill praied for ſight, & fruition, and mourned when they haue wanted it. What an happy proſpect hath God ſet before vs of Christ Iesus crucified before vs, and offred vnto vs ?

Ere God will worke a miraicle beforc Israell, they haue charge to bee ſanctified. There is an holines required, to make vs either patients, or beholders of the great works of God : how much more when we ſhould be

bee actors in his sacred seruices ? There is more vse of sanctification, when wee must present something to God, then when hee must doe ought to vs.

The same power that diuided the red Sea before *Moses*, diuides Iordan before *Ioshua*; that they might see the Arke no lesse effectuall, then the cloud; and the hand of God, as present with *Ioshua*, to bring them into Canaan, as it was with *Moses*, to bring them out of Egypt : The bearers of the Arke had neede bee faithfull ; they must first sette their foote into the streames of Iordan, and beleue that it will give way ; The same faith that led *Peter* vpon the water, must carry them into it : There can be no Christian without beleefe in God ; but those that are neare to God, in his immediate seruices, must go before others no lesse in beleeuing, then they do in example.

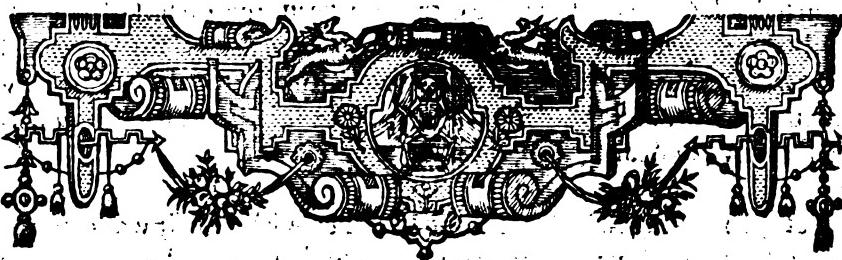
The waters know their maker : That Jordan, which flowed with full streames, when Christ went into it, to bee baptiz'd ; now gives way, when the same God must passe through it in state : Then there was vse of his water, now of his land. I heare no newes of any rodde to strike the waters ; the presence of the Arke of the Lord God, the Lord of all the World, is signe enough to these waues ; which now, as, if a sinew were broken, run backe to both issues, and dare not so much as wet the feete of the Priests, that bore it ; What ayled thee O Sea, that thou fledst, and thou Iordan that thou werst driuen backe ? ye mountaines that yee leaped like rams, and ye little hills like lambs ? The earth trembled at the presence of the Lord ; at the presence of the God of *Isaac*. How obscruant are all the creatures to the God that made them ? How glorious a God do we serue ? whom all the powers of the heauens and Elements are willingly subiect vnto ; and gladly take that nature which hee pleases to giue them. Hee could haue made Jordan like some solide pavement of crystall, for the Israelites feete to haue trode vpon ; but this work had not beeene so magnificent. Every strong frost congeales the water, in a naturall course : but for the riuer to stand still, and runne on heapes, and to be made a liquid wall for the passage of Gods people, is, for Nature to runne out of it selfe, to do homage to her Creator : Now must the Israelites needs thinke ; How can the Canaanites stand out against vs, when the Seas and riuers give vs way ? With what ioy did they now trample vpon the dry channell of Jordan, whiles they might see the dry deserts overcome, the promised Land before them, the very waters so glad of them, that they ranne backe to welcome them into Canaan ? The passages into our promised Land are troublesome and perilous ; and euen at last , offer themselues to vs the maine hindrances of our saluation ; which after all our hopes, threaten to defeat vs : for what will it auiale vs to haue passed a Wildernesse,

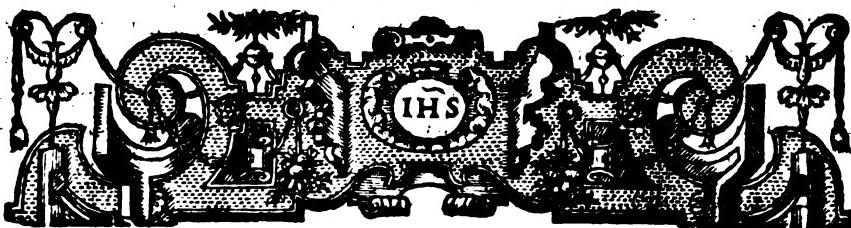
if the waues of Jordan should swallow vs vp; But the same hand that hath made the way hard, hath made it sure: He that made the Wilderness comfortable, will make Jordan drie; he will master all difficulties for vs; and those things, which we most feared, will hee make most spueraine, and beneficiale to vs. O God, as wee haue trusted thee with the beginning, so will we with the finishing of our glory. Faithfull art thou that hast promised, which wilt also doe it.

Hee that led them about, in forty yeares iourney, through the Wilderness, yet now leades them the nearest cut to Iericho; Hee will not so much, as seeke for a foord for their passage; but diuides the waters. What a sight was this to their heathen aduersaries, to see the waters make both a lane, and a wall for Israel? Their hearts could not choose, but be broken, to see the streames broken off for a way to their enemies, I doe not see *Joshua* hasting through this chanell, as if hee feared, least the tide of Jordan should returne; but as knowing that watery wall stronger, then the walles of Iericho, hee pases slowely: And least this miracle should passe away with themselves, he commands twelue stones to be taken out of the chanell of Jordan, by twelue selected men, from euery Tribe; which shall be pitched in Gilgal; and twelue other stones, to bee set in the midst of Jordan, where the feet of the Priests had stood, with the Arke; That so both land and water might testifie the miraculous way of Israel, whiles it shold be said of the one; These stones were fetcht out of the pavement of Jordan; of the other, There did the Arke rest whiles we walked dry-shod, through the deeps of Jordan: Of the one, Jordan was once as dry as this Gilgal; Of the other, Those waues which drowne these stonies, had so drowned vs, if the power of the Almighty had not restrained them. Many a great worke had God done for Israel, which was now forgotten: *Joshua* therefore will haue Monuments of Gods mercy, that future Ages might be both witnesses, and applauders of the great works of their God.

Ccccc

The





The Siege of Iericho.

Iohn begins his warres with the Circumcision and Passeouer; Hee knewe that the way to keepe the b'ood of his people from shedding, was to let out that paganish blood of their vncircumcision. The person must be in fauour, ere the worke can hope to prosper: His predecessor Moses had like to haue been slaine for neglect of this Sacrament, when he went to call the people out of Egypt: he iustly feares his owne safety, if now hee omit it, when they are brought into Canaan: wee haue no right of inheritance in the spirituall Canaan, the Church of God, till we haue received the Sacrament of our matriculation: So soone as our covenants are renewed with our Creator, we may well looke for the vision of God, for the assurance of victory.

What sure worke did the King of Iericho thinke hee had made! he blocked vp the passages, barred vp the gates, defended the walls, and did enough to keepe out a common enemy: If wee could doe but this to our spirituall aduersaries, it were as impossible for vs to be surprised, as for Iericho to be safe. Me thinks I see how they called their councell of warre; debated of all meanes of defence; gathered their forces, trained their souldiours, set strong guards to the gates, and walls; and now would perswade one another, that vnlesse Israel could fly into their City, the siege was vaine. Vaine worldlings thinke their rampiers and Barricadoes can keepe out the vengeance of God; Their blindnesse suffers them to look no further then the means: The supreme hand of the Almighty comes not within the compasse of their feares. Every carnall heart is a Iericho shut vp; God lets down before it, and displaies mercy and iudgement, in sight of the walls thereof; It hardens it selfe in a wilfull security; and saith, *Tush, I shall never be moaned.*

Yet their courage and feare fight together within their walls, within their bosoms: Their courage tel's them of their owne strength; their feare

fear suggests the miraculous success of this (as they could not but thinke) enchanted generation; and now whiles they haue shut out their enemy, they haue shut in their owne terror. The most secure heart in the world hath some flashes of feare; for it cannot but sometimes look out of it selfe, and see what it would not. *Rahab* had notified that their hearts fainted: and yet now, their faces bewray nothing but resolution. I know not whether the heart, or the face of an hypocrit be more false; and as each of them seekes to beguile the other, so both of them agree to deceiue the beholders: In the midst of laughter, their heart is heauy; who would not thinke him merry that laughs? Yet their reioycing is but in the face: who would not think a blasphemer, or profane man resolutely carelesse? If thou hadst a window into his heart, thou shouldest see him tormented with horrors of conscience.

Now the Israelites see those walled cities, and towers whose height was reported to reach to heauen; the fame whereof had so affrighted them, ere they saw them, and were ready doubtlesse to lay, in their distrust, which way shall wee scale these invincible fortifications? what ladders, what engines shall wee vse to so great a worke? God prevents their infidelity; *Behold I haue giuen Jericho into thine hand.* If their walles had their foundations laid in the centre of the earth; If the battlements had been so high built, that an Eagle could not soare ouer them; this is enough, *I haue giuen it thee:* For, on whose earth haue they rayfed these castles? Out of whose treasure did they digge those piles of stone? Whence had they their strength, and time to build? Can not bee that gaue, recall his owne? O yee tooles of Jericho; what if your walls bee strong, your men valiant, your leaders skilfull, your King wi'e; when God hath said, *I haue giuen thee the City:* What can swords or spears do against the Lord of hosts? Without him, meanes can doe nothing: how much lesse against him? How vaine and idle is that reckoning, wherin God is left out? Had the captainie of the Lords host drawne his sword for Jericho, the gates might haue bene opened; Israel could no more haue entred, then they can now be kept from entring, when the walls were fallen. What courses soever we take for our safetey, it is good making God of our side: Neither men, nor diuels can hurt vs against him; neither men nor Angels can secure vs from him.

There was never so strange a siege as this of Jericho: Heere was no mount rayfed, no sword drawne, no engine planted, no pioners undermining; Heere were trumpets sounded, but no enemy seene; Heere were armed men, but no stroke giuen: They must walke and not fight; Seauen seuerall dayes must they passe about the walls, which they may not once looke ouer, to see what was within. Doubtlesse, these inhabitants of Jericho made themselues merry with this sight: When

they had stod six dayes vpon their walls, and beheld none but a wal-king enemy; What (say they) could Israel finde no walke to breathe them with, but about our walls? Haue they not trauelled enough in their forty yeares pilgrimage, but they must stretch their limmes in this circle? surely if their eyes were engines, our walls could not stand: wee see they are good foot-men; but when shall we try their hands? What, doe these vaine men thinke Iericho will be wonne with looking at? Or, doe they onely come to count how many pases it is about our City? It this be their manner of siege, wee shall haue no great caule to feare the sword of Israel. Wicked men thinke God in iest, when he is preparing for their iudgement. The Almighty hath wayes and counsells of his owne; vtterly unlike to ours: which because our reason cannot reach, we are ready to condemne of foolishnesse and impossibility. With vs, there is no way to victory but fighting; and the strongest carries the spoyle: God can giue victory to the feet, as well as to the hands; and, when he will, makes weaknes no disaduantage. What should we do but follow God through by-wayes, and know, that hee will in spight of na-ture lead vs to our end?

All the men of warre must compasse the City; yet it was not the presence of the great warriours of Israel that threw downe the walls of Iericho. Those foundations were not so sliglty layd, as that they could not endure either a looke, or a march, or a battery: It was the Arke of God whose presence demolished the walles of that wicked City. The same power that draue backe the waters of Iordan before, and af-terwards layd Dagon on the floore, cast downe all those forts. The Priests beare on their shoulders that mighty engine of God, before which those walls, if they had been of molten brasse, could not stand. Those spirituall wickedneses, yea those gates of hell, which to nature are vtterly invincible, by the power of the worde of God (which hee hath committed to the cariage of his weake seruants) are ouerthrown, and triumphed ouer. Thy Arke, O God, hath been long amoungst vs; how is it that the walls of our corruptions stand still vnruined. It hath gone before vs; his Priests haue caried it, wee haue not followed it, our hearts haue not attended vpon it; and therefore, how mighty so-uer it is in it selfe; yet to vs, it hath not beeene so powerfull, as it would.

Seauen dayes together they walke this round; They made this therefore their Sabaoth-dayes iourney; and who knowes whether the last, and longest walke, which brought victory to Israel, were not on this day? Not long before, an Israelite is stoned to death, for but ga-thering a few sticks, that day: Now all the host of Israel must walke about

about the walls of a large and populous City, and yet doe not violate the day. Gods precept is the rule of the iustice, & holines of all our actions: Or was it, for that reuenge vpon Gods enemies is an holy worke, and such as God vouchsafes to priuiledge with his owne day? Or, because when we haue vndertaken the exploits of God, he will abide no intermission, till we haue fulfilled them; He allowes vs to breathe, nor to breake off, till we haue finished.

It had beeene as easie for God, to haue given this successe to their first dayes walke, yea to their first pase, or their first sight of Iericho; yet he will not giue it, vntill the end of their seuen daies toyle: It is the pleasure of God to hold vs both in worke, and in expectation; And though he require our continuall indeuours for the subduing of our corrupcions, during the six dayes of our life, yet wee shall never finde it perfectly effected; till the very euening of our last day: In the meane time, it must content vs, that wee are in our walke, and that these walls cannot stand, when we come to the measure, and number of our perfection. A good heart grones vnder the sense of his infirmties, faine would be ridde of them, and striues and prayes: but when he hath all done; vntill the end of the seventh day, it cannot bee: If a stome or two moulder off from these walls, in the meane time, that is all; but the foundations will hot be remoued till then.

When we heare of so great a designe as the miraculos winning of a mighty Citie, who would not looke for some glorious meanes to worke it? when wee heare that the Arke of God must besiege Iericho, who would not looke for some royall equipage? But behold: heere seauen Priests must goe before it, with seauen trumpets of rammes hornes: The Israelites had trumpets of siluer, which God had appointed for the vse of assembling, and dissoluing the Congregation, for waire, and for peace. Now I doe not heare them called for; but instead thereof, Trumpets of rams hornes; base for the matter, and not loud for sound; the shourtneſſe and equall measure of those instruments coulde not afford, either shrilnesſe of noyſe, or variety. How meane and homely are those meanes which G O D commonly vses in the most glorious workes? No doubt, the Citizens of Iericho, answered this dull alarum of theirs, from their walles, with other instruments of lowder report, and more martiall ostentation; and the vulgar Israelites thought; We haue as cleare, and as costly trumpets as theirs; yet no man dares offer to sound the beſter, when the worse are commaunded: if wee finde the ordinances of G O D poore and weake; let it content vs that they are of his owne choosing, and such as whereby hee will so much more honour himselfe, as they in themselves are more inglorious: nor

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the outside, but the efficacie, is it that God cares for.

No ram of iron could haue beeene so forceable for battery, as these rammes-hornes: For when they sounded long, and were seconded with the shout of the Israelites, all the walles of Iericho fell downe at once: They made the heauen ring with their shout: but the ruine of those walles drowned their voyce, and gaue a pleasant kinde of horrour to the Israelites: The earth shooke vnder them, with the fall; but the hearts of the inhabitants shooke yet more: many of them doubtlesse were slaine with those walles, wherin they had trusted: A man might see death in the faces of all the rest, that remained; who now being halfe dead with astonishment, expected the other halfe from the sword of their enemies; They had now, neither meanes, nor will to resist; for if onely one breach had beeene made (as it vies in other sieges) for the entrance of the enemy; perhaps new supplies of defendants might haue made it vp with their carcasses: but now, that at once Iericho is turned to a plaine field, every Israelite without resistance might runne to the next booty; and the throates of their enemies seemed to invite their swords, to a dispatch.

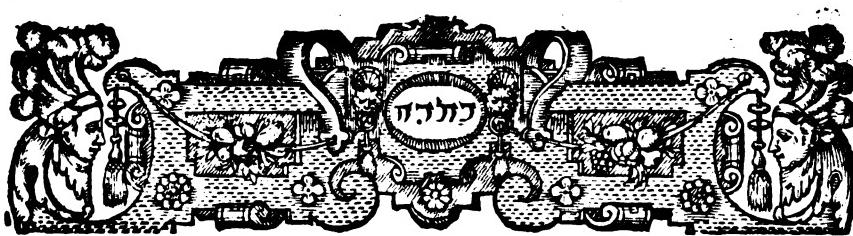
If but one Israelite had knockt at the gates of Iericho, it might haue beeene thought their hand had helped to the victory: Now, that God may haue all the glory, without the shewe of any triall, yea of any meanes, they doe but walke and shout, and the walles giue way. He can not abide to part with any honour, from him selfe: As hee doth all things, so hee would be acknowledged.

They shout all at once. It is the presence of Gods Arke and our conioyned prayers, that are effectuall to the beating downe of wickednesse. They may not shout till they be bidden. If wee will be vnreasonable in our good actions, we may hurt, and not benefit our selues.

Euery liuing thing in Iericho, man, woman, child, cattell, must die: our folly would thinke this mercilesse: but there can bee no mercy in iniustice; and nothing but iniustice, in not fulfilling the charge of God: The death of malefactours, the condemnation of wicked men, seeme harsh to vs; but wee must learne of God, that there is a punishing mercy. Cursed be that mercy, that opposes the God of mercy.

Yet was not *Joshua* so intent vpon the slaughter, as not to be mindfull of Gods part, and *Rahabs*: First, he giues charge (vnder a curse) of reseruing all the treasure for God; Then of preserving the family of *Rahab*. Thos two Spyes, that received life from her, now return it to her, and hers: They call at the windowe with the red cord; and send vppe newes

newes of life to her, the same way which they received theirs: Her house is no part of Iericho; neither may fire be lette to any building of that City, till *Rahab* and her family bee set safe without the host. The actions of our faith and charity will be sure to pay vs; if late, yet surely. Now *Rahab* findes what it is to beleue God; whiles out of an impure idolatrous City, she is transplanted into the Church of God, and made a mother of a royall and holy posterity.



A C H A N.

When the walls of Iericho were fallen, *Joshua* charged the Israelites but with two precepts; Of sparing *Rahabs* house; and of abstaining from that treasure, which was anathematized to God; & one of them is broken: as in the entrance to Paradise, but one tree was forbidden, and that was eaten of. God hath prouided for our weakenesse in the paucity of commands: but our innocency stands not so much in hauing few precepts, as in keeping those we haue. So much more guilty are we in the breach of one, as we are more favoured in the number.

They needed no command to spare no liuing thing in Iericho: but to spare the treasure, no command was enough. Impartiality of execution is easier to performe, then contempt of these worldly things; because we are more prone to covet for our selues, then to pitie others. Had *Joshua* bidden to saue the men, and diuide the treasure, his charge had beene more plausible, then now to kill the men, and saue the treasure: or, if they must kill, earthly mindes would more gladly shed their enemies blood, for a booty, then out of obedience, for the glory of their Maker. But now, it is good reason, since God threwe downe those walles, and not they; that both the blood of that wicked City should bee spilt to him; not to their owne reuenge; and that the treasure

treasure should be reserved for his vfe, not for theirs. Who but a miscreant can grudge, that God should scru himselfe of his owne? I cannot blame the rest of Israel, if they were well pleased with these conditions; onely one *Achan* troubles the peace, and his sinne is imputed to Israel: the innocence of so many thousand Israelites, is not so forceable to excuse his one sinne, as his one sinne is to taint all Israel.

A lewd man is a pernicious creature: That hee damnes his owne soule, is the least part of his mischiefe; hee commonly drawes vengeance vpon a thousand, either by the desert of his sinne, or by the infection. Who would not haue hoped, that the same God, which for ten righteous men would haue spared fwe wicked Cities, should not haue beeene content to drowne one sinne, in the obedience of so many righteous? But so venomous is sin, (especially, when it lights among Gods people) that one dram of it is able to infect the whole mals of Israel.

Oh righteous people of Israel, that had but one *Achan*! How had their late circumcision cut away the vnclane foreskin of their disobedience? How had the blood of their Paschall Lambe, scoured their soules from couetous desires? The world was well mended with them, since their stubborne murmurings, in the desert. Since the death of *Moses*, and the gouernement of *Joshua*, I doe not finde them in any dilorder. After that the Law hath brought vs vnder the conduct of the true *Iesus*, our sinnes are more rare, and our lives more consonable. Whiles wee are vnder the Lawe, we doe not so keepe it, as when wee are deliuered from it: our Christian freedom, is more holy then our seruitude. Then haue the Sacraments of God their due effect, when their receite purgeth vs from our olde sinnes, and makes our conuerstation cleane, and spirituall.

Little did *Joshua* know that there was any sacrilege committed by Israel: that sinne is not halfe cunning enough, that hath not learned secrete. *Joshua* was a vigilant Leader, yet some sinnes will escape him: Onely that eyewhich is every where, findes vs out in our close wickednesse. It is no blame to authority, that some sinnes are secretly committed: The holiest congregation, or family, may bee blemisht with some malefactots: It is iust blame, that open sinnes are not punished; we shall wrong gouernement, if we shall expect the reach of it should be infinite. He thetefore, which if he had knowne the offence, would haue sent vppe prayers, and teares to God, now sends Spyes for a further discovery of Ai; They returne, with newes of theweakesse of their aduersaries: and (as contemning their paucity) perswade *Joshua*, that a wing of Israel is enough to overshadow this City of Ai. The Israelites were so fleshed with their former victory, that now they thinke no walls

walls, or men can stand before them. Good successe lifts vp the heart with too much confidence ; and whiles it dissuades men from doing their best, oft-times disappoints them. With God, the meanes can never be too weake ; without him, neuer strong enough.

It is not good to contemne an impotent enemy. In this second battell the Israelites are beaten : It was not the fewnesse of their assailants that ouerthrew them, but the sinne that lay lurking at home. If all the host of Israel, had set vpon this poore village of Ai, they had beene all equally discomfited : the wedge of *Achan* did more fight against them, then all the swords of the Canaanites. The victories of God goe not by strength, but by innocence.

Doubtlesse, these men of Ai, insulted in this foyle of Israel, and said ; Loe these are the men, from whose presence the waters of Iordan ran backe, now they runne as fast away from ours : These are they, before whom the walls of Iericho fell downe ; now they are fallen as fast before vs ; and all their neighbours tooke heart from this victory. Wherein I doubt not, but besides the punishment of Israels sin, God intended the further obdurbation of the Canaanites : Like as someskilfull player loseth on purpose at the beginning of the game, to drawe on the more abtements. The newes of their overthrow spred as farre as the fame of their speed ; and euery City of Canaan could say, Why not we as well as Ai ?

But good *Iosua*, that succeeded *Moses*, no lesse in the care of Gods glory, then in his gouernement, is much deiccted with this euent. He rends his clothes, falls on his face, casts dust vpon his head, and (as if he had learned of his Master, how to expostulate with God) sayes, What will thou doe to thy mighty Name ?

That *Iosua* might see, God tooke no pleasure to let the Israelites lie dead vpon the earth, before their enemies ; himselfe is taxed, for but lying all day, vpon his face, before the Arke. All his expostulations are answered in one word, Get thee up, Israel hath sinned. I doe not heare God say, Ly still, and mourne for the sinne of Israel. It is to no purpose to pray against punishment, while the sin continues. And though God loues to be sued to ; yet he holds our requests vnseasonable, till there be care had of satisfaction. When we haue risen, and redressed sinne, then may we fall downe for pardon.

Victory is in the free hand of God, to dispose where he will ; and no man can maruell that the dice of Warre run euer with hazard, on both sides : so as God needed not to haue giuen any other reason of this discomfiture of Israel, but his owne pleasure : yet *Iosua* must now know, that

that Israel, which before preuailed for their faith, is beaten for their sin. When we are crossed in iust and holy quarells, we may well think there is some secret euill vnrepented of, which God would punish in vs; which, tho we see not, yet he so hates, that he will rather be wanting to his owne cause, then not reuenge it. When we goe about any enterprise of God, it is good to see that our hearts be cleare from any pollution of sinne; and when we are thwarted in our hopes, it is our best course to ransack our selues, and to search for some sinne hid from vs in our bo-som, but open to the view of God.

The oracle of God, which told him a great offence was committed, yet reveales not the person: It had beeue as easie for him, to haue named the man, as the crime. Neither doth *Joshua* request it; but refers that discouery to such a meanes, as whereby the offender (finding himselfe singled out by the lot) might be most conuinced. *Achan* thought he might haue lyen as close in all that throng of Israel, as the wedge of Gold lay in his Tent. The same hope of secrecie which mooved him to sinne, mooved him to confidence in his sinne: but now, when hee saw the lot fall vpon his Tribe, he began to start a little; when vpon his family, he began to change countenance: when vpon his houeshold, to tremble and feare; when vpon his person, to be vtterly confounded in himselfe. Foolish men thinke to runne away with their priuie sinnes; and say, Tush, no eye shall see me: but when they thinke themselues safest, God pulls them out with shame. The man that hath escaped iustice, and now is lying downe in death, would thinke; My shame shall never be disclosed: but, before men and Angels shall he be brought on the scaffold, and finde confusion, as sure as late.

What needed any other evidence, when God had accused *Achan*? Yet *Joshua* will haue the sinne out of his mouth, in whose heart it was hatched; *My sonne, I beseech thee, give glory to God*. Whom God had conuinced as a malefactor, *Joshua* beleeches as a sonne. Some hote spirite would haue said; Thou wretched traytor, how hast thou pilfered from thy God, and shed the blood of so many Israelites, and caused the host of Israel to shew their backs, with dishonour, to the heathens: now shall we fetch this sin out of thee with tortures; and plague thee with a condigne death. But like the disciple of him whose servant he was, he meekly intreats that, which he might haue extorted by violence, (*My sonne, I beseech thee*). Sweetnesse of compellation, is a great helpe towards the good entertainement of an admonition: roughnes and rigour, many times hardens those hearts, which meeknesse would haue melted to re-pentance: whether we sue, or conuince, or reprooue, little good is gotten by bitterness. Derestation of the sinne, may well stand with fauour to the person: And these two, not distinguished, cause great wrong, either

ther in our charitie, or iustice; for, either we vncharitably hate the creature of God, or vniustly affect the euill of men. Subiects are, as they are called; sonnes so the Magistrate: All Israel was not onely of the family, but as of the loynes of *Josua*; such must bee the corrections, such the provisions of Gouernours, as for their children; as againe, the obediencie and loue of subiects must be filiall.

God had glorified himselfe sufficiently, in finding out the wickednesse of *Achan*; neither need he honour from men, much lesse from sinners; They can dishonour him by their iniquities: but what redempnce can they give him, for their wrongs? yet *Josua* sayes, *My sonne, give glory to God*; Israel should now see, that the tongue of *Achan* did iustifie God in his lot. The confession of our sins doth no lesse honour God, then his glory is blemished by their commission. Who would not be glad to redeeme the honour of his Redeemer, with his owne shame?

The lot of God, and the milde words of *Josua*, wonne *Achan* to accuse himselfe, ingenuously, impartially: a storme perhaps would not hauedone that, which a sun-shine hath done. If *Achan* had come in vncalled; and before any question made, out of an honest remorse, had brought in this sacrilegious boorty, and cast himselfe and it, at the foot of *Josua*; doubtlesse, Israel had prospered, and his sinne had carried away pardon: now, he hath gotten thus much thanke, that hee is nor a desperate sinner. God will once wring from the conscience of wicked men their owne inditements; They haue not more carefully hid their sin, then they shall one day freely proclaime their owne shame.

Achans confession; tho it were late, yet was it free, and full: For he doth not onely acknowledge the act, but the ground of his sinne; *I saw, and coueted, and tooke*. The eye betrayed the heart; and that, the hand; and now all conspire in the offense. If we list not to flatter our selues, this hath been the ordre of our crimes: Euill is vnisforme; and, beginning at the senses, takes the inmost foyt of the soule, and then armes our owne outward forces, against vs; This shal once be the lasciuious mans song, *I saw, and coueted, and tooke*: This the theeuers; this the idolaters; this the gluttons and drunkeards: All these receiue their death by their eye. But, oh foolish *Achan*! with what eyes didst thou looke vpon that spoile, which thy fellowes lawe, and contemned? Why couldest thou not before, as well as now, see shame hid vnder that gay Babylonish garment? and an heape of stones couered with thole shekels of siluer? The ouer-prizing, and ouer-desiring of these earthly things, caries vs into all mischiefe; and hides from vs the sight of Gods iudgements: whosoever desires the glory of metalls, or of gay clothes, or honour, cannot be innocent.

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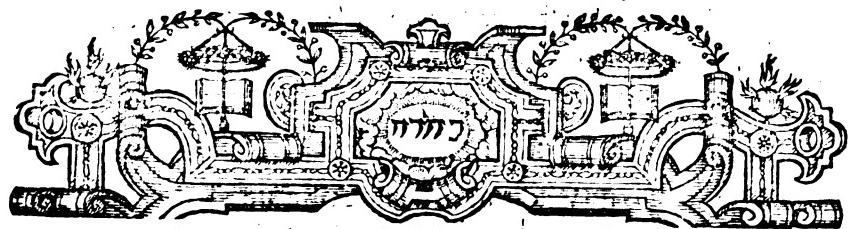
Well might *Iudas* haue proceeded to the execution of him, whom God, and his owne mouth accused : but as one that thought no evidence could be too strong, in a case that was capitall; bee tends to see, whether there was as much truth in the confession, as there was falsehood in the stealth. Magistrates and Judges, must passe slowly, and sure, in the punishment of offenders. Presumptions are not ground enough for the sentence of death; no, nor in some cases, the confessions of the guilty : It is no warrant for the Law to wrong a man, that hee hath before wronged himselfe. There is asse ill in sparing an offender, then in punishing the innocent.

Who would not haue exspected, since the confession of *Achan* was ingenuous, and his pillage still found entyrs, that his life should haue bee[n] pardoned ? But heere was, Confess, and die : hee had bee[n] too long sicke of this disease, to be recovered. Had his confession bee[n] speedy, and free, it had saved him. How dangerous it is, to suffer sinne to lye fretting into the soule ! which if it were wash't off betimes with our repentance, could not kill vs. In mortall offences, the course of humancie justice is not stayd by our penitence : It is well for our soules that we haue repented ; but the lawes of men take noe notice of our sorrow. I know not whether the death, or the teares of a malefactor, be a better sight : The censures of the Church are wip't off with weeping, not the penalties of lawes.

Neither is *Achan* alone call'd foorth to deare, but all his family, all his substance. The actor alone doth not smart with sacrilegide; all that concerns him is enwrapped in the iudgement. Those that defile their hands with holy goods, are enemies to their owne flesh, and blood. Gods first reuenges are so much the more fearfull, because they must be exemplary.

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The Gibeonites.

He newes of Israels victory had flowne ouer all the mountaines, and vallyes of Canaan ; and yet those heathenish Kings , and people, rae mustred together against them. They might haue seen themselves in Iericho, and Ai ; and haue well perceiued, it was not an arme of flesh, that they must resist ; yet they gather their forces, and say, Tush, wee shall speed better. It is madnesse in a man, not to be warned ; but to runne vpon the point of those iudgements, wherewith he sees others miscarry ; and not to beleue, till he cannot recover. Our assent is purchased too late, when we haue over-stayd preuention, and trust to that experiance, which wee cannow liue to redeme.

Only the Hiuites are wiser, then their fellowes, and will rather yield and liue. Their intelligence was not diuerse from thierest ; all had equal-ly heard of the miraculois conduct, & successe of Israell : But their resolu-tion was diuerse. **A&Bab** sau'd her family, in the midst of Iericho : so these fourc Cities preferued them selues, in the midst of Canaan ; and both of them, by beleeuing what God would do. The efficacie of Gods maruailous workes, is not in the acts themselves, but in our apprehen-sion ; some are ouer-come with those mottives, which others haue con-temned for weake.

Had these Gibeonites ioyned with the forces of all their neighbours, they had perished in their common slaughter ; If they had not gone a-way by themselues, death had mette them ; It may haue more plea-sure, it cannot haue so much safety, to follow the multitude. If exam-ples may lead vs, the greatest part shuns our God, vpon earth, and is ex-cluded from God elsewhere. Soine few poore Hiuites yeeld to the Church of God, & escape the condēnation of the world. It is very like, their neighbours flouted at this base submision of the Gibeonites ; and out of their teares of honor, scorne d to beg life of an enemy, whiles they

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were out of the compasse of mercy : but when the bodies of these proud Iebusites & Perizzites lay strawed vpon the earth, and the Gibeonites suruiued; whether was more worthy of scorne, and insultation ?

If the Gibeonites had stayed till Israel had besieged their Cities, their yieldarice had beene fruitlesse ; now they make an early peace, and are preserued. There is no wisdome in staying till a iudgement come home to vs ; the only way to auoide it, is to meet it halfe way. There is the same remedy of warre, and of danger : To prouoke an enemy in his owne borders, is the best stay of invasion ; and to solicit God betimes in a manifest danger, is the best antidote for death.

I commend their wisedome in seeking peace ; I doe not commend their falsoode, in the manner of seeking it : who can looke for any better of Pagans ? But as the faith of Rahab is so rewarded, that her ly is not punished: so the fraud of these Gibeonites, is not an equal match to their belief ; since the name of the Lord God of Israel, brought them to this suit of peace.

Nor hing is found fitter to deceiue Gods people, then a counterfeit copy of age : Here are old sacks, old bottels, old shooes, old garments, old bread. The Israelites that had worn one suit forty yeers, seem'd new-clad in comparison of them. It is no new policy, that Satan would beguile vs with a vaine colour of antiquity, clothing falsehood in rags. Errours are never the elder, for their patching : Corruption can doe the same that time would do : we may make age, as well as suffer it. These Gibeonites did tear their bottles, and shooes, and clothes, and made them naught, that they might seeme old: so do the false patrons of new errours. If we be caught with this Gibeonitish stratagem, it is a signe we haue not consulted with God.

The sequelle of death was gone out against all the inhabitants of Canaan. These Hivites acknowledge the truth, & iudgements of God, and yet lecke to escape by a league with Israel. The generall denunciations of the vengeance of God, enwrappe all sinners ; Yet may we not despaire of mercy. If the secret counsell of the Almighty had not designed these men to life, Iobus could not haue beeene deceipted with their league. In the generallity there is no hope : Let vs come in the olde ragges of our vilenesse, to the true Iobus, and make our truce with him : wee may liue, yea, wee shall liue. Some of the Israelites suspect the fraude ; and notwithstanding all their olde garments, and prouisions, can say; *It may be thou dwellest among vs.* If Iobus had continued this doubt, the Gibeonites had borne their bottles in vaine. In cases and persons unknowne, it is safe not to be too credulous. Charity
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it selfe will allow suspicion, where we haue seene no cause to trust.

If these Hiuites had not put on new faces, with their old clothes, they had surely changed countenance, when they heard this argument of the Israelites, (*It may bee thou dwellest amongst vs ; how then can I make a league with thee ?*) They had perhaps hoped, their submission would not haue bin refused, wheresoeuer they had dwelt : but, lest their neighbourhood might be a preuidice, they come disguised ; and now heare, that their acarnesse of abode was an vnremouable bar of peace. It was quarrel enough, that they were Canaanites ; God had forbidden both the league, and the life of the natiue inhabitants. Her that calls him selfe the God of peace, proclaims him selfe the God of hostes : and not to fight where he hath commanded, is to breake the peace with God, whiles we nourish it with men. Contention with brethren, is not more hatetfull to him, then leagues with Idolaters. The condition that he hath set to our peace, is our possibility and power. That falleth not within the possibility of our power, which we cannot doe lawfully.

What a smooth tale did these Gibeonites tell for themselves ? of the remoteness of their Country ; the motiues of their iourney ; the consultation of their Elders ; the ageing of their prouisions in the way : that it might seem not only safe, but deserued on their parts, that they should bee admitted to a peace, so farre sought, and purchased with so much toyle, and importunity. Their clothes, and their tongues agreed together ; and both disagree from the truth : Deceit is euer lightly wrapped vp in plausibility of words ; as faire faces oft times hide much unchastitie. But this guile spedde the better, because it was cladde with much plainnesse : For who would haue suspected, that clouted shooes, and ragged coates could haue covered so much subtlety ? The case seemed so cleare, that the Israelites thought it needless to consult with the mouth of the Lord. Their owne eyes and ears were called onely to counsell ; and now their credulity hath drawne them into inconuenience.

There is no way to conuince these Gibeonitish pretences of antiquity, but to haue recourse to the Oracle of God. Had this bin aduised with, some of these false rags had shamed the Church of God : whether in our practise, or judgement, this direction cannot faile vs ; whereas what we take vp on the words of men, proves euer either light, or false wares.

The facility of Israel had led them into a league, to an oath, for the safety of the Gibeonites : & now within thred daies they finde both their neighborhood and deceit. Those old shooes of theirs, would easily hold to carry them backe to their home. The march of a great Army, is

easy : yet within three dayes the Israelites were before their Cities. *Joshua* might now haue taken aduantage of their owne words, to disolute his league ; and haue said ; Yee are come from a farre country, these Cities are neare ; These are not therefore the people, to whom wee are ingaged by our promise, and oath : And if these Cities bee yours, yet ye are not your selues. Ere-while, yee were strangers; now yee are Hiuites, borne and dwelling in the midst of Canaan : wee will therefore destroy these Cities neare hand, and do you saue your people afarre off. It would seeme very questionable, Whether *Joshua* needed to hold himselfe bound to this oath ; for fraudulent conuentions oblige not ; and Israel had put in a direct caueat of their vicinity : yet dare not *Joshua*, and the Princes trust to shiffts, for the eluding their oath ; but must faithfully performe, what they haue rashly promised.

Joshua's heart was cleare from any intention of a league with a Canaanite, when he gaue his oath to these disguised strangers : yet he durst neither repeale it himselfe, neither do I hear him sue to *Eleazar* the high Priest, to dispense with it; but takes himselfe tied to the very strict words of his oath ; not to his owne purposes. His tongue had bound his heart and hands : so as neyther migh stirre ; lest while he was curious of fulfilling the will of God, hee should violate the oath of God. And if these Gibeonites had not knowne these holy bonds indissoluble, they neither had beeene so importunate to obtaine their vow, nor durst haue trusted it being obtained. If either dispensation with oathes, or equiuocation in oathes, had beeene knowne in the world, or at least approued, these Gibeonites had not lived, and Israel had slaine them without sinne : Either Israel wanted skill ; or our reseruers, honesty.

The multitude of Israel, when they came to the walls of these fourc exempted Cities, itched to be at the spoile : Not out of a desire to fulfill Gods commandement, but to enrich themselves, would they haue fallen vpon these Hiuites ; They thought all lost that fell besides their fingers. The wealthy City of Iericho, was first altogether interdicted them ; the wals and houses either fell, or must be burnt ; the men and cattell killed ; the goods and treasure confiscate to God. *Achans* boorty shewes that Citiie was both rich, and proud : yet Israel might bee no whit the better for them, carrying away nothing but empty victory : and now fourc other Cities must be exempted from their pillage. Many an envious looke did Israel therefore cast vpon these walles ; and many bitter words did they cast out against their Princes, the enemies of their gaine ; whether for swearing, or for that they would not forswear : But howsoeuer the Princes might haue said in a returne to their fraud; We swore indeed to you, but not the people: yet, if any Israelite had but pulled downe one stone from their wals, or shed one drop of Gibeonish

tish blood ; he had no lesle plagued all Israell for periury, then *Achan* had before plagued them, for sacrilege. The sequell shewes how God would haue taken it : For, when three hundred yecres after, *Saul* (perhaps forgetting the vow of his fore-fathers) slew some of these Gibeonites, although out of a wel-meant zeale ; all Israell smarted for the fact, with a three yecres famine, and that in *Davids* raigne : who received this oracle from God ; *It is for Saul, and for his bloody house, because he slew the Gibeonites.* Neither could this wrong be expiated, but by the blood of *Sauls* seuen sonnes, hanged vp at the very Court-gates of their father.

Joshua and the Princes had promised them life ; they promised them not liberty : no couenant was past against their seruitude. It was iust therefore with the Rulers of Israell, to make slauery the price both of their liues, and their deceit. The Israelites had themselues beene drudges, if the Gibeonites had not beguiled them, and liued. The old rags therefore wherewith they came disguised, must now be their best suites, and their life must be toylsomly spent in heawing of wood, and drawing of water, for all Israell. How deare is life to our nature, that men can be content to purchase it with seruitude ? It is the wisdom of Gods children to make good vse of their ouer-sights. The rash oath of Israell, prooues their aduantage : Even wicked men gaine by the out-side of good actions : Good men make a benefit of their sinnes.

F I N I S.

D d d d d 3.





Faults of the Presse.

For	Read	Page	Line.	For	Read	Page	Line.
searching	scaring.	8	19	your	if your	614	1
hath not	hateth not.	13	2	Traian	Trojan,	654	17
diuine morall	diuine & morall.	35	5	increase	incenie.	655	24
part of	caule of.	97	27	pots	pofts.	657	3
present: very	present: very	116	20	κλέσι	κλύσι	660	33
day	day.	142	24	Cawor	Canter.	660	38
Gersan	Gersan.	156	4	steames	streumes.	667	36
contents	contentments.	168	4	pofts.	pots.	670	28
of the	are of.	169	26	heauen	haven.	681	39
state	slate.	179	9	God	Gods.	683	37
then a	then io a.	194	2	συλογωγαν.	συλογωγαν.	699	35
deiected	reieected.	313	6	fell	fell.	725	17
much more	much.	314	19	conjunction	conuiction.	737	17
cares	teares.	248	14	Christi	of Christ.	747	17
the want	want.	280	6	sequel	equall.	962	penul.
hearts	hands.	310	4	to	for.	779	18
sufficiodly	sufficiency.	315	8	zoas	zoar.	789	24
religion	religious.	338	5	you	your.	794	34
once	one.	361	16	deformity	difformity.	802	38
as	all.	367	1	simples	simple.	825	5
you	your.	414	24	stripes	strites.	845	29
Philomenus	Philorenus	425	30	conuersation	conuerzion.	857	1
owne	once.	442	penult.	veniall.	veniable.	868	1
disposition	deposition.	452	9	matter	morter.	886	25
of	or.	491	37	Angle.	Angels.	898	22
peace	pale.	527	penult.	it is serued	it serued.	908	36
more	not more.	532	15.	these	those.	910	31
Hierone	Hieron.	536	vlt.	taske	stake.	913	24
pride	price.	551	1	now much	so much.	963	39
inioyed	injoyed.	569	30	we are	we are not.	964	18
volumnes	volumes.	577	26	their commands	his commands	977	6
thought	thought.	603	25				

For *sponse* 743, read *sponse*. In the Margine.

